

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Virginia board to nominate McDonough as executive

RICHMOND, Va. (BP) — Reginald M. McDonough, executive vice-president of the Southern Baptist Convention Executive Committee, will be nominated as executive director of the Baptist General Association of Virginia during its annual meeting Nov. 11-12 in Richmond.

The association's General Board cleared the way for the action when it unanimously approved the recommendation of its executive director search committee Oct. 7 in Richmond.

If elected by messengers to the November meeting, McDonough will become executive director-elect of both the association and the General Board Jan. 1, 1987, and assume full responsibilities March 1.

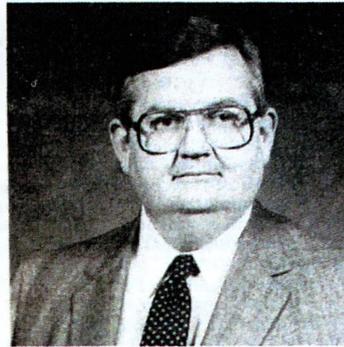
He would succeed Richard M. Stephenson, who will retire Feb. 28, 1987, after 19

years as executive of the 600,000-member fellowship of Southern Baptist churches in Virginia.

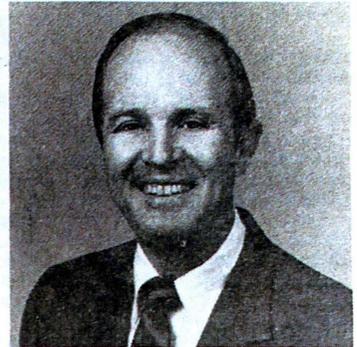
In a statement delivered before the vote, McDonough told the board, "I have allowed my name to be put before you because Joan and I feel that God is leading in this process. I am not here because the controversy in the Southern Baptist Convention has caused me to want to 'jump ship' or because I do not find my present ministry fulfilling."

After promising to address four concerns — missions and evangelism, effective churches, healthy ministers, and cooperative relationships — if elected executive director, McDonough described his position in the eight-year-old SBC theological and political debate.

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Bob Pitman



Jerry Vines

TBC Pastors' Conference to feature Vines, Pitman

Two out-of-state Baptist pastors and 10 pastors from across Tennessee will highlight the annual Tennessee Baptist Pastors' Conference Nov. 10 at University Parkway Baptist Church in Johnson City.

The 1986 Pastors' Conference, meeting on the eve of the Tennessee Baptist Convention, will feature 10 sermons and three devotionals on the theme, "A Faith to Proclaim." Each speaker will address a great doctrine or discipline of the Christian life, according to Ron Phillips, pastor of Central Baptist Church of Hixson and president of the Pastors' Conference.

The one-day meeting will feature Jerry Vines, pastor of First Baptist Church, Jacksonville, Fla., and a former president of the Southern Baptist Pastors' Conference; and Bob Pitman, pastor of First Baptist Church, Muscle Shoals, Ala., and a former president of the Alabama Baptist Pastors' Conference.

Tennessee pastors scheduled to deliver sermons are Wayne Allen, pastor of Briarcrest Baptist Church, Memphis; Paul Durham, pastor of Radnor Baptist Church, Nashville; Tom Melzoni, pastor of Central Baptist Church, Oak Ridge; Gene Mims, pastor of First Baptist Church, Cleveland; Ron Phillips, conference president; Charles Sullivan, pastor of First Baptist Church, Lenoir City; and Richard White, pastor of First Baptist Church, Franklin.

Tom Madden, executive secretary of the Tennessee Baptist Convention, also will preach.

Devotional leaders for the conference are Tommy Futrell, pastor of Southside Baptist Church, Johnson City; Don Strother, pastor of University Parkway Baptist Church, Johnson City; and Reed Wright, pastor of Macedonia Baptist Church, Cleveland.

Conference sessions will begin at 9:30 a.m., 1:30 p.m., and 6:15 p.m. Assisting Phillips during the sessions will be Aubrey Hay, pastor of First Baptist Church, Erwin, conference vice-president; and Larry Kirk, pastor of Liberty

Grove Baptist Church, Jackson, conference secretary.

Musical features include Erica Neeley of University Parkway Baptist Church, Johnson City; Sonlife Quartet of Central Baptist Church, Hixson; Don and Sylvia McCary of Central, Hixson; and a women's trio from the Hixson church. In addition, the sanctuary choirs of Central Baptist Church, Hixson, and Central Baptist Church, Oak Ridge, will sing. Don McCary, minister of music at the Hixson church, will lead congregational singing.

Phillips urged pastors from across the state to travel to Johnson City on Sunday afternoon so they could be present for the entire conference. He also noted that most of the conference speakers would be preaching in upper east Tennessee churches on Sunday evening.



McCullough

Owens

Elliott

State WMU meet features McCullough, Owens, Elliott

Marjorie McCullough, national president of Woman's Missionary Union; Myrtice Owens, missionary to Africa; and William M. Elliott, a home missionary in Kentucky, will be the major speakers of the 1986 WMU Annual Meeting, which will be held prior to the Tennessee Baptist Convention in Johnson City.

The Nov. 10 gathering at Central Baptist Church will interpret the theme, "And His Name Shall Be Called Wonderful Counselor, Mighty God, Prince of Peace."

McCullough, who previously served as Tennessee's WMU president and acting WMU executive director, has served in other WMU roles on the state and national levels and as a foreign missionary in Nigeria, Ghana, and Brazil.

Her late husband, Glendon McCullough, was executive director of the Brotherhood Commission in Memphis. She currently lives in Louisiana.

Owens and her husband, Carlos, have been foreign missionaries since 1957. She will relate experiences from Namibia (South West Africa), where they currently serve.

Elliott will share his work as pastor/director of Jefferson Street Baptist Center in Louisville, Ky.

Other program personalities include Camille Simmons from Michigan, who will serve as music leader, and Mary McDonald from Knoxville, who will serve as pianist.

President Judy Trivette will preside over the meeting, assisted by Katharine Bryan, executive director.

The meeting, which will begin with a 9 a.m. fellowship with McCullough and end after the 7 p.m. session, will include a business session where proposed bylaw changes will be presented and the 1986-87 officers will be elected.

Some of the displays will cover VISION 88, the centennial celebration, and Holston Baptist Association's ministries. A tour of the association's work also will be available.

Members of Central Baptist Church, Fountain City, in Knoxville, will present a play during the meeting.

Lunch tickets will be available in the church foyer until 10 a.m.

Disaster unit aids Missouri

In response to needs caused by flooding in Missouri, the Tennessee Baptist disaster relief team had prepared 5,600 meals as of press time on Monday in the Hermann, Mo., area since their arrival on the morning of Oct. 10.

Archie King, Tennessee Baptist Convention's Brotherhood department director who coordinates the disaster relief work, reported that the 21-member team is helping the Red Cross distribute the meals and repair damage done by the flooding of the Missouri River.

The city of Hermann, halfway between Jefferson City and St. Louis, was the closest they could get to the needs, said King. The flooding caused 72 levees to break on the river and the course of the river was diverted, he reported. Farmers lost most of their crops that were ready to harvest.

Working out of First Baptist Church in Hermann, the volunteers prepared meals from the motor home unit that has been converted to also include first aid

(Continued on page 2)

Home Mission Board votes focus on cities

ATLANTA (BP)— During its October meeting, the Southern Baptist Home Mission Board adopted a motion calling for a major emphasis on reaching the cities of America with the gospel, heard a progress report from a new search committee appointed to nominate a president for the board, adopted a record \$73.2-million budget, and gave a standing ovation to a plea for unity by the agency's acting president.

Directors also affirmed a policy that ordination is not a requirement for missionary service but voted not to give financial support to any women who is pastor of a local church. (See separate story on this page.)

Jim Strickland, pastor of First Baptist Church, Cartersville, Ga., offered a motion, which was adopted by the board, urging the staff to "explore to the fullest the task of winning the cities of America to Christ."

M. O. Owens of Gastonia, N.C. said the only way the board can come together in unity is to "take on a task that is bigger than any of us." The challenge of reaching the 50 largest cities in America is such a task, he said.

Bob Banks, executive vice-president who has functioned as interim president since the resignation of William G. Tanner in June, told the board the staff is planning a major presentation at the March, 1987, board meeting on the challenge of reaching the cities. Banks also called for unity and reconciliation among board members.

He read a letter from a Florida church woman's Missionary Union chapter saying the controversy in the SBC had caused so much confusion that they found it difficult "to concentrate on our prayer life, our service, and our giving when the focus has become so blurred."

Baptist leaders, they wrote, have been giving lay people "irrelevant and divergent signals that only confuse those of us in the ranks. . . . There is a distrust of religious leaders because they have lost their identity as spiritual leaders, and a distrust of Baptist agencies," the letter said.

Banks urged board members to care enough and dare to become an example of reconciliation to the entire convention.

"The needs are too great, the opportunities too important, and the time factor too critical for us not to make every conceivable effort to pull together in moving forward to do the work that the Father has given us to do," he said. "There are issues. But the great overriding issue is a lost and dying nation, a lost and dying world."

Troy Morrison of Montgomery, Ala., chairman of a recently appointed search committee to nominate a new president, made a brief progress report but brought no recommendations.

In August, the directors voted 40-36 to request a previous search committee to resign. They asked the board's officers to appoint a new committee "more representative" of the board constituency.

Morrison, a member of the previous committee who resigned but later was asked to be chairman of the new committee, said he was convinced the action "was caused more by misunderstandings and rumors than anything else."

"However, God may use it to bring us together in greater harmony and unity of purpose than ever before," he said. He urged board members to "put the past behind us and have the kind of Christian

spirit that is willing to forgive and forget."

Morrison said the new committee "would not be dominated or intimidated by any special interest group." He welcomed, however, suggestions and recommendations from board members and all Southern Baptists. "I earnestly solicit the prayers of all Southern Baptists that God will lead us to the person whom He would have to be president of the Home Mission Board."

Morrison said recommendations or resumes sent to the original committee must be resubmitted in order to be considered. All records in the hands of the original committee, he said, have been destroyed. Recommendations should be sent to Morrison at P.O. Box 11870, Montgomery, Ala. 36198.

Another committee appointed in August to study whether the board's interfaith witness department should be a part of the missions or evangelism organizational structure reported it needed more time to complete its work because the issue is more complex than it first appeared to be. Board Chairman Clark Hutchinson of Atlanta expressed appreciation for the work the staff of the department has done and is doing.

The new \$73,190,555 budget adopted by the board represents an increase of \$5-million, or 7.4 percent, over the 1986 budget. Nearly \$25-million will come from the Southern Baptist Cooperative Program unified budget, while \$29-million is expected to be given through the Annie Armstrong Easter Offering.

HMB denies funding for women pastors

ATLANTA (BP)— Directors of the Southern Baptist Home Mission Board have affirmed a long-standing policy that ordination is not a requirement for missionary service, but they have voted not to give future financial support to any woman who is pastor of a local church.

