

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Messengers approve record budget

TBC sets record attendance with 1,776 messengers

By Al Shackelford

JOHNSON CITY — A record number of messengers to the 112th Tennessee Baptist Convention approved a record Cooperative Program mission giving budget; amended Committee Guidelines to call for broader representation; and defeated three attempts to place limitations on Tennessee Baptist Adult Homes, Inc.

The unofficial registration for last week's TBC at Freedom Hall Civic Center in Johnson City was reported as 1,776 — passing the previous record of 1,748 at the 1984 state convention.

In other actions, the messengers elected 134 trustees for 10 TBC institutions, agencies, and the Executive Board and 53 members to 10 TBC committees, without opposition; designated Jan. 18, 1987, as "Baptist Hospital Sunday"; and elected Jerry Oakley, pastor of Springfield Baptist Church, Springfield, as TBC president. Also elected were vice-president, Hoyt Wilson, pastor of First Baptist Church, Lexington, and second vice-president, J. C. Parrott, pastor of Black Oak Heights Baptist Church, Knoxville.

The Cooperative Program budget-goal for the November 1986-October 1987 convention year was set at \$22.5-million — a 7.14 percent increase over the 1985-86 goal and an increase of 8 percent above last year's receipts of \$20,831,030.34.

The new budget will increase the percentage shared with missions and ministries supported by the Southern Baptist Convention's Cooperative Program from 36.75 percent to 37 percent.

The messengers approved a recom-

mendation from the Constitution and Bylaws Committee that the TBC guidelines for the Committee on Boards and the Committee on Committees nominations should have "a broader representation from churches in geographical areas."

In a related matter, the messengers referred to the Constitution and Bylaws Committee a motion by James Stroud of Knoxville which would have amended the Committee Guidelines and the bylaws concerning the involvement of institutional executives in filling vacancies on their trustees.

Presently, the Committee on Boards asks these executives to submit three names for each vacancy, and if one of these three is not to be nominated to the convention, the committee is to confer with the executive.

Stroud's amendments would have permitted the executives to submit names and the committee "may confer" with the executives if one of these names is not to be nominated.

Another matter dealing with nominations came in a bylaw amendment proposed by Ron Phillips of Hixson which would have authorized the convention president to nominate members to the Committee on Committees. Presently, these nominations come from the 15-member Committee on Boards.

Phillips said his amendment would satisfy a "concern that all views be represented" in the nomination process. The Committee on Committees nominates members for 10 TBC committees, including the following year's Committee on Boards.

Phillips then moved that his bylaw amendment be referred to the Constitution and Bylaws Committee.

Bill Sherman of Nashville spoke against the motion to refer because he said the amendment was not a "good

idea." Sherman said, "We want broader participation, but we need to avoid any idea that brings division."

The motion to refer was defeated on a hand vote.

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NEW TBC OFFICERS — The Tennessee Baptist Convention officers elected last week at the annual meeting are (from left to right) J. C. Parrott, pastor of Black Oak Heights Baptist Church in Knoxville, second vice-president; Jerry Oakley, pastor of Springfield Baptist Church in Springfield, president; and Hoyt Wilson, pastor of First Baptist Church in Lexington, vice-president.

TBC elects Oakley as '86-87 president

By Connie Davis

JOHNSON CITY — Jerry Oakley, pastor of Springfield Baptist Church in Springfield, was elected as the 1986-87 president of the Tennessee Baptist Convention last week, defeating Paul Durham, pastor of Radnor Baptist Church, Nashville.

The messengers to the annual meeting also elected Hoyt Wilson, pastor of First Baptist Church in Lexington, as vice-president, defeating Gene Mims, pastor of First Baptist Church in Cleveland.

The newly elected second vice-president is J. C. Parrott, pastor of Black Oak Heights Baptist Church in Knoxville. He ran against Marvin Cameron, pastor of First Baptist Church in Gatlinburg.

Fred Isaacs, a messenger from English Creek Baptist Church, Newport, nominated Oakley, saying he represented the "diversity" of Baptists and would not "side with any political faction" or have any "hidden agenda."

John Laida, pastor of First Baptist Church in Clarksville, nominated Durham, noting, "He loves this Book (Bible) and he preaches it."