The 85-member board approved a report from a 10-member committee assigned to study the board's policies concerning ordination during its October meeting.

About a dozen board members voted against the new policy after a motion to delete the provision prohibiting funds to women pastors was defeated.

The new policy on ordination permits appointment of ordained women as missionaries and endorsement of ordained women as chaplains, but it prohibits future use of mission board funds to support any woman as pastor of a local church.

Although the new policy moves the board to a slightly more conservative position, several members of the ordination study committee agreed it was a compromise that was the best the committee could recommend.

The study committee recognized ordination is a local-church prerogative, but it acknowledged the board has a responsibility to the Southern Baptist Convention which elects it. "We must be sensitive to the sentiments expressed by the Southern Baptist Convention," the committee said.



TEAM PREPARATION — After loading the trailer and cargo van, members of the disaster relief team discuss plans for helping Missouri flood victims as they prepare to leave Brentwood Oct. 9 at dusk.

Disaster unit aids . . .

(Continued from page 1)

and radio equipment, sleeping areas, and a generator. They had transported 6,000 meals from Tennessee in the trailer and cargo van units. Food from government agencies and the Red Cross also is being used.

Using three vans from West Lonsdale Baptist Church in Knoxville, First Baptist Church in Troy, and First Baptist Church in Humboldt, the Tennesseans have been distributing some of the food to the small villages and towns within a 50 to 75-mile radius of Hermann.

Team members also have worked in homes and businesses that were flooded, said King. They moved equipment in a business, and replaced pews in a church. One elderly woman was especially thankful after the members cleaned her

home. Even her kitchen cabinets were dirty from the four feet of water that flooded her home, he continued.

The team faced one disaster of its own when strong winds and rain on Oct. 12 caused the canopy that extends from the motor home to collapse. They were able to repair it enough to continue working, said King.

King said a highlight of the time was the team's participation in the Sunday services of First Baptist Church in Hermann. King preached and several team members spoke during the morning service. They formed a choir and sang during the evening service. Several persons made decisions during the services, King added.

"We've had a real positive spiritual impact on the community," said King, commenting on the interest of the people in a program that draws people away from their jobs to help people in disasters.

As of Monday morning, King reported that 10 volunteers had left to return home and the rest of the team were scheduled to leave Oct. 14.

The team coordinated its work with the Brotherhood Commission in Memphis to assist the Missouri disaster relief team which has been serving meals and working in the St. Charles area for about a week.

McDonough . . .

(Continued from page 1)

"Theologically, I am a conservative. However, I am not a fundamentalist," he said.

He later noted he considers himself a "moderate-conservative" because he holds several strong convictions, including beliefs in the inspired Word of God, religious liberty, church-state separation, freedom of Biblical interpretation, and cooperation.

McDonough added, "I wish to make it very clear that although my convictions will obviously affect my decision making, I believe an executive director must be the servant of all the people and diligently try to be fair and open to all."

A native of Mount Vernon, Texas, McDonough has held church staff positions in Louisiana, Tennessee, and Texas, and several posts at the Southern Baptist Sunday School Board. He has been executive vice-president at the SBC Executive Committee since 1981.

He is a graduate of East Texas Baptist College in Marshall, and New Orleans (La.) Baptist Theological Seminary. The McDonoughs have two children.

BJCPA approves new representation plan

By Dan Martin

WASHINGTON (BP)— A new plan which would revise the way nine Baptist groups in the United States and Canada are represented on the Baptist Joint Committee on Public Affairs was approved during the fall meeting of the committee.

The plan, which would increase Southern Baptist participation from 15 members to 18 members, was approved with only two negative votes after an effort was made to refer it back to the three-member study committee that proposed the revisions.

Samuel L. Currin, a U.S. attorney in Raleigh, N.C., and a Southern Baptist representative on the BJCPA, made a motion to refer the plan back to the three-member study committee on Baptist Joint Committee representation to allow study of the possibility "of membership based on financial contributions."

Currin told the 30 committee members present for the meeting, "I don't believe we can sell to Southern Baptists a plan that has us contributing 90 percent of the funding and having only a third of the representation."

The plan was proposed by the three-member committee, made up of William Cober, associate general secretary for national ministries of the American Baptist Churches in the U.S.A.; Lloyd Elder, president of the Southern Baptist Sunday School Board; and John Binder, executive secretary of the North American Baptist Conference.

Cober, the study committee chairman, said the group "worked harmoniously at seeking equity and maintaining responsible and fair representation of member communions. . ."

"We believe it is critical that we maintain a united witness of nine great Baptist communions and that speaking on behalf of our nine groups has real power," he added.

Cober said the study committee adopted three basic principles: "First, each member denomination shall be adequately represented. Second, no denomination shall have more than one-third of the members of a 54-member Baptist Joint Committee. Third, there shall be a relationship between financial contributions and the number of denominational representatives."

The plan automatically allows each Baptist group one member. Additional representatives are gained by contributing to the BJCPA operating budget. It provides that for each quarter of a percent of the budget — about \$1,150 — contributed, member bodies gain one member, up to a total of eight beyond the first representative. Then, for each additional 5 percent of the operating budget contributed, another member is gained, up to a total of nine beyond the first nine.

The only body which would be entitled to the full complement of 18 members would be the Southern Baptist Convention. Currently the SBC is entitled to 15 members.

Currin noted that disparity between Southern Baptist financial contributions

and representation "has been through the years the chief objection" by some Southern Baptists to the Baptist Joint Committee. "The objection is not intended to be critical of the other groups included but is a concern that the level of representation be commensurate with contribution," he said.

Currin added he is "not saying Southern Baptists have to have 90 percent of the representation. What I am asking is that the committee go back and draw up a proposal which takes contributions into account."

Albert Lee Smith, a Southern Baptist representative from Birmingham, Ala., raised the question of issues: "As I talk to Southern Baptists, they don't understand giving Cooperative Program funds to the Baptist Joint Committee when the SBC has taken a stand on issues and the Baptist Joint Committee comes out directly opposite. There is a concern that mainstream thinking of Southern Baptists is not being represented."

Cober told Currin he believes "there is a real advantage in saying that the Baptist Joint Committee represents nine Baptist bodies and 24-million members." He added he does not favor a "Southern Baptist committee where a few of us are allowed to participate once in a while."

R. Keith Parks, president of the Southern Baptist Foreign Mission Board, said he would "hate to see the matter of representation boil down to a matter of finances. In missions involvement, we have never gauged that whoever had the money got the votes."

Elder said Baptist work always has featured "Baptists in areas of strong resources paying the cost of work in weaker areas."

After Currin's motion was rejected, committee members voted to approve the new representation plan with only Currin and Smith voting against it. They had been joined in the effort to have it referred by J. I. Ginnings, a Southern Baptist representative from Wichita Falls, Texas. When it came to a vote on the plan, Ginnings told the committee he would vote for it. "It appears to me this (participation in the BJCPA) is more of a Southern Baptist problem," he said. "I don't believe this issue will be resolved here. I am going to vote for it."

Ginnings referred to a special seven-member fact-finding committee appointed by the SBC Executive Committee in September to study the relationship of the SBC to the BJCPA. Three members of the committee attended the session of the BJCPA. The committee was named in response to a motion — made during the 1986 annual meeting of the SBC — which sought to withdraw funding from the BJCPA and to establish "an exclusive Southern Baptist presence in Washington."

When the BJCPA adopted the recommended revision of representation, the committee also authorized the staff to make necessary adjustments in the group's Constitution. To become effective, the plan will have to be adopted by the governing bodies of the nine constituent groups.

Study committee explores 'adjustments' for BJCPA

DALLAS (BP)— The relationship between the Southern Baptist Convention and the Baptist Joint Committee on Public Affairs will have to be adjusted if the 14.5-million-member denomination continues to participate in the religious liberty organization, a special SBC study committee has determined.

Although the nature and scope of the adjustment were not spelled out, the study committee's chairman, Gary Young, told Baptist Press it is a "given" that if the current relationship "were satisfactory, our committee would not be in existence."

The seven-member fact-finding committee was appointed during the September meeting of the SBC Executive Committee in response to a motion made at the 1986 annual meeting aimed at defunding the BJCPA and creating "an exclusive Southern Baptist presence in Washington."

Young, pastor of First Southern Baptist Church of Phoenix, Ariz., said the committee began its study by considering the three options open to the SBC in its relationship with the BJCPA, a 50-year-old religious liberty watchdog organization composed of representatives of nine Baptist groups in the United States and Canada.

He noted the options are the "status quo," a "revised status quo," and an "exclusive Southern Baptist presence."

"We (the committee) have a given that if the status quo were satisfactory, our committee would not be in existence. Therefore, the basic question is, 'How can Southern Baptists best be represented in Washington?'" he said.

The BJCPA and its executive director, James M. Dunn, have been under increasing fire in the Southern Baptist Convention. The motion in the 1986 annual meeting is the fourth time in four

years the BJCPA has come before the Executive Committee.

The fact-finding committee met briefly in Nashville, following its creation and held its first full meeting Oct. 3-4 in Dallas, where it held "brainstorming" sessions before coming up with three "basic assumptions" and two "basic issues."

The committee also voted unanimously to hold all of its fact-finding sessions in open meetings, although it reserved to itself the right to formulate its conclusions in "executive sessions."

The three basic assumptions adopted by the committee were:

—"We are united in our belief Southern Baptists should have a presence in Washington, D.C.

—"We are united in our support and defense of the U.S. Constitution's First Amendment provision which states that 'Congress shall make no law respecting an establishment of religion, or pro-

hibiting the free exercise thereof.'

—"We are united in our desire that the Southern Baptist Convention have the most effective and efficient voice possible in Washington."

The two basic issues phrased as questions were:

—"Is the Baptist Joint Committee, or can the Baptist Joint Committee, be the most effective and efficient voice of Southern Baptists in Washington?"

—"What are the factors to be considered in the establishment of 'an exclusive Southern Baptist Convention presence' in Washington?"

Among the issues to be investigated concerning the present organization are such questions as how the BJCPA carries out its present assignment; how much policy is set by the committee, how much by the staff and how much by individuals; how much influence does the SBC have in staff selection, direction, or elimination; and how does the BJCPA

portray — and discern — the position of the SBC on various issues.

Also to be considered is whether a joint voice in Washington is more effective than a single voice. The BJCPA's nine member bodies include more than 24-million Baptists.

The question of how the SBC relates to the Joint Committee also will be studied. Currently, the SBC appoints a 15-member Public Affairs Committee, 10 of whose members are selected by virtue of the offices they hold as executives of SBC agencies.

Another question is, "How can the Baptist Joint Committee leadership be confrontational when necessary on issues without being combative toward individuals and groups and without becoming politically aligned or partisan within their respective denominations?"

In addition to drawing up the scope of its work, the fact-finding committee also named three subcommittees to begin the process of gathering information.