A native of Kentucky, Oakley has been pastor of Springfield church for nine years. Earlier he served as pastor of Hickory Valley Baptist Church in Hickory Valley, and churches in Kentucky. He is a graduate of Union University in Jackson and Southern Baptist Theological Seminary in Louisville, Ky.

The new president is a member of the TBC Executive Board, of which he has served as president, and the board's Christian services committee. He has been president of the Tennessee Baptist Pastors' Conference, a member of the Board of Trustees of Baptist Health Care System Inc. in Nashville, and was an active leader in the Kentucky Baptist Convention. He also has been actively involved in associational work.

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CP enjoys best first month

NASHVILLE (BP) — Southern Baptists' national Cooperative Program got off to its best start ever, with October receipts totalling \$10,937,115, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

The Cooperative Program is the Southern Baptist Convention method of funding missions, evangelism, and education endeavors worldwide. The 1986-87 Cooperative Program began its fiscal year Oct. 1; the national goal for the year is \$136-million.

October Cooperative Program receipts were a record for that month and 21 percent higher than the \$9,039,034 posted in October of 1985.

Bennett said reasons for the large increase are difficult to determine. It might have been due to churches whose annual budgets close out Sept. 30 sending along their Cooperative Program checks at the end of the fiscal year, which would have been tabulated nationally in October. Or it partially may have been due

to churches which surpassed their regular annual budgets channeling significant portions of their "challenge budgets" along to the Cooperative Program.

In addition to the best October on record, the monthly total represented the third-best monthly total in Cooperative Program history.

If Southern Baptists are going to reach their \$136-million Cooperative Program goal, receipts for the remaining 11 months of 1986-87 must average \$11.37-million.

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FMB executive explores future of world missions

By Charlie Warren

JOHNSON CITY — Bill O'Brien, executive vice-president of the Southern Baptist Foreign Mission Board, asked Tennessee Baptists some probing questions about the future of Bold Mission Thrust and Southern Baptists' commitment to missions.

Noting Southern Baptists' Bold Mission goal to give every person on the face of the earth the opportunity to respond to the gospel, O'Brien reviewed some seemingly overwhelming obstacles looming before Baptists' world missions task.

He asked messengers gathered for the Tuesday afternoon session of last week's Tennessee Baptist Convention if there is any hope for evangelizing the globe.

Peppering his presentation with alarming statistics, O'Brien explored the burgeoning world population, global hunger, the strength of the Islamic religion, the affect of war zones, places around the world where missionaries are restricted, and the changing role of world missions due to the increasing involvement of missionaries from Third World nations.

"What a heritage is ours," O'Brien reminded the messengers. "It's ours

through this recorded revelation of God (the Bible). We're co-managers in God's cosmic plan. Even after we blew it in the Garden of Eden, God already had a redemptive plan to bring us back into the co-manager relationship."

O'Brien noted that God's covenant with Abraham was "that all the nations of the world will be blessed."

Continuing a summary of the missions heritage in the Bible, O'Brien noted the missions example set by God Himself in sending His own Son. "God neither sent a committee nor a TV evangelist. He fleshed it out among us!"

The missions executive noted that the Christian church was established simply to carry out a mission.

"The church is an instrument in the hands of God to help all the people of the world to find redemption," O'Brien stated. "Propagation of the gospel is our only reason for being."

He applauded the history of Baptists, noting the denomination's past diversity and the cooperative way in which Baptists carry out its mission program.

"We as Baptists have been diverse from the beginning, but we agree upon a plan that allows us to be more effective together than we could ever be separately," he explained.

"What a heritage we have as a denomination! Do we have the heart to live up to our heritage? How serious are we to want to act out the will of God?"

O'Brien spoke on behalf of people in the world's difficult areas. "When they ask, 'Where were you in our time of need?' will we have to answer, 'We were gathered at the altars of controversy, protecting God.?'"

Referring to his earlier question, O'Brien shouted, "Yes there's hope! We're co-managers with God, of course there's hope."

"I believe God is waiting to turn the structures of our denomination inside out. We're sitting on top of the greatest resources that perhaps any evangelical denomination has ever had in ecclesiastical history. I don't think our structures can bear the weight of what we're now being called on to do."

O'Brien told the messengers that God is calling His church to transcend its culture and lay itself on the altar of sacrifice for the sake of His mission and the people of the world.