Chairman Young and members Paul Pressler, an appeals court judge from Houston, and Frank Ingraham, an attorney from Nashville, were deputized to attend the October meeting of the Baptist Joint Committee and its subsequent Religious Liberty Conference.

Ingraham and James Jones, pastor of Campbellsville (Ky.) Baptist Church, were assigned to begin looking into determining what information should be sought and what sources should be included.

James Yates, pastor of First Baptist Church of Yazoo City, Miss., and Darrell Robinson, pastor of Dauphin Way Baptist Church in Mobile, Ala., were assigned to collecting the history of the BJCPA and overseeing an "integrated review" of materials, including newspaper articles.

BJCPA speaks on textbooks

WASHINGTON (BP)— The Baptist Joint Committee on Public Affairs has adopted a resolution expressing concern about textbooks used in the nation's schools.

The resolution notes there "is substantial evidence available from recent studies that many textbooks used in the nation's schools virtually ignore religion, thereby distorting the historical record, denigrating religion, and depriving students of knowledge of America's religious heritage."

It calls on "textbook authors and publishers to stop rewriting history and to correct this indefensible distortion of the role of religion in American life" and urges textbook committees "to approve only textbooks that honestly and accurately deal with religion's role in our society."

It "encourages all Baptists to work conscientiously with public school officials to ensure that education about religion is included in appropriate curricular areas in a manner which both conforms to the Constitutional principle prohibiting government promotion of religion and provides the treatment that religion deserves."

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.

Informed, not conformed

Dear editor:

I read with great interest your editorial "The Word Games" (Sept. 24). It stirred my heart to meditate and then to lift it to the Lord in prayer. Quoting Tom Madden in the same issue, "The greatest source of power is prayer."

We Baptist people need to know that the world is watching us and taking notice of our "religion."

I, as just one Baptist, will continue to read books, receiving ideas, inspiration, and instruction. I will continue to learn the truths through God-fearing, Bible-believing, gospel-preaching men.

I am blessed to have had such a pastor while living in Chattanooga and recently, having moved to the Newport area, God has given me a new pastor to love, praise, and help him do the work we Baptists are called to do.

We Baptists need to do a whole lot less "nit-picking" and a lot more "kne-praying."

As a believer and a member of a Baptist church, I will continue to be "in"formed and not "con"formed.

Glenda M. Murray
Rt. 4, Box 70
Dandridge, TN 37725

Control of the states

Dear editor:

I suppose it was to be expected, but some of us are surprised at the tactics being initiated by moderate groups — who having failed in recent years to retain control of the SBC — to muster control of the state convention.

Bill Sherman made the Nashville Tennessean front page news (Sept. 28) announcing that "... conservative surge in the denomination will end in disaster for Baptist life." He cries, "these's no place for us now in the convention." He moderated an informal meeting of some 20

like-minded pastors rallying support for next year's SBC meeting in St. Louis. He appears to bemoan that "inerrancy is a doctrine that asserts the Biblical text contains no errors at all."

Perhaps Sherman should inform us less knowledgeable just what portion of the Bible is erroneous and which is true. Also why some moderates are so strongly opposed to "agency employees and seminary professors professing inerrancy of Scripture."

I believe most Baptists will agree with Adrian Rogers that those who serve and are paid by the convention should hold the views of the "Faith and Message" statement.

Baptist and Reflector (Oct. 1) reports a similar group organized in Florida, dedicated to a list of commitments that most every Baptist in America would endorse. However, spokesman Hershel Adams, after espousing positive objectives "to assist leadership of the denomination with prayer and dialogue," concluded with the negative, "but that doesn't mean we will not disagree with them."

No doubt we will be hearing of other liberal hot-bed informal meetings making peaceful promises with golden goals for unity in diversity, preservation of heritage, help and healing for the hurting, restoration of the disenfranchised, etc. Translated that means "we lost control at the national level — let's go for the states."

W. T. Barner
3655 Rhodes #4
Memphis, TN 38111

Losing our distinctiveness

Dear editor:

Why does a spirit of divisiveness and distrust pervade our convention at every turn? Why did it have to manifest itself on our mission boards — the very heart of Southern Baptist work in the world? God is not so weak that He cannot be trusted to control the decisions made by the men and women who serve as directors and trustees of our boards, agencies, and seminaries.

There are many within our convention who cry loud and long that we are losing our distinctiveness as Southern Baptists, and at the same time they seek to com-

promise our commitment to evangelism and missions. It is imperative that we retain that which sets us apart from all other denominations: our unequivocal commitment to evangelism and missions. We have a word for the world — a word of peace and hope — but we cannot communicate that word with integrity as long as we compromise the integrity of our mission boards. We are losing our distinctiveness as a people of mission.

Southern Baptists are now characterized by strife, contention, and disunity. What has become of the denomination whose heartbeat was a commitment to evangelism and missions?

I believe Satan is laughing today because he has succeeded in side-tracking us from our God-given task as witnesses.

We will have to give an account for the way we have responded — or failed to respond — to the Great Commission. We had better repent as a denomination for our actions and ask God to intervene in our current situation before many more people die without Christ while we sit idly by arguing over committee appointments. Remember: "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Rob Edwards
P. O. Box 427, SBTS
2825 Lexington Rd.
Louisville, KY 40280-0427

Standing for truth

Dear editor:

Your Oct. 1 issue quoted Roy Honeycutt as saying to the students at the Southern seminary on Sept. 2 the following: "There are few more dangerous individuals in society than cowardly persons who fear all the truth, lazy persons who are satisfied with half the truth, and arrogant persons who believe they know all the truth."

I would like to add to the list a fourth category of dangerous persons: weak persons who deny the truth.

The Bible says that it is the Word of God. The Bible says that the Word of God is the truth. The Bible says that a person can know the truth. It is my personal conviction that it is not arrogance but confidence to hold to the Bible as the truth.

I thank God for the brave men in our convention who believe the Bible, preach the Bible, and stand on the Bible as God's eternal Word and the truth. They have many Biblical examples in the lives of the great men of old who said, "I know!"

May God have mercy upon us as Southern Baptists and raise up a host of additional leaders in our churches, agencies, boards, and institutions who will unashamedly embrace the Bible, God's Holy Word, as the truth.

John Larry Phillips
1512 Eastland Ave.
Nashville, TN 37206

There is a difference in declaring that the Bible is all the truth and in declaring that some person's interpretation of the Bible is all the truth. (editor)

Reagan ignores SBC

Dear editor:

President Ronald Reagan has not honored the Southern Baptist Convention's petition, set forth in a resolution adopted in Atlanta on June 11, 1986, that he not nominate anyone to fill the position of United States ambassador to the Holy See. The resolution was forwarded to President Reagan. In addition, numer-

ous Protestant denominations have voiced similar views to President Reagan.

On Sept. 26, the White House announced that President Reagan would nominate Frank Shakespeare, presently U. S. ambassador to Portugal, to fill this position.

What can one now do to oppose this violation to the First Amendment which prohibits governmental actions "respecting an establishment of religion"? An individual, or a church, can write to the two U. S. senators representing one's state and urge them not to approve this arrangement.

Now is the urgent time — prior to election day, Nov. 4 — for one to ask senatorial candidates where they stand. Candidates should be willing to say publicly before the election whether they will approve formal diplomatic relations with the Holy See, which is an ecclesiastical entity, not a civil state. The Senate can stop this arrangement.

Hugh Wamble
5001 North Oak Street Trafficway
Kansas City, MO 64118

U.S. profits in China

Dear editor:

In a previous letter I revealed some U.S. corporations making profits inside so-called "communist" Russia. Following are some U.S. corporations preparing for or already making profits inside "communist" China.

From Chemical Week (May 1, 1985): Pennvasia, an affiliate of PPG Industries, will build a \$50-million float glass plant in Shekou, China, in partnership with the "communist" state-owned China Southern Glass.

From Electronic News (Aug. 19, 1985): Bell, AT&T, GTE, IIT bidding on \$4-billion in new telephone network contracts inside China.

From Electronic News (March 4, 1985): Tektronix signed an agreement to assemble portable oscilloscopes in the People's Republic of China (while U.S. assemblers are out of work). The article also named "John Fluke Mfg. and Hewlett Packard" as "establishing assembly operations" in mainland China.

I have more of these on file and can prove conclusively that when our children die in wars it is for profit of these ruling monsters.

The lying world ruling-classes tell us that Russia and China are "Marxist" countries. (I include the Russian and Chinese bureaucratic rulers as well as the richest U.S. capitalist class who are the real rulers of America.)

Why would these powerful people fabricate such a monstrous lie? Because they don't want the average Russian, American, or Chinese worker to understand what Marx really wrote about! Especially that Marx called for the workers to replace the ruling classes with a republic of labor that would carry on all production only to satisfy human needs! Marx also called for the abolition of the political state which he called "inseparable from the existence of slavery." In Russia and China the political state rules!

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

Hardin-Simmons gets record \$2-million gift

ABILENE, Texas (BP) — Hardin-Simmons University has received \$2,051,000, the largest cash gift in its history.

The gift from the estate of the late Edward Leon "Jack" Frost and his widow, Adele, a San Antonio philanthropist and patroness of the arts.

CIRCULATION THIS ISSUE — 74,638

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Doris Elliott
Advertising

Baptist and Reflector

Connie Davis
Assistant Editor
Mono Collett
Church News Assistant

Beverly Gregg, Production Assistant

Established 1835
Post Office Box 728, Brentwood, TN 37027
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SBC missionaries help victims of earthquake

By Art Toalston and Erich Bridges
SAN SALVADOR, El Salvador (BP) — First Baptist Church in the downtown area of San Salvador, El Salvador, hardest hit by two midday earthquakes Oct. 10 was spared becoming a scene of death, unlike other nearby buildings.

In his early surveys of damage, Southern Baptist Missionary Bill Stennett said he had no reports of loss of life or serious injury among members of five Baptist churches in the nation's capital.

Numerous families, however, were staying outside their damaged dwellings, fearing they might collapse. Stennett said many downtown buildings not destroyed were leaning to one side because of damage to the lower floors. Many others which look all right from the outside have sustained unseen structural damage.

Salvadoran President Jose Napoleon Duarte warned people not to re-enter their homes or buildings in the hardest-hit areas until the structures have been declared safe.

"The problem is not so much food," Stennett said in a telephone interview Oct. 13. "Food will be a problem for another day or two. Medicine will be a problem for another week or so. The major problem is people who are on the streets, especially if they've completely lost their houses or their houses are so damaged that they're afraid to go back into them. There are literally thousands ... there's no way to tell how many thousands are out on the streets, under sheets and under blankets."

Duarte said Oct. 12 that as many as 150,000 people are homeless. At least 890 people died and 10,000 were injured during the quake and its aftermath, he reported. He set a rough estimate of damage at \$2-billion and predicted much of the downtown area eventually will have to be rebuilt.

As for Baptist relief efforts, Stennett said he wants to obtain 75 rolls of 100-pound heavy plastic to shelter several hundred families. He also is ordering kerosene lanterns, and he plans to distribute New Testaments to earthquake victims helped by Baptists.

The Southern Baptist Foreign Mission Board has authorized up to \$20,000 for initial relief efforts.

Two churches in San Salvador, Miramonte Baptist and Emmanuel Baptist, already are providing medicine and food to quake victims, the missionary said. The Baptist Association of El Salvador was evaluating needs and possible responses Oct. 13. The El Salvador-based evangelical relief agency Paravida, supported in part by Southern Baptist relief funds, aided victims through its medical clinic until medicines ran out.

Stennett planned to check with Paravida to see what additional needs Baptists could fill, perhaps in medicines. Several doctors contacted by the Southern Baptist Foreign Mission Board were on standby, but Stennett had not yet learned whether they would be needed.

First Baptist Church's third floor is "pretty well shaken up," Stennett said. An engineer will need "to check out the building to see how safe it is" before the 600-member congregation can resume activities there.

The Baptist Bookstore also was damaged, particularly items stored in the basement book deposit. Shelves fell to the floor and the books sustained some water damage.

The bookstore did not seem to suffer structural damage, although Stennett, who was in the second-floor office during the tremors, thought it was going to collapse. He said the shaking was far worse than the major earthquake he experienced in Guatemala during the mid-1970s.

Each of the six Southern Baptist missionaries in El Salvador escaped serious

injury, although several books and boxes hit Stennett's wife, Libby, when a heavy bookshelf fell. A table where she was sitting deflected the bookshelf. "She's still sore, but nothing broken, just bruised," Stennett reported.

Missionary Rusty Alums was in his office in the bookstore basement, while his wife, Peggy, was in a dentist's chair. The

dentist prevented equipment from toppling onto her.

Missionary Ernie McAninch was in the second-floor bookstore office. His wife, Lee Ann, escaped injury in a doctor's office in a building which sustained heavy damage. No Salvadoran bookstore employees were injured.

Stennett said the missionary homes were shaken and glass items were broken, but they sustained no structural damage. Bathroom fixtures at the bookstore were broken, and the building will not reopen until an engineer examines the structure.

Court rejects procedural move in Catholic church-state issue

By Stan Hasty

WASHINGTON (BP) — The U.S. Supreme Court has rejected without comment a procedural move by attorneys for the Roman Catholic Church in a key case involving a challenge to the tax-exempt status of the nation's largest religious body over its anti-abortion activities.

In a one-line order issued Oct. 6, the court declined to grant the church's request that a federal district court be ordered to dismiss a suit against the church by the pro-abortion group, Abortion Rights Mobilization Inc. That group, church attorneys argued unsuccessfully, did not have legal standing to bring the suit challenging the church's federal tax exemption.

Because the heart of the case involves an effort to keep a church out of the public arena on a key moral issue, other religious bodies — including the Baptist Joint Committee on Public Affairs — have joined the case as friends of the court on the side of the Catholic Church.

A brief filed this summer by the Christian Legal Society, the Baptist Joint Committee, and other religious groups argued the Catholic Church has a Constitutionally protected right under the free speech and free exercise of religion clauses of the First Amendment to en-

gage in political speech and activities against abortion.

Baptist Joint Committee Executive Director James M. Dunn said his agency entered the case because challenges to a religious body's ability to exercise its influence in the public arena "pose a direct threat to all churches' First Amendment rights."

Dunn emphasized that while the Baptist Joint Committee is not active in the debate over anti-abortion legislation — leaving such activity to other denominational agencies — "this case has clear and critically important church-state principles at its core."

"We must say loudly and clearly that groups opposing a church's stated position on a public issue may not intervene so as to silence that church," Dunn said.

Besides contending for the Catholic Church's right to engage in anti-abortion lobbying, the brief challenged the standing of Abortion Rights Mobilization Inc. to bring the legal action against the church absent a "particularized injury" suffered as a consequence of church activity.

HCBA announces Preachers' School

SEYMOUR — Harrison-Chilhowee Baptist Academy's Preachers' School will begin its second fall term at 8 a.m. Oct. 18.

The term will continue through Dec. 6, with classes meeting each Saturday in the academy's Ogle Building. Classroom instruction is led by Raymond Smith, a retired pastor.

Subjects offered include "New Testament Survey — The General Epistles," "English Made Easy" (second session), and "Book Study: James." Classes extend from 8 a.m. through noon.

Belmont promotes world awareness

NASHVILLE — Myrtice Owens, a Southern Baptist missionary nurse in Namibia (South West Africa), will speak at Belmont College's convocation Oct. 22, at 10 a.m. as part of world awareness week.

Appointed by the Foreign Mission Board in 1957 to Tanganyika (now Tanzania), Mrs. Owens and her husband, Carlos R. Owens, served there for 25 years. In 1984, they were transferred to Namibia to pioneer a new work with tribal people of that country.

The Owens, now on furlough, are residing in Nashville.

Duck River calls Hilliard as DOM

Duck River Association of Missionary Baptists has elected Baylon Hilliard as director of missions. He will begin serving Nov. 1.

The pastor of First Baptist Church, Covington, for 10 years, Hilliard also served as pastor of Dixie Hills Baptist Church, Bolivar; Hornbeak Baptist Church in Hornbeak; and congregations in Indiana and Virginia.



Hilliard

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

In addition to serving as moderator and on many different committees in associational work, Hilliard has been a local pastors' conference officer. He has been on several committees of the Tennessee Baptist Convention, including the Committee on Boards and the Union University Religious Affairs Advisory Board. He currently serves on the TBC Executive Board, as chairman of the Tennessee Baptist program committee, and as a member of the Executive Board's administrative committee.

He was also a volunteer hospital chaplain and an officer in the Halifax County Ministers' Association.

He and his wife, Jane Roane Hilliard, have two children.

Herman Redding dies in Nashville

Herman L. Redding Jr., a financial specialist for the Southern Baptist Sunday School Board in Nashville and brother of James Redding, program associate in the missions department of the Tennessee Baptist Convention, died Oct. 7 in Baptist Hospital, Nashville, after a long illness. He was 62 years old.

The funeral was Oct. 9 at Woodlawn Funeral Home in Nashville with James Redding, Pastor Mike Mayo of Saturn Drive Baptist Church in Nashville, and J. Victor Brown, a former pastor of Saturn Drive Baptist Church where Redding was a member, presiding. Burial was at Woodlawn Memorial Park, also in Nashville.

The native of Nashville began working at the Baptist Sunday School Board in 1955. He was named supervisor of the financial and auditing section there in 1981, and retired for health reasons in May of this year.

Prior to working for the board he was a World War II veteran, an auditor for the Internal Revenue Service, and a bookkeeper for the Veterans Administration.

At Saturn Drive Baptist Church, Redding was a deacon and Sunday School teacher.

Survivors include his wife, Betty Castleman Redding; a son, Ronnie Redding of Franklin; a daughter, Betty Carol Goff of Nashville, and two brothers, James Redding of Goodlettsville and Neil Redding of Hendersonville.

Belmont dedicates renovated building

NASHVILLE — Belmont College will dedicate its newly renovated administration building, Freeman Hall, Oct. 19 at 2 p.m.

Guests of honor will be J. Richard and Mary Criswell Freeman, whose children, Belmont trustee Criswell Freeman, Mary Jo Freeman, and Donna Freeman Kelly, made a leadership gift in their honor to complete the renovation.

The dedication will feature an exhibit by Nashville artist Paul Harmon.

Eva Paschall dies

Eva Paschall, mother of H. Franklin Paschall, pastor of First Baptist Church, Nashville, for 28 years before his retirement in 1983, died Oct. 12 at Baptist Hospital, Nashville. She was 83 years old.

The funeral was scheduled for 2 p.m., Oct. 14, at First Baptist Church, Paris.

HMB church-planting conference explores theology, methodology

HOUSTON (BP)— "You can play church without having any theology, but you can't be church without Jesus," participants at a Southern Baptist Home Mission Board conference on church planting were told.

Nelson Tilton, director of the Atlanta-based agency's church starting department, challenged pastors to be sure their church's growth is tied to sound theology and not sociological trends. The conference was held at First Baptist Church of Houston.

Regardless of the denomination's rapid growth in recent years, Tilton reminded, "only 45 percent of Southern Baptists are actively involved in Sunday worship. The vast majority only attend when it is sociologically exciting. There is simply not much theological commitment and virtually no desire to be involved."

Tilton also cited statistics indicating when churches and denominations rise above middle-class values, they historically lose members and become much smaller.

"This regression is almost inevitable, regardless of theology," he said. "Rarely does theology play into the process; the theology may not have been that strong to begin with."

He encouraged pastors to balance church growth through starting new churches as well as growing larger congregations.

Conference speakers elaborated on a variety of successful methods churches have used to spread the gospel throughout their communities.

Billy Bob Moore, director of missions for Houston's Union Baptist Association, said church starting can promote unity among congregations because it focuses their joint purpose on reaching people for Christ. Such efforts also magnify the laity through increased involvement in

evangelism, he added.

Moore stressed the efficiency with which new missions spread the gospel: "In Texas, an independent satellite unit (new mission) takes only 1 1/2 people to reach another person for Christ, while an established mission requires nine people to reach the same goal. In our Southern Baptist churches nationwide, that figure drops to between 24 and 35 members needed to reach one person with the gospel.

"The facts are simple. New churches reach lost people," he said.

Rick Warren, pastor of Saddleback Valley Community Church in Laguna Hills, Calif., challenged pastors to think like unbelievers as they explore outreach possibilities in their neighborhoods.

"You have to learn the needs of your target audience if you are going to minister to those needs. The simplest way to accomplish that is to ask them — find their mind-set, their likes, and dislikes," he said. "Ninety-six percent of people contacted in our community told me they would not attend a Bible study, even though we would take no offering and there would be no commitment to join a group. Though that's a great way to get started, why spend our time to reach only 4 percent of our population when they obviously want their needs met in some other way?"

Through an innovative concept of ministry, the congregation which first met in Warren's home has grown to 1,200 members in six years. More than 70 percent of its membership is new converts, he added. Although the church theologically is Southern Baptist, it has not used the word "Baptist" in its name because of negative stereotyping in California.

The conference was sponsored jointly by the Home Mission Board church extension division and Dunwoody Baptist Church in Atlanta. First Baptist Church of Houston was host for the regional meeting.

'Part-timer' Kirksey 'retires' once again

By Lonnie Wilkey

NASHVILLE (BP)— It took 11 years and more than 250,000 miles, all by automobile, but Howard G. Kirksey finally finished his "part-time" job with the Southern Baptist Education Commission.

Kirksey, who joined the commission in 1975 as a placement consultant after retiring as vice-president for academic affairs at Middle Tennessee State University in Murfreesboro, retired for the "second" time Sept. 30.