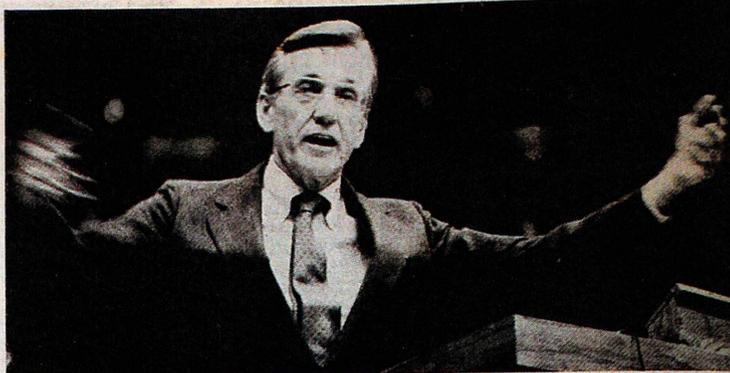
"We may be close to not being able to produce a missionary who can identify with the Third World because now we define 'luxury' as 'need,'" he charged.

He said approaching the mission enterprise with a business-as-usual attitude cannot accomplish Bold Mission Thrust.

"We can't continue to build big empires on street corners that can't even change the country-club atmosphere of the society in which we live. Oh, how I pray that our churches will no longer be squeezed by the culture around us that has caused us to conform to its image, that insidiously enables us to link ourselves to secular political agendas and baptize them as though that's the kingdom agenda."

O'Brien said he believes Southern Baptists were created to be a missions people, soliciting, combining, and directing the energies of the denomination to flow through a conduit to the people of the world.

"Where are you?" he asked. "Where is your church? Where is this denomination? Oh God, Thy kingdom come, Thy will be done, on earth as it is in heaven — through us!"



REACHING OUT — Harry Piland stressed the fact that each person in the world is "savable" during his message last week at the annual TBC meeting.

Piland emphasizes individuals

JOHNSON CITY — "Every person has significance, worth, and value," said Harry Piland, director of the Sunday School department of Nashville's Baptist Sunday School Board, during last week's Tennessee Baptist Convention in Johnson City.

Piland charged the messengers not to "make light or little" of any person, even though there are 5-billion people in the world and many of them are "dying almost as cattle on the battlefields all over this world."

He said we should care about individuals, which is the main point in the parable Jesus told of the shepherd with 99 sheep who went to search for one that was lost. Piland noted that the shepherd probably risked all 99 sheep because he cared enough about the one that was lost.

"Risk is not to be determined by the possibility of our success, but by the value of the goal," he said.

He asked the crowd how they would react if only one person missed Sunday School one Sunday. The parables of the lost coin and the lost (prodigal) son, also in Luke 15, teach the same lesson, Piland continued.

Referring to the example of Jesus when the paralytic was lowered through the roof by his friends into the room where Jesus was teaching, Piland asked if we would tell the paralytic and his friends that the seminar was full if we were in a similar situation.

Jesus' sacrifice on the cross confirms God's love for each person, proclaimed Piland. Seeing what Jesus is doing in the lives of others also reveals God's love. Piland recalled the witness of a New York pastor who had suffered several tragedies in his life. The pastor said, "Jesus Christ is more real to me than my mother or my wife."

Piland said God's leadership in his own life also had led him to believe that everyone is "savable."

He called the messengers to witness to

the "sometimes antagonistic people... one on one, the same way we received the gospel," instead of emphasizing certain Sunday School programs.

He pledged "with all my strength" to help churches reach the world.

DOM Proffitt goes to Sevier County

Frank Proffitt was elected by the personnel committee of Sevier County Baptist Association to the role of director of missions, effective Dec. 8.

He is presently director of missions of Lawrence County Association of Baptists, where he has served since 1981.

The native of Greene County is a graduate of Fruitland Baptist Bible Institute in Hendersonville, N.C., and Southeastern Baptist Theological Seminary in Wake Forest, N.C.

Proffitt has been pastor of Coffee Ridge Baptist Church in Erwin, Flag Pond Baptist Church in Flag Pond, First Baptist Church in Hampton, Fordtown Baptist Church in Kingsport, Fort Robinson Baptist Church in Kingsport, and a church in Illinois.

He has been second vice-president of the state convention, vice-president of the Tennessee Baptist Pastors' Conference, president of associational pastors' conferences, associational moderator and vice-moderator, and a member of the TBC's Committee on Audits and associational committees.