The 76-year-old educator had no idea his temporary job would become so permanent. "I was just hired for the 1975 fall semester," he recalls.

Kirksey, a native of Perryville, and a graduate of Union University in Jackson, and George Peabody College of Vanderbilt University in Nashville, relates that Ben C. Fisher, then executive director of the Education Commission, told him a full-time person would be employed by January of 1976. According to Kirksey, however, one thing led to another and he was asked to continue his "temporary" assignment.

He thought he would finally end his duties in 1978 when Arthur L. Walker Jr. became executive director of the commission. But despite giving Walker his blessing to "find someone else," the new agency head asked Kirksey to continue as placement consultant.

It was with some regret when both Walker and Kirksey realized the "second" retirement was nearing.

"Dr. Kirksey brought stability and more than 50 years of educational experience to the post of placement consultant. His knowledge of graduate schools across the nation and his friendship with various educators have been key ingredients to the success of our placement service," Walker says.



RETIRING AGAIN — Howard G. Kirksey retired Sept. 30 from his "part-time" job with the Education Commission. The "temporary" assignment lasted 11 years. His first retirement was from a vice-president position at Middle Tennessee State University, Murfreesboro.

Under the guidance of Kirksey, the Education Commission has placed more than 400 faculty members and administrators in Southern Baptist colleges and schools.

Kirksey's travels led him to 266 campuses, some more than once, during the 11 years he spent trying to find qualified applicants who would be interested in serving Baptist educational institutions.

In addition to Kirksey's career as an educator, he has been active in denominational life. He is a former trustee at Belmont College in Nashville, Union University, and the Southern Baptist Sunday School Board. He also has been vice-president of the Tennessee Baptist Convention and served on the convention's Executive Board.

His second retirement again will not slow Kirksey down. He already does volunteer work for Middle Tennessee State, where he served 30 years in various capacities.

He is active with the Rotary Club and both he and his wife, Elizabeth, are active members of First Baptist Church of Murfreesboro.

An educator and denominational leader with many accomplishments, Kirksey says he can accept his "second" retirement because he has led "a full life."

WMU sends trainers to Michigan

Twelve Tennesseans are training Michigan WMU executive director, and Dolly Bradford, state president. The Tennesseans will be leading conferences for WMU directors and general officers, leaders of Baptist Women/Baptist Young Women, Acteens, Girls in Action, and Mission Friends. They also will lead a conference on mission study.

The western team members are Carrol Kelly of the Tennessee WMU staff, Carolyn Outland of Belle Aire Baptist Church in Murfreesboro, Doris June Large of Arlington Baptist Church in Knoxville, Lola Byrd of Edgemoor Baptist Church in Clinton, Ann Davenport of First Baptist Church in McMinnville, and Martha Haynes of First Baptist Church in Ripley.

The eastern team is made up of Judy Trivette, Tennessee WMU president from Central Baptist Church, Fountain City, in Knoxville; Katharine Bryan, Tennessee WMU executive director; Lucille Hatfield of First Baptist Church in Jamestown; Ruth McNabb of Grace Baptist Church in Johnson City; Jeanette Thomas of Wallace Memorial Baptist Church in Knoxville; and Katherine Thomas of Central Baptist Church, Fountain City, in Knoxville.

The western team will be working in churches in Battle Creek, St. Joseph, Roscommon, Lansing, and Midland. The eastern team is serving in Redford, Ypsilanti, Monroe, and Flint.

Michigan WMU executive director, and Dolly Bradford, state president. The Tennesseans will be leading conferences for WMU directors and general officers, leaders of Baptist Women/Baptist Young Women, Acteens, Girls in Action, and Mission Friends. They also will lead a conference on mission study.

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Timothy Jones serves as Ivy Memorial pastor

Timothy Carl Jones has been called as pastor of Ivy Memorial Baptist Church, Nashville. He began Sept. 24.

He comes from Shady Grove Baptist Church in New Albany, Miss., where he served as pastor. A native of Greenbrier, Jones has served in several churches in Tennessee, and he was an associate pastor in Texas.

His educational background includes graduating from Criswell Bible College, Dallas, Texas, and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He has served as vice-moderator of Dyer Baptist Association.



Jones

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Pastor breaks bonds of isolation in Knoxville

By Connie Davis

Heléh Keller once was asked by a newspaper reporter if she would rather have her hearing or her sight restored. Keller said she would rather have her hearing, because blindness separates a person from things, but deafness separates people from people.

Jerry Seale, pastor of the First Baptist Deaf Congregation of Knoxville, uses that story to explain his daily challenges.

His pastoral duties have involved him in a lens implant operation, the Phil Donahue TV show, and open-heart surgery.

"What pastor gets to be involved in all levels of people's lives?" asked Seale, who served as translator for deaf persons in those situations. He also is called on for help with many things from finances to getting children enrolled in school, simply because he can speak their language.

Serving for 11 years as pastor in Knoxville,

Seale tries to break the bonds of isolation for deaf people. Though it is "demanding," he added, "That is why I like it so much."

The church's ministry was begun to help meet the needs of students at the state school for the deaf in Knoxville and has continued for 20 years.

The students, which range in age from preschool to high school, have told Seale of being brought to the school and left by parents when they were only 3 to 4 years old. He told of students who, when asked their name, would show the inside of their shirt collar where a name label had been sewn because they did not even know their name.

Seale noted that 88 percent of parents of deaf children never learn to communicate with their children, 10 percent learn some sign language, and two percent learn to communicate with their children.

His enthusiasm apparent, Seale describes the three groups he and his congregation try to reach. The first group is students who live at the school for the deaf and who 99 percent of the time are the only deaf person in the family. The second group is deaf persons who have married and in 90 percent of the homes have hearing children. Hearing parents with deaf children is the third group he describes as the "group in between." He has been especially seeking to reach that group.

Deafness gives a family "every reason to be separated," claims Seale. His results are "a real reward personally," he added.

Meeting in the facilities of First Baptist Church, Knoxville, the deaf congregation currently averages 130 every Sunday, and is growing.

Each Sunday the deaf congregation has two Sunday School times and two worship times to provide for different levels of communication. The schedule

also provides time for the workers, 70 percent of which are deaf and 30 percent of which are hearing, to attend the Sunday School class for their age-group.

Seale is most excited about the new Sunday School class for children who have more advanced communications skills because they have families that sign. About seven children are attending and Seale has plans to begin a youth class. The result has been that family members are staying for church programs when they bring their child for the class.

At 11 a.m. Seale conducts a worship service using voice and signs in order to reach persons with all levels of sign language knowledge, as well as family members who do not know how to sign.

Seale noted that families with deaf members rarely get to experience worship together because even in an interpreted service a deaf person's attention is not on the main worship leaders. Instead, he or she is receiving the message second-hand, which is always better than no interpretation at all. Then the person has no worship experience in a church setting, added Seale.

The breakthrough in reaching families of the hearing impaired has come through the time he has spent counseling those families and the August ethnic and language camp sponsored by the Tennessee Baptist Convention's missions department, Seale said.

As he helped the families of the deaf youngsters prepare for camp and as he got away from his other responsibilities to spend the whole week with the youth, he developed "a new dimension of bonding" with them. The camp experience resulted in decisions for Christ by campers and by family members (see additional story on this page).

"There is a great, great need for more congregations like ours throughout Tennessee," using deaf leaders like those from his congregation who recently attended the TBC's Language Leadership Conference sponsored by the missions department.

The only other deaf congregation in the state meets in Memphis where another school for the deaf is located, said Seale. A school has recently opened in Jackson, he added, but the other areas of the state are "corridors of need" for deaf ministries.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



Recently, I had the privilege of attending a retreat for the Baptist chaplains that serve in Tennessee.

I am not sure I remember all the areas of service in which they are involved, but I do recall that they were there from many different branches of our military, from the hospitals, penal institutions, and perhaps from industry.

I came away feeling that these dedicated people were vitally involved in carrying out the Great Commission.

They are called by the Spirit of God to their respective tasks. As God calls some to be missionaries on foreign fields, others on the home fields, some to the ministry of the local church or other areas of Christian life, these men feel like the center of God's will for them is the chaplaincy.

They can go into the many different kinds of worlds into which the rest of us cannot go. They have access to the various areas of the hospital, in the military, and in the institutions whose doors are not open to the average person. They are constantly exposed to danger. They work in the presence of contagious diseases. Those in the military are subject to be called to any part of the world.

The emotional drain is incredibly enormous. Dealing with families of bereaved people, crisis situations, and counseling under extreme pressure, they are under tremendous stress factors constantly.

They are at peace with themselves. They have a peace that passes all understanding that can only come from the assurance that they are in the center of God's will, and that God is with them and will provide the grace, strength, and wisdom they need.

I came away feeling that when the Great Commission said "Go ye therefore into all the world," that it implies not only to go to the geographical world but to all of the different kinds of worlds. Our chaplains do go into many areas of the geographical world, but they also minister in many difference kinds of worlds.

Join me in praying for these noble servants of God.

WMU names five to Acteens panel

Five Acteens have been named to serve on the first Tennessee Acteens State Advisory Panel. Two alternates also were chosen.

The Acteens, selected by an Acteens' leaders committee of the Tennessee Woman's Missionary Union, will serve from November 1986 to August 1987.

The new panelists include Laura Barron, a member of Hillcrest Baptist Church, Dyersburg; Karen Eastep, a member of East Commerce Baptist Church, Lewisburg; Paige Loveday, a member of Beech Grove Baptist Church, Louisville; Virginia Ping, a member of Central Baptist Church, Oak Ridge; and Melissa Rhyne, a member of Edgemoor Baptist Church, Clinton.

The two alternates are Tammy Stephens, a member of First Baptist Church, Smithville; and Wendy Tenpeny, a member of Manley Baptist Church, Morristown.

The qualifications include being a member of a church and its Acteens organization. The panel members are in the ninth grade or higher and must be working on the Stuidact advancement program.

The panelists will serve as advisors and workers at the Tennessee WMU Annual Meeting and Acteens Summit. They will serve at other special WMU meetings.

Camp reaches deaf, families

By Connie Davis

After attending the ethnic and language camp directed by the TBC's missions department in August, Pastor Jerry Seale (see story on this page), has seen results he has been working toward for years.

Kirk Farley, who is 15 years old, went with Seale to the camp, which was held at Camp Linden in Linden. He had been attending First Baptist Deaf Congregation in Knoxville and bringing different members of his family to the worship services with some regularity before he went to camp, reported Seale, pastor of the congregation.

After making his profession of faith at camp, Kirk brought his family to church the next Sunday. He made public his decision and his parents and sister, who are hearing, also made decisions.

His father transferred his membership from another church and his mother came from another faith for baptism. His older sister made a profession of faith and will be baptized with Kirk and

his mother.

Kirk's older brother, who is also deaf and became a Christian some time ago, had not been active in the congregation. Recently, however, he has been attending with his girlfriend, who has asked to talk to Seale.

Another camper, Amanda Lily, is 8 years old and has "insisted" that her family come with her to church, said Seale, grinning. She is the only deaf child in the family.

Seale feels very close to the family of another camper, Rebecca Sloan. He has already visited in their home several times since camp. Rebecca, who is 10 years old, has been bringing her mother with her to church since camp. She has two hearing impaired brothers.

Shelby Sherman's mother not only has begun bringing Shelby to Sunday School regularly, but has been attending with her three other children. The mother has also volunteered to be a Sunday School worker, added Seale.



SIGNS OF THE TIMES — Jerry Seale (right) visits using signs with Leonard West (left) and Greg Johannsen, deaf members of his congregation, during the Oct. 3-4 Language Leadership Conference at the TBC Executive Board Building in Brentwood. West is currently president of the Tennessee Baptist Conference of the Deaf and Johannsen is treasurer of the Southern Baptist Conference of the Deaf.

Groups announce meetings during convention

Belmont College

On Nov. 11 at 5 p.m. or immediately following the afternoon session of the convention, Belmont College is inviting alumni, pastors, church staff members, and friends to a buffet at the Sheraton Plaza in Johnson City.

President William E. Troutt will be giving an update on the college's programs.

Tickets are \$8 and may be obtained from Belmont College, Alumni Office, Nashville, TN 37203-5721.

Annuitants dinner

The annual annuitants dinner will be Nov. 11 at 5 p.m. at Johnson City Medical Center with Gary Nash, general counsel and corporate secretary for the Annuity Board, as the speaker.

Transportation will be available from Freedom Hall Civic Center following the afternoon session of the Tennessee Baptist Convention. Return transportation also will be provided.

Persons must send \$1 to register to TBC Protection Plans Department, P. O. Box 728, Brentwood, TN 37027.

Union University

The Union University alumni and friends dinner will be Nov. 11 from 5:30 to 6:45 p.m. at the Sheraton Plaza Hotel in Johnson City.

Tickets purchased in advance are \$8 and are available from Louise Lynch, Union University, Jackson, TN 38305. Tickets bought at the convention will be \$10.

Carson-Newman College

A church endowment campaign appreciation dinner will be hosted by Carson-Newman College for campaign supporters, alumni, and friends at Central Baptist Church in Johnson City.

The Nov. 11 dinner will be at 5 p.m. and will feature Cordell Maddox, college president; Tom Madden, Tennessee Baptist Convention executive director; Franklin Paschall, retired pastor of First Baptist Church in Nashville; and Frank Hawkins, pastor of First Baptist Church in Kingsport. Paschall and Hawkins served as coordinators for the campaign.

Tickets (\$5) may be purchased at the college's booth at the convention site Monday through Tuesday noon.

Southwestern seminary

Leroy K. Carpenter, president of Tennessee alumni of Southwestern Baptist Theological Seminary, will lead the annual meeting of alumni and friends Nov. 12.

The noon gathering at Western Steer Family Steak House in Johnson City will also feature Curtis Vaughan, professor of New Testament at the seminary.

The \$6 tickets may be obtained from Leroy Carpenter, Rt. 7, Box 339, Johnson City, TN 37601. Checks should be payable to Carpenter.

Southeastern seminary

Alumni and friends of Southeastern Baptist Theological Seminary are invited to their annual meeting to be held Nov. 12 at 12:30 p.m. at Sheraton Plaza Hotel in Johnson City.

Thomas A. Bland, professor of Christian ethics and sociology at the seminary, will speak.

Persons should contact Frank Hawkins, Church Circle, Kingsport, TN 37660, for information and reservations.

Southern seminary

The annual meeting of Tennessee alumni and friends of Southern Baptist Theological Seminary will be Nov. 11 at noon at Central Baptist Church in Johnson City.

G. Willis Bennett, dean of the school of theology, will be the featured speaker.

Tickets may be obtained from Dennis Pulley, 153 Lake Dr., Ripley, TN 38063.

Youth ministers

The Tennessee Baptist Youth Ministers Association will meet Nov. 11 at 5 p.m. at the Baptist Student Union of East Tennessee State University in Johnson City.

Speakers at the banquet will be Jerry Pounds of Carson-Newman College, Jefferson City, who will speak on counseling teen-agers, and Ircel Harrison of the student department of the Tennessee Baptist Convention.

Persons may contact Andy Morris, First Baptist Church, 200 Highland Ave., Maryville, TN 37801, for information and to purchase the \$5 tickets.

Music workers

Church music workers are invited to attend the pre-convention meeting of the Church Music Conference on Nov. 10 at Unaka Avenue Baptist Church in Johnson City.

Persons interested in being a part of the Tennessee Baptist Chorale will rehearse from 1:30 to 4:45 p.m. for a musical presentation Nov. 11 at the convention meeting. From 4:45 to 5:30 p.m. the conference will hold a business meeting. A banquet will begin at 6:30 p.m., followed by music presented by Carson-Newman College, Jefferson City. The cost of the banquet is \$7.

On Nov. 11, the chorale will rehearse at 5:15 p.m. and sing at 6:45 and 7:25 during the convention's night session.

For banquet reservations and guidelines for the chorale, persons may contact TBC Church Music Department, P.O. Box 728, Brentwood, TN 37027.

Ministers' wives

Minette Drumwright of the Foreign Mission Board in Richmond Va., will speak at the annual luncheon of the Tennessee Baptist Ministers' Wives Fellowship Nov. 12 at the Sheraton Plaza Hotel in Johnson City.

Denominational and church-related personnel and friends are invited, announced Mrs. Charles W. Sullivan of Lenoir City, president of the fellowship. Transportation of the luncheon from the convention site will be provided.

Tickets, which are \$12.50, may be obtained from Mrs. Pat Amos, Loudon County Baptist Association, Rt. 9, Box 410B, Lenoir City, TN 37771. Checks should be payable to Loudon County Baptist Ministers' Wives Fellowship.

Recreation association

On Nov. 11, the Tennessee Baptist Recreation Association will hold its annual luncheon at North Johnson City Baptist Church in Johnson City.

Bob Norman, pastor of Clearview Baptist Church in Brentwood, will speak. Spouses are invited to the meeting.

Tickets, which are \$5, may be purchased from Linda Dalton, P. O. Box 519, Franklin, TN 37065. Checks should be payable to TBRA and should be received by Nov. 6. Transportation needs also should be sent to this address.

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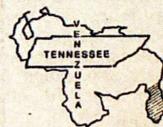
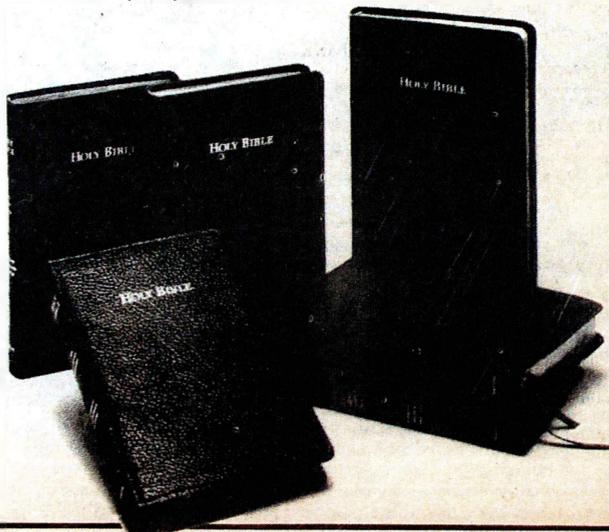
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Tennessee/Venezuela Prayer Net Partnership

—Missionary Roger Busby's birthday is Oct. 17. He is a maintenance worker in Los Teques.

—On Oct. 17, Missionary Jani McDonald, who is a church and home worker in Puerto Ordaz, is also having a birthday.

—On Oct. 19., Missionary Pat Hart, a dietitian in Caracas, will be celebrating her birthday.

—Adam and Pat Hall of First Baptist Church in Martin will be in Venezuela Oct. 13-26; Chuck Padilla of Judson Baptist Church in Nashville will be there Oct. 13-18; and Ray Maynard, director of missions of Union Association of Southern Baptist Churches, will be serving Oct. 20-25. These will be leading seven to eight Venezuelan Baptist MasterLife leaders in a co-leaders workshop. They also will attend a workshop that the trained leaders will hold for other pastors and laypersons.

Tennessee

CHURCHES . . .

Moore's Chapel Baptist Church in Greenfield observed their 75th anniversary Oct. 5. Garry Gallimore is the pastor.

First Baptist Church, Taft, recently had a note-burning ceremony which coincided with the church's 10th anniversary celebration. Ed Lee participated in the service. Jerry Parlin is the pastor.

LEADERSHIP . . .

Brainerd Hills Baptist Church of Chattanooga has called R. Carl Schooling as minister of education effective Oct. 19. A native of Warrensburg, Mo., he is a

graduate of Central Missouri State University there. He attended seminary at Southwestern Baptist Theological Seminary, Fort Worth, Texas. He has served churches in Missouri and Oklahoma. Richard Mason is pastor of the the Brainerd Hills church.

Kirk Casey has been called as interim youth director by Silverdale Baptist Church in Chattanooga. Herschel Woodburn is the pastor.

Macedonia Baptist Church, Cleveland, recently added two part-time staff members. G. W. Young will be minister of education and associate to the pastor. Shaun Shorrosh will be director of youth and activities at the church where C. Reed Wright is pastor.

First Baptist Church, Dresden, has called Jim Birkhead as minister of youth. James Gaines is the pastor.

First Baptist Church, Gleason, has called Paul Veazey as interim pastor.

Hubert McDaniel has resigned as pastor of East View Baptist Church in Georgetown.

Signal Mountain Baptist Church, Signal Mountain, has called Jack McEwen as interim pastor.

Henry Preston has resigned the pastorate of Spring Creek Road Baptist Church, Chattanooga.

Jerry Gallimore resigned as pastor of Bethlehem Baptist Church, Henry, effective Sept. 28.

Larry Higgins has been called by Eastside Baptist Church, Martin, to serve as music director. Lynn Walker is the pastor.

Brad Tarno has resigned his position of minister of music and education at East Brainerd Baptist Church, Chattanooga, where Thomas Terry is pastor.

John Tappan has been called as minister of education and administration at East Ridge Baptist Church, Chattanooga. Barry Wood is the pastor.

REVIVAL PRAYER REQUEST . . .

Revival services will be held at Meridian Baptist Church in Knoxville Oct. 19-22. Fred Steelman, pastor of Red Bank Baptist Church, Chattanooga, will be the evangelist. Paul Caton will lead the music. Joel Fisher is pastor.

REVIVAL . . .

College Heights Baptist Church in Gallatin was recently led by Eddie Martin of Lancaster, Pa., during revival services. There were 43 professions of faith and two additions by letter to the church where Larry Gilmore is pastor.

PEOPLE . . .