He also has taught Seminary External Education Division classes and has done missions work in the Philippines.

He and his wife, Polly Sartain Proffitt, have two children.



Proffitt

Indian Creek meets, adds one church

Grace Baptist Church, Collinwood, was voted into the Indian Creek Baptist Association during its yearly meeting Oct. 19-20 at Bethlehem Baptist Church in West Point and Philadelphia Baptist Church in Waynesboro.

Ricky Nelson is pastor of the Collinwood church.

The newly-elected officers are Harold King, pastor of First Baptist Church in Collinwood, moderator; Steve Bain, pastor of Philadelphia Baptist Church, assistant moderator; Phillip Fisher, a member of Calvary Baptist Church in Waynesboro, treasurer; and Imogene Steiner, a member of Green River Baptist Church in Waynesboro, clerk. King succeeds Zeno Lindsey, a member of First Baptist Church in Collinwood, as moderator.

Action was taken to schedule the Oct. 19-20, 1987, meeting at Calvary Baptist Church in Waynesboro and First Baptist Church in Collinwood.

Director of Missions Lawrence Steiner helped lead the meeting.

Carroll-Benton meets

On Oct. 20-21, Carroll-Benton Baptist Association met at First Baptist Church in Atwood and Grace Baptist Church in McKenzie and elected John Adams, pastor of New Hope Baptist Church in McKenzie, as moderator.

Adams will succeed Wesley Pitts, pastor of First Baptist Church in McKenzie.

Other officers elected during the yearly assembly were Ken Eudy, pastor of Howse Baptist Church in Atwood, vice-moderator; Al Hilliard, a member of First Baptist Church in Huntingdon, treasurer; and Lillian Rice, a member of Prospect Baptist Church in Hollow Rock, clerk.

The association set the 1987 meeting for Oct. 19-20 at Prospect Baptist Church in Hollow Rock and Bethel Baptist Church in McKenzie.

The director of missions is James E. Humphreys Jr.



C-N MUSICIANS — The Carson-Newman Women's Singers, accompanied by the C-N handbell choir, performed during the Wednesday afternoon session of the Tennessee Baptist Convention last week. Ann Jones of Carson-Newman's music faculty directed the groups. The Baptist college's brass ensemble and A Cappella Choir also performed during the annual meeting.

Pollard commends 'gospel' as Baptists' 'power' word

By Al Shackleford

JOHNSON CITY — "What are your 'power' words; those words that direct your ministry?" asked Frank Pollard in the closing message to last week's Tennessee Baptist Convention.

The pastor of First Baptist Church in Jackson, Miss., said that "God spoke the Bible — all of it. Therefore the words that motivate us, empower us, and describe us ought to come from the Word of God."

Citing 2 Thessalonians 2:4, Pollard said these early Christians recognized that "they were approved by God to be

entrusted with the gospel." He added, "They were consumed with telling the world about Jesus Christ."

Pollard noted that Baptists have several "power" words — such as inerrant, infallible, premillennial — but these are not directly quoted words from the Bible. "The word 'gospel' was the 'power' word of these early Christians," he said.

"These believers went to their world without a creed, but with Christ; not debating, but declaring; not arguing, but announcing the gospel of Jesus Christ," according to Pollard.

"I believe the Bible is the Word of God, but the Bible is not God," he declared. "Jesus Christ is the ultimate Word of God — not a 'word' in a language so only a few people could understand, but a Person so that all could know God."

By focusing on the wrong "power" words, "our enemy (Satan) is subtly taking away our motive and our purpose from us," Pollard said.

Referring to the church at Ephesus (Revelation 2:1-5), the former president of Golden Gate Baptist Theological Seminary said, "The church of the Lord Jesus Christ never dies from a brain tumor, but from a heart attack. We lose our love for Christ and for the people Christ loves."

Pollard continued, "When this happens, our hearts grow cold, we quit caring, and we describe 'growth' as getting members from other churches."

He recalled attending a rally at the Houston Astrodome during the 1979 SBC at which the convention launched Bold Mission Thrust — to confront every person on earth with the gospel by the year A.D. 2000. "But before 24 hours had

passed, we had another agenda," he said.

"Good News America last spring should have been a national revival, but it did not fit our purpose and our motive," Pollard said.

He closed his message by reminding the messengers and visitors of the need for Baptists to repent and to return to their first love, "or else God will come quickly and will remove thy candlestick out of his place, except thou repent" (Revelation 2:5).