Silverdale Baptist Church, Chattanooga, recently ordained Danny Rymer as a deacon. Herschel Woodburn is the pastor.

Knox County Association of Baptists named its lodge annex building at Ridgecrest Baptist Conference Center in Ridgecrest, N.C., Aug. 21. The building was named the Garland Russell Annex. Russell, a deacon at Meridian Baptist Church in Knoxville, had done volunteer construction work on the building. During the ceremony, a plaque, a picture of Russell, and a nameplate was installed in the annex. Ted Huckaby is the director of missions in Knox County.

Mark McSwain, Dwayne Dunn, and Larry Jones were ordained as deacons of Bethlehem Baptist Church, Henry, on Sept. 21.

On Oct. 5, Ridgeview Baptist Church of Chattanooga, ordained Alvin Smith, Fred Rynnion, Joe Harper, and David Sliger as deacons. Gary Rickman is the pastor.

Tom and Eleanor Cross recently celebrated their 60th wedding anniversary. They are members of Beulah Baptist Church in Kingsport, where Wayne Addison is pastor.

CORRECTION

Bill Morris, second vice-president of the Tennessee Baptist Convention, was incorrectly identified in the Oct. 8 issue of the Baptist and Reflector as pastor of First Baptist Church, Dayton.

In September, Morris became pastor of Robertsville Baptist Church, Oak Ridge, after serving as pastor of First Baptist Church, Pulaski. Incidentally, he had served as pastor of First Baptist Church, Dayton, previously.

The Baptist and Reflector regrets the publishing of this inaccurate information and apologizes for any misunderstanding created by its publication.

Waits announces retirement plans

A. Sidney Waits announced to the congregation at Hickory Hills Baptist Church on Sept. 21, that he would retire at the end of December.

He has been pastor there for 18 years. He came to the Memphis church from Woodbine Baptist Church in Memphis, where he served for 10 years.

Other former pastores include Joelton Baptist Church, Joelton; First Baptist Church, Bridgeport, Ala.; Center Point Baptist Church, La Fayette, Ga.; and Lakeview Baptist Church, Oxford, Ala.

A native of Birmingham, Ala., Waits is a graduate of Temple College in Chattanooga.

Denominational service includes serving as moderator, assistant moderator, and on several committees in the Nashville Baptist Association. He also served as president and program chairman of the Nashville Baptist Pastors' Conference, as well as the Shelby Baptist Pastors' Conference. Waits served on many committees for the Shelby County Baptist Association, and was on the board of trustees for the Baptist Sunday School Board in Nashville.



Waits

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John 20:21 (KJV)

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BIBLE BOOK SERIES

Lesson for Oct. 19

Jesus' public ministry

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

Basic Passage: John 2:1-25

Focal Passages: John 2:3-4, 7-11, 13-16, 18-22

It is significant for contemporary Christians to observe in Scripture that Jesus is a "people person." That is, Jesus was not a loner, although there were times He did pull away from the crowd to be alone or to be with a small group of followers.

In the New Testament, we see our Lord primarily dealing with people, meeting their needs, or just being with them.



Bush

A Jewish wedding, during Jesus' day and in our time, was a very joyous occasion. Jesus was a very sociable person, so it was not unusual for Him to be at a wedding. Of course, He took the opportunity for teaching His few followers something about Who He was, what the new kingdom was about, and how antiquated the old religious system had become.

At the time, they did not perceive the significance of His teaching as seen through the symbolism — six pots represented incompleteness. Jesus replaced religious ritual of purification with new life. The gospel writer and other disciples then and now have reflected back after the resurrection to see what Jesus was teaching.

Just as the ancient Jewish religion had become steeped in ritual, insensitive to human and narrow in its redemptive thrust, so the contemporary church can become smug and ritualistic. Have Southern Baptists and other Christian churches become more set upon themselves than upon Christ and the spiritual and physical needs of people?

The title for this lesson reminds us that

the ministry of Jesus Christ was "public." He urges, yes even commands, that His followers go public with the good news of His power to forgive, to save, to redeem, to give eternal hope and life.

To receive the blessing of eternal life, belief is necessary. Belief is the key emphasis in the second chapter of John — note verses 11, 22, 23.

The kind of belief necessary for a person to enjoy the abundant life requires more than adherence to a set of rules or creeds or the ability to be emotionally stirred by something spectacular.

Jesus knew the people were impressed by the miracles He performed, but He knew His followers needed a spiritual renewal that only His death and resurrection could provide those who would accept His work of salvation in true simple faith. Jesus also knew those who would follow Him would be required to "take up their crosses daily" in humble and sacrificial servanthood. Christian service should be done joyfully, not artificially and in a perfunctory manner.

We often think we can fool God with a front of religiosity. But Jesus knows our hearts and who we truly are. God is so very patient with me and you and all mankind. Thank God for His mercy and do away with the trappings of denominational jargon and pious ritual.

Sometimes individual Christian lives and the life of corporate churches are like "Peyton Place" in that they seek to cover up reality and are hypocritical. Our criticism of the ancient Jews with their meticulous letter-of-the-law requirements and crooked trading in the Temple should cease when we compare this with insensitive traditions which exclude people in churches today because of culture, gender, economic status, educational level, or certain selected "sins."

The public ministry Jesus began in Cana continues to this day. His desire then and now is that all who hear His truth might believe in Him, not in some formula or ritual.

UNIFORM LESSON SERIES

Lesson for Oct. 19

The house of David

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

Basic Passage: 2 Samuel 7

Focal Passage: 2 Samuel 7:4-16

Since the events in last week's lesson, the renewal of God's covenant under Joshua, significant changes have occurred in Israel's life.

A somewhat chaotic but experimental period, the period of the judges, had taken most of two centuries. Samuel, the last and greatest of the judges, had finally consented to give Israel a king.

He first anointed Saul as king. After Saul died in disgrace, David, Samuel's choice for Saul's successor, came to power.

David's plan: a house for God (7:1-3)

David lived in the midst of great change. His own circumstances had changed from that of a lowly shepherd to that of being a king over all Israel (7:8). The people over whom he ruled had changed in a matter of time from being a band of wandering nomads to becoming a settled agrarian people.

As David surveyed the luxurious house he lived in, it distressed him that God still lived in a tent (v.2). He contemplated a magnificent temple that was worthy of God's presence, a house which David himself would build. He shared his plan with the prophet Nathan, and Nathan supported David's ambition (v.3).

God's plan: a house for David (7:4-16)

When God spoke with the prophet, Nathan was led to see the folly of the plans for which he earlier had supported David.

Concerning David's plans for a temple, God raised two very searching questions (vv.6-7): (1) Have I ever needed a house to live in before? and (2) Have I ever asked anyone to build Me a house? God spoke of the tabernacle or tent in which He had moved about with Israel and seems to raise questions that reflect upon its continuing adequacy.

The attention then turned from His searching questions about David's plans to words about His own plans for David. The effect of this transition was to move

away from what David would do for God to what God has done and will do for David.

How significant this is! We who are intent upon doing something for God need to be called back to what God is doing for us.

God began with what He had already done for David. He had brought him from the pasture to the palace.

The heart of every vital relationship with God is what God has done for us at His own initiative and in His own grace.

Then God proceeded with what He proposed to do for David and his people. He would make of him a great name, a person of renown (v.9b). He would assign a place for Israel (that is much more important than their making a place for Him, v.9).

"I . . . will plant them" denotes stability and rootage unlike that they had ever known either in their years of wandering or in their years of harassment within their land by their enemies.

God would give David rest from his enemies and "the Lord will make you a house" (v.11). David, who sought to build a house for God, would himself be the recipient of a house from God!

What is this house that God will build for David? There is a variety of meanings for the word "house" in this chapter. To begin with, it means "palace" (vv.1-2); then it means "temple" (vv.5,6,7,13); now, however, it is used in the sense of "dynasty" (vv.11,16, also 19,25,26,27,29).

God promised David an unfailing dynasty, an eternal kingdom (vv.12, 13, 16). He would have a son who would build a temple, who would be regarded as the son of God, who would be reproved for his iniquities, and who, unlike Saul, would be the unfailing object of God's steadfast love (vv.13-15).

These verses are a reference to Solomon, but this covenant will find its ultimate fulfillment in God's Son and our Lord Jesus Christ.

A distraught preacher once tottered on the brink of emotional collapse. When asked by a fellow minister why he did not let up, his reply was "I don't want to let God down."

"I wasn't aware you were holding Him up," responded his thoughtful friend.

May we learn that in our moments of desperation, our faith rests not in what we do for God but in what He does for us. It is imperative that we learn in these times when we have deified progress, have exalted success, and have made a cult of growth, that it is more important for us to be faithful than for us to be successful. Rather than finding something we can do for God, it may be wiser for us to find out what God is doing and to participate in it with Him.



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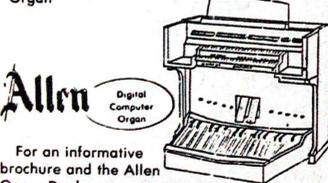
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LIFE AND WORK SERIES
Lesson for Oct. 19

Responsible relationships

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

Basic Passage: Genesis 2:15-25
Focal Passage: Genesis 2:15-25

Though we are to find our primary fellowship with God, we also must exist with people. This means we must have respect for one another and try as best we can to be "fit to live with" in ordinary situations.



Wood

Several different types of relationships present themselves to us in our routine daily experiences. We must accept responsibility for them.

Learning the limits of privilege (2:15-17)

An essential requirement for happiness is to be content with where God has placed us. Another necessity is that we have something constructive to do with our time.

The prime minister of France once spoke of what he called "the tonic of a great task." People who have no required duties soon become miserable and then life can become even dangerous for them.

English clergyman and novelist Charles Kingsley once said, "Be thankful when you get up in the morning that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."

Work was not the punishment that came to people because of sin. Honest, legitimate, but not burdensome toil was the lifestyle of Adam and Eve in the Garden of Eden.

God made available resources for succeeding in producing a living. He, however, put a limit on their complete freedom. Unrestrained license is never good for a person. The disciplines of life are the things that develop character. Much privilege involves great responsibility. God set up a mark to test His creation's obedience.

Search for a companion (2:18-20)

Adam's search for a companion teaches us some important truths. For one thing, God is interested in our needs. He recognized man must have companionship to be his best self and sought to help him meet that need.

Man is different from animals. While not wishing to minimize the value of household or other kinds of pets, man needed more than these to bring com-

plete fulfillment. The experiment was not because God did not know the difference but to teach man the lesson of his need.

The wise man was correct that "whoso find a wife findeth a good thing." In my judgment, living together without commitment is an attempt to escape responsibility. It is selfish and will eventually lead to frustration and unhappiness. Mature people accept responsibilities, but immature ones run from them.

Family responsibility (2:21-25)

God was the first anesthesiologist. He put man to sleep for the surgery.

Though I personally accept the literal story, some beautiful symbolic thoughts are present. Woman was not made from an inferior substance. She is like man but also different. Biologically, man and woman answer to each other's needs.

This does not mean, however that every man or every woman must marry. People have found fulfillment without a partner of the other sex. Paul made it clear that to remain single by choice is not sin.

Sexual relationships, however, are for married people. One who wishes that privilege should accept the responsibility that goes with it. A society that tries to change God's plan for "sex only within marriage" faces national suicide! This truth needs to be shouted loudly to our country today. To accept any privilege without accepting the corresponding responsibility is self-destructive!

A final word on responsibility is in order. Unless strongly extenuating circumstances exist, a married man and woman should have their own home, even if it is only a small apartment. Overprotective parents do not help a couple when they try to hold on to their "little angel" or "sweet boy."

Mothers and fathers, listen to a profound and important truth: Once your child has married, accept his or her companion. Give the marriage every chance to work. A parent can say more disapproving words in two minutes than he or she can "take back" in 20 years.

Though many points can and have been made by scholars in studying these Scriptures chosen for this week's lesson, the emphasis this time is on "responsibility." We all need to accept the obligations that come to us in life. Only in this way can one become a growing and maturing person!

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Interpretations

The baptism of Jesus

By Herschel H. Hobbs

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matthew 3:13).

This happened when Jesus "was about thirty years of age" (Luke 3:23). His forerunner, John the Baptist, was six months Jesus' senior (Luke 1:37). So his ministry had been going on for six months when Jesus came to him for baptism. The time was probably A.D. 26.

Why was Jesus baptized? "To be baptized" is an infinitive of purpose. John's baptism was one of repentance; those submitting to it denoted repentance of their sins and a willingness to participate in the Messiah's kingdom when He came. Jesus was the Messiah and had no sin of which to repent.

Four things were involved in Jesus' baptism:

(1) Through it, Jesus authenticated John's ministry. Through the phenomena at His baptism, John recognized Jesus as the Messiah (John 1:31-34).

(2) Jesus identified Himself with man, apart from sin. As people through their baptism dedicated themselves to become a part of Messiah's kingdom, He dedicated Himself to make it possible for them to enter the kingdom (2 Corinthians 5:21).

(3) In His baptism, Jesus symbolized what He would do to save mankind — death, burial, and resurrection.

(4) Through His baptism, Jesus inaugurated His public ministry.

Note the phenomena following Jesus' baptism. The Holy Spirit descended as a dove upon Him (v.16). Luke 3:22 says "in bodily shape as a dove." Thus He was anointed (Messiah, the anointed One) for His ministry. He was the King anointed for His redemptive ministry. The dove was symbolic of sacrifice. Jesus worked in the power of the Spirit. He never worked a miracle until after the Spirit came upon Him.

Then the Father's voice called out: "This is My beloved Son, in Whom I am well pleased." The term, "well pleased," is a timeless aorist tense, showing the Father's good pleasure in the Son at all times. Note the presence of the triune God: Father, Son, Holy Spirit.

"In Jordan's waters, the King is presented for sacrifice. In heaven's brightest firmament, He will one day be presented in majesty and glory" (Hobbs, Matthew, pp.41-42).

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Fes Robertson claims a 'lifetime' of music

By Charles Willis

NASHVILLE (BP) — Few people can say their professional experience spans a lifetime, but Fes Robertson will say with a straight face that he has 52 years of church music experience.

Then, with a mischievous grin emerg-

ing to match the gleam in his eyes, he will admit his infant church music experience was on a pallet in the corner of the choir area at Mt. Liberty Baptist Church in McLean County, Ky., listening while his parents sang.

Robertson was elected recently to



BSSB MUSICIAN — Fes Robertson, newly elected director of the Southern Baptist Sunday School Board's music publishing department, enjoys music at home with his wife, Barbara.

direct the Southern Baptist Sunday School Board's music publishing department, a component he says has been established in response to needs expressed by ministers of music across the Southern Baptist Convention.

The consolidation of music editing, publishing, and marketing in one department will make non-curriculum church music items more readily available through a wider range of sources.

Publication of church music curriculum materials and consultative services related to church music education will continue in the church music department. The two components will work together cooperatively, he notes, with the music publishing department providing publication support as needed.

"Church music must help Christians to praise God," Robertson insists, adding he plans for the products of the music publishing department "to exalt Jesus Christ, to exhort, to strengthen fellowship, to aid Christian growth, and to witness to a lost world the hope of salvation."

His philosophy about church music, the only area in which the department will publish for the foreseeable future, is that "lyrics must be theologically sound and doctrinally pure."

"While excellent poetry is desirable, the imagery must be easily understood. The words must truly become those of the singers," he says.

Robertson feels musical taste is both subjective and emotional: "Each of us is an authority on the kind of music we like and the kind which speaks to us. It will not be our purpose to try to change any-

one's taste in music but rather to publish music which meets them where they are, whether that be a difficult anthem or a simple gospel song.

"I have some strong reservations about some of what is done under the label of Christian music," he continues. "At best, much of it should be classed as devotional music rather than music used for corporate worship. Much of it has theology that is weak or even wrong. I am often amazed at texts which are encouraged to be sung in church but which would not long be tolerated in a sermon from the preacher."

A native Kentuckian, Robertson says his "first real excitement about church music" came during Church Music Leadership Conference at Ridgecrest, N.C.

B. B. McKinney, the famed Southern Baptist music leader and composer, directed the music. The chance to meet a widely known musician was but a side benefit to Robertson's experience at Ridgecrest. He discovered the variety of music career opportunities available to young persons.

"I knew I didn't want to be a preacher or a missionary," he recalls. "I hadn't known there was anything else I could be!"

Upon enrolling at Murray (Ky.) State University, Robertson was encouraged to major in voice rather than his preferred choice of trombone, and, at the urging of his father, minored in business. While F. G. Robertson supported his son's musical interests, he was not so sure a living could be made in music.

Robertson earned the bachelor of sacred music and master of church music degrees at Southern Baptist Theological Seminary in Louisville, Ky., and subsequently moved to Jacksonville, Fla., to be minister of music at First Baptist Church.

At a music reading session during a state church music conference, he met a church music consultant from the Sunday School Board. Robertson was curious to know, "What exactly do you do?" The rest is history.

Robertson became a young people's and adult music consultant in April 1967. His career at the board also has included music promotion in the Broadman division and supervision of the youth/adult/general materials section in the church music department. His accomplishments include singing for the cable television program "At Home With The Bible" and serving a term as president of the Southern Baptist Church Music Conference.

"As I look back on my life — my rural background, vocal training, business studies at my father's insistence, and the variety of churches where I have worked — I really believe the Lord was behind all this," he says of his most recent career change. "The Lord denied me some opportunities I thought I really wanted to prepare me for what I needed to serve Him."

Law professor blasts states for lottery 'shell game'

TAMPA, Fla. (BP) — Calling a state-run lottery a "fiscal shell game," a Notre Dame University law professor criticized state governments for enticing their citizens to gamble.

G. Robert Blakey, a former federal prosecutor, told anti-gambling leaders that a state's share of lottery revenues does not always end up where it is intended to go.

Voters in six states are being asked to authorize government-run lotteries in November, joining the 23 states that already operate such games of chance.

Most of the lottery proposals earmark profits to fund specific causes, such as education or roads. But Blakey warned that voters do not always get what they bargain for.

"You're voting for the legislature to spend the money on something else," Blakey said. "It's not for education. They're not telling you the truth on how they're spending it."

Blakey was one of three experts on gambling featured during the annual meeting of the National Coalition on Legalized Gambling in Tampa, Fla. The other speakers discussed compulsive gambling and strategies to block the spread of lotteries.

The two-day conference, sponsored by the Southern Baptist Christian Life Commission, attracted 23 anti-gambling leaders from eight states, including officials of various religious groups actively opposing lottery legislation and referenda.

Blakey told the group his study of the 23 states with lotteries shows revenues never really benefit the intended causes.

"Money that would go to the school system from a general fund is simply displaced by the revenue from the lottery, and it's then freed up for spending elsewhere," he explained, calling the funding procedure a "shell game" and

accusing lottery proponents of "violating the principles of truth in advertising."

Such deception, he added, often is a prelude to corruption that arises once a state begins operating a lottery. "They won't tell you the truth or how much money they're raising or how they're spending it," he said.

Blakey gave participants an abbreviated history of lotteries, which he said were outlawed in the 19th century because of corruption and scandal. He warned that modern lottery opponents may be fighting a losing battle, however, because of the strong public support for lotteries. The public has forgotten the lessons of history, he explained, noting, "I don't see a way to turn around public opinion."

While anti-lottery forces may have all the data on their side, Blakey said, they have been unable to come up with effective slogans to marshal public support. Proponents, meanwhile, can "get a lot of mileage" by portraying a lottery as benefiting education, he said.

The law professor expressed concern over the moral misperception created by a government-run lottery, which he said conveys the message "it's better to succeed by chance rather than succeed by work."

The religious leaders also heard from Joseph Dunne, president of the National Council on Compulsive Gambling. "No one I know ever really wants to become a compulsive gambler," Dunne said. There are an estimated 4-million compulsive gamblers nationwide, he added.

Dunne said a relationship exists between state-operated lotteries and the growth in the number of compulsive gamblers. The accessibility and acceptance of gambling produces more compulsive gamblers, he said.

SWBTS enrolls 4,146 for fall

FORT WORTH, Texas — Fall enrollment is down slightly from last year's record-breaking numbers at Southwestern Baptist Theological Seminary.

Seminary Registrar Dan McLallen said 4,146 students enrolled on the Southwestern campuses this fall. Last year's 4,375 students made the largest fall enrollment in the seminary's history.

A major cause of the lower number is a change in registration procedures at Hispanic Baptist Seminary in San Antonio, Texas, McLallen said. Some students in special classes that had previously been included in the fall enrollment will now appear in spring and summer counts, he said.

This fall, 91 students are enrolled at Hispanic seminary, compared to 234 last fall. Hispanic seminary is Southwestern's Spanish-language component, acquired through a merger in 1982.

This fall's enrollment includes 3,679 students on the main campus in Fort Worth.

Last week's Bible Puzzle answers

B	L	O	T	M	E	S	H	O	R
F	I	L	E	F	P	A	R	T	
A	N	I	L	D	A	R	E	N	N
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R	O	B	E	L	E	R	N	A	M
E	L	I	S	S	E	E	O	M	I
G	E	T	S	D	D	N	E	R	S

"I am as a wonder unto many; but thou art my strong refuge" (Psa. 71:7).

BTN schedules shows on foreign missions

Additional broadcasts for the 1986 foreign mission study are scheduled on Baptist Telecommunication Network.

On Oct. 28 at 3:30 p.m. CST, "The Missionary Overseas," the resource for the adult study, and "Tools Missionaries Use" for the children's study will be shown unscrambled on Spacenet 1, channel 21.

The regular schedule of the shows is Oct. 21 and Nov. 4 at 1 p.m. CST.