'POWER' WORDS — Frank Pollard of Jackson, Miss., urged TBC messengers last week to choose their 'power' words from the Bible.

Messengers . . .

(Continued from page 1)

Phillips then said he "considered Bill Sherman's statements out of order" and that he would like to withdraw his amendment and write a letter to the Constitution and Bylaws Committee.

President James McCluskey said the motion to amend the bylaws could not be withdrawn if there was any objection. No objection was voiced, so he declared the motion withdrawn.

The messengers defeated three attempts to limit the budget and activities of Tennessee Baptist Adult Homes Inc.

When the Cooperative Program budget-gate came up for approval, Bill Bargiol of Harriman moved to amend the budget to delete the \$109,586 TBAH allocation. He noted that he was not calling for the institution to "shut down" but to use its unrestricted reserve funds, which he said totaled \$247,147.

The amendment to the budget was defeated by an estimated 10-1 margin on a hand vote.

Later James Robertson of Knoxville moved that the TBAH directors be "encouraged not to employ a full-time executive director until a study of future plans is completed." The motion was defeated overwhelmingly on a hand vote.

A third challenge to TBAH came on a motion from John Carpenter of Jonesborough, which concerned a trust fund established by Ben Roach to provide a retirement home for pastors, missionaries, and their spouses in upper east Tennessee.

According to the trust, the project is to be accomplished by Sept. 1, 1987.

Carpenter's motion would have asked the TBAH directors to work with the Executive Board of Holston Baptist Association; to request the Chancery Court for a 24-month extension; to bring specific plans to the 1987 state convention; and to not spend any of the Roach Trust Fund until TBC messengers approve this plan.

When this motion was presented for discussion on Wednesday morning, Bargiol offered an amendment, which was approved, to also ask the TBAH directors to enter into no contract which would restrict religious worship at any facility it would operate.

After discussion, a hand vote on the motion as amended was ruled "unclear," and a ballot was taken. Later it was announced that the motion as amended was defeated.

In other actions the messengers approved without opposition four resolutions: urging continuing efforts on religious liberty; commending Tennessee Baptist hospitals for their religious emphases despite pressures; commending Holston Baptist Association on its 200th anniversary; and expressing gratitude for all who contributed to the 1986 TBC.

Next year's convention will be hosted by Radnor Baptist Church in Nashville, Nov. 10-12, 1987.

Knoxville to host 1989 convention

JOHNSON CITY — The 1989 Tennessee Baptist Convention will be held at the Civic Auditorium in Knoxville, according to the vote of the messengers to last week's state convention.

By approving recommendations from the Committee on Arrangements the 1989 state convention will be hosted by Knox County Baptist Association. The date will be Nov. 14-16, 1989.

The messengers named James Porch, pastor of First Baptist Church, Tullahoma, to preach the convention sermon at the 1987 TBC. The alternate will be Bob Mowrey, pastor of Park Avenue Baptist Church, Nashville.

According to an earlier TBC action, next year's convention will be held Nov. 10-12, 1987, at Radnor Baptist Church, Nashville.

TBC officers . . .

(Continued from page 1)

Wilson has been pastor of the Lexington church for eight years. Previously he served as pastor of First Baptist Church, Kenton; Highland Baptist Church, Pulaski; New Hope Baptist Church, Dresden; Palmersville Baptist Church, Palmersville, and a church in Missouri.

The native of Kentucky is a graduate of Union University in Jackson; Midwestern Baptist Theological Seminary in Kansas City, Mo., and Southern Baptist Theological Seminary, Louisville, Ky.

Wilson is a member of the TBC Executive Board, chairman of the board's education committee, and a trustee of the Tennessee Baptist Foundation. He has been chairman of the TBC Committee on Committees; vice-president and recording secretary of the Executive Board, a member of the Committee on the Journal, and a teacher for the SBC Seminary External Education Division. He also has been active in the West Tennessee Baptist Pastors' Conference and in associational work.

Parrott, also a native of Kentucky, has been pastor of the Knoxville church for 21 years. He was pastor of Beech Park Baptist Church in Oliver Springs and Big Emory Baptist Church in Harriman.

He is a graduate of Carson-Newman College in Jefferson City and the University of Tennessee in Knoxville. Parrott is a former member of the TBC Executive Board and its Christian services committee. He is a leader in associational work.

Re-elected were Pat Porter, Brentwood, as registration secretary, and Wallace Anderson, Nashville, recording and statistical secretary. Tom Madden, executive secretary-treasurer of the TBC Executive Board, serves as treasurer of the state convention.



NEW OFFICERS — Elected by the Executive Board as its officers for the coming years were president, Marshall Gupton (standing); secretary, Frank Kemper (left) and vice-president Murray Mathis.

Gupton to lead Executive Board

JOHNSON CITY — Marshall Gupton of Nashville was elected president of the TBC Executive Board at a Nov. 12 meeting during the Tennessee Baptist Convention. He is pastor of Una Baptist Church of Nashville.

Gupton was elected in a hand vote over the only other nominee, Murray Mathis, pastor of Third Baptist Church, Murfreesboro. Mathis was then elected vice-president by acclamation.

Elected recording secretary was Frank Kemper, pastor of First Baptist Church, Kenton. Kemper was the only nominee.

The next scheduled meeting of the Executive Board will be Dec. 11-12 at the Executive Board Building in Brentwood.

Boards, committees add new members

JOHNSON CITY — New members for Tennessee Baptist Convention boards and committees were elected last week during the Tennessee Baptist Convention. Upon recommendation by the Committee on Boards and the Committee on Committees, those elected in addition to the names listed in the Oct. 8 issue of the Baptist and Reflector are listed below. The terms will expire in 1989 except as otherwise indicated.

Executive Board: John Bedford, Beverly Hills Baptist Church, Memphis (1988), and M. B. Howard, Oak Grove Baptist Church, Covington (1987).

Tennessee Baptist Foundation: Michael Lynn Allen, Forest Hills Baptist Church, Nashville.

Tennessee Baptist Children's Home: Frances Slover, Pleasant Grove Baptist Church, Covington.

Belmont College: Glenn Hester, First Baptist Church, Flintville.

Union University: Trevis Otey Sr., First Baptist Church, Jackson, and Hobart Townsend, First Baptist Church, Parsons (1987).

Baptist Health Care System: Virgil Peters, Eastside Baptist Church, Burns.

East Tennessee Baptist Health Care System: Ted Russell, First Baptist Church, Concord, and Richard Kramer, West Hills Baptist Church, Knoxville (1987).

Tennessee Baptist Adult Homes: James Harney, Union Hill Baptist Church, Goodlettsville (1987).

Committee on Arrangements: Donald Scott, White Hall Baptist Church, Trenton (1988).

Committee on Audits: Clarence Steiner, West Paris Baptist Church, Paris, and Mrs. Darrell Gillon, Hillcrest Baptist Church, Dyersburg (1988).

Committee on Credentials: Don Peek, First Baptist Church, Greeneville (1988), and Steve Bain, Philadelphia Baptist Church, Waynesboro (1987). Peek was designated as temporary chairman.

Constitution and Bylaws Committee: Robert Dowdy, New Hope Baptist Church, Readyville, and Darrell Avery, Mt. Carmel Baptist Church, Knoxville (1988).

EDITORIAL

Baptists' 'greatness' shows at 1986 TBC

Sidestepping emotional issues, messengers in record numbers conducted the business of the Tennessee Baptist Convention in a positive, peaceful manner last week in Johnson City.

This is not to say that the 1,776 messengers did not consider adequately and even debate matters which were presented. We were impressed by the way they dealt with the issues and then voted their convictions.

Looking at the total activity of the three-day convention, we have concluded that when the issues and questions were raised, the messengers were content to basically trust the present leadership and our process for doing the work of our convention.

Most major business items produced discussion — and even motions to amend — but at the time of voting, the messengers preferred to approve recommendations from committees, institutions, and the Executive Board.

It is not unusual for an annual Tennessee Baptist Convention to approve a record Cooperative Program mission budget-goal. With thanksgiving, we rejoice that it happens every year as God provides more resources through His people.

Last week, the messengers approved a \$22.5-million budget-goal for the support of Tennessee Baptist and Southern Baptist ministries and missions.

In so doing, they overwhelmingly defeated an amendment to the budget which would have deleted all funds to Tennessee Baptist Adult Homes, Inc.

The new budget increases the percentage shared with the SBC Cooperative Program for the 10th consecutive year. That percentage for the 1986-87 Tennessee budget-goal stands at 37 percent.

The challenging \$22.5-million goal is 8 percent higher than the \$20,831,030.34 given by Tennessee Baptists through the Cooperative Program during the 1985-86 convention year.

The issue of representation on TBC boards and committees and the nomination process dominated much of the messengers' attention, based on the business sessions.

The messengers approved a recommendation from

the Constitution and Bylaws Committee which strengthens the Committee Guidelines in making nominations from a "broader representation" of churches and age groups.

The 1985 TBC had referred to this committee a motion which would have limited only one member from any church serving on boards and committees. The committee declined to recommend this motion back to the convention, but asked for an additional year to study the issue raised by the motion.

In its report to the convention, the Constitution and Bylaws Committee advised that "the committee's study will include the manner of nominating and electing the Committee on Boards and the Committee on Committees as set forth in the bylaws of the Tennessee Baptist Convention."

An additional referral to the committee will cause this study to examine the long-standing policy of allowing institutional executives to make suggestions for vacancies on their trustee boards.

However, the messengers defeated a motion to refer to the committee a bylaw amendment to authorize the convention president to nominate members to the Committee on Committees — as is presently done in the Southern Baptist Convention. These TBC nominations are made by the Committee on Boards.

Despite rumors that nominations to this year's convention from the Committee on Boards and the Committee on Committees would be challenged from the floor, the committees' nominations were elected without opposition or additional nominees.

In addition to the defeated amendment to delete budget allocations for Tennessee Baptist Adult Homes, Inc., two other motions were offered from the floor which would have affected the work of this institution. Both were defeated — although it is obvious that many questions remain in the messengers' minds about this ministry.

Hopefully, the TBAH directors will move carefully and cautiously in its efforts to fulfill its program statement — satisfying the concerns of its critics.

The record number of messengers (1,776) was significant. It should have been expected, since a large number of Southern Baptists live in upper east Tennessee. However, only 1,445 messengers registered for the 1980 TBC at the same location.

The convention messengers were treated to an outstanding agenda of seven devotionals and seven messages — most of which were centered around the theme, "A People of Great Heritage, Great Heart, and Great Hope." Also adding to the inspiration of the occasion was tremendous music — including a 300-voice area choir which sang at the Wednesday night session, accompanied by 120 handbell ringers and a 75-member orchestra.

We would commend the officers who kept the convention focused on its purpose, while allowing unrestricted discussion.

Commendation should go also to our host, the Holston Baptist Association, who anticipated every need of the attending messengers.

But our highest commendations must go to the messengers themselves who expressed their views, maintained their poise in the face of disagreements, and literally enjoyed the convention.

The 112th annual session of the Tennessee Baptist Convention is now history — and has become a part of our "great heritage." The messengers set a high standard for future conventions in the way they dealt with significant matters in a spirit of unity and commitment. In so doing, the 1986 TBC is a wonderful illustration of the "great heart" of Tennessee Baptists and gives promise of a "great hope" for the future of our state convention.

Cicero's comment



By the editor

Cicero was trying to find the way out of Freedom Hall Civic Center after the concluding session of the Tennessee Baptist Convention when up walked Minnie Tyme, who was attending her 39th TBC, and Newt Joyner, who was attending his first state convention.

"I knew I should have left a trail of bread crumbs when I came in, so I could find my way out," Minnie mused.

Newt said he found a way to go from the front to the back of the arena without going through the crowded floor — but you had to go outside twice.

Minnie noted that she never did find the concession stand. She did find the cafeteria — but no food was being served. "If it hadn't been for the candy at all the booths in the exhibit area, I probably could pose for world hunger posters," she added.

"But what about the convention itself?" Cicero inquired.

"I thought it was GREAT," Newt joined in, "just like the great theme, 'A People of Great Heritage, Great Heart, and Great Hope.' I haven't been a Baptist very long, but I have already discovered that 'great' is the Baptist adjective."

Minnie observed that this Tennessee Baptist Convention was 'representative' of the other 38 she had attended. "In fact, the word 'representation' seemed to be the key word for this convention. Everybody was using it," she added.

"Of course, I was excited when the president in his address urged that more women be included on boards and committees," Minnie beamed.

"But then we passed an amendment to the Committee Guidelines which contradicted this," Minnie continued.

"You mean the amendment calling for 'broader representation'?" Cicero wondered.

"Right," responded Minnie. "That's a chauvinistic plot, replacing the phrase 'broad representation.' Since 'broad' is a synonym for 'woman' — we actually deleted a guideline for 'women representation!'"

Newt Joyner asked, "This is my first state convention, but isn't the Committee on Boards composed of 15 people?"

Cicero nodded, noting there were five members from each grand division.

"Then, why would it be more representative to have one person — the convention president — nominate the Committee on Committees, rather than 15 people?" inquired Newt.

Minnie answered, "Apparently the motion didn't have 'broad representation,' since none of the 1,775 other messengers objected to withdrawing the motion. In my 39 conventions, that's the only 'unanimous vote' I can recall on a controversial issue."

Cicero picked up on the record number of messengers.

Minnie said that when that figure is printed in the annual, there ought to be an asterisk — noting that probably some of the 1,776 registered messengers were from the 1980 TBC in the same building, who had not been able to find their way out of Freedom Hall.

CIRCULATION THIS ISSUE — 74,893

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Messengers approve harmonious resolutions

By Charlie Warren

JOHNSON CITY — Messengers to the 1986 Tennessee Baptist Convention last week in Johnson City approved four non-controversial resolutions, supporting religious liberty, urging trustees of TBC related hospitals to continue leading their institutions according to their program statement, noting the 200th anniversary of the Holston Baptist Association, and expressing appreciation.

All four resolutions were passed without discussion or opposition after being presented in their final form by the TBC Resolutions Committee, chaired by Ray Newcomb, pastor of First Baptist Church, Millington.

Al Shackelford, editor of the Baptist and Reflector, presented the resolution on religious liberty during the Tuesday morning business session.

The resolution particularly noted "two important victories during 1986," a court

case securing the right for the Tennessee Baptist Children's Homes Inc. to be treated as "exclusively religious" and another case securing the right of churches to speak freely on public referenda issues without having to open their financial records to government scrutiny.

The resolution called religious liberty and church-state separation "sacred principles among Baptists" and expressed appreciation to all who contributed to the two court victories. Especially commended were TBCH attorneys, the churches of the Jackson area, the TBC Executive Board, the Baptist Joint Committee on Public Affairs, and Americans United for Separation of Church and State.

It further called "all people of faith to exercise constant vigilance to ensure that religious liberty and church-state separation are maintained."

Bobby Clark, a messenger from Trafalgar Village Baptist Church, Memphis, introduced the resolution on TBC hospitals, during the Tuesday morning business session.

The resolution noted "major changes" in the health care industry that result in "competitive pressures" on TBC health care institutions. While commending TBC hospitals for the services they render, the resolution urged trustees "to continue to lead those institutions according to their convention-approved program statements."

Ray Green, pastor of Liberty Baptist Church, Covington, submitted the resolution on the Holston Baptist Association during the Wednesday afternoon business session.

It noted that 15 messengers met in Washington County on Oct. 30, 1786, to organize the Holston association and that last week's TBC meeting in the same county coincided with the bicentennial anniversary of the association.

The resolution expressed the messengers' joy and celebration "for all that God has done in and through the churches of the Holston Baptist Association during the past 200 years."

The final resolution, presented by the committee, expressed the convention's gratitude to God, the Committee on Arrangements, Johnson City, the three local host associations, James McCluskey, Tom Madden, other officers and TBC staff, the news media, and all members of all TBC committees, boards, and agencies.

Only one other suggested resolution was submitted to the committee. Calvin Metcalf, pastor of Central Baptist Church of Fountain City, Knoxville, introduced a resolution on fairness and broad representation in the selection of leaders nominated by the Committee on Committees and the Committee on Boards. The Resolutions Committee took no action on it, however, because the convention dealt with the resolution's intention in other convention action (See related story on page one).

The complete texts of the resolutions, in the order of their adoption, are as follows:

1. Religious liberty

"WHEREAS, Religious liberty and its corollary church-state separation are sacred principles among Baptists; and

"WHEREAS, Tennessee Baptists have won two important victories during 1986 that preserve and protect this liberty: the first securing the right to have the Tennessee Baptist Children's Homes treated as "exclusively religious" organizations that are integral to the mission and ministry of the Tennessee Baptist Convention and the second securing the right of churches to speak freely on issues that are the subject of public referenda without being required to open their financial records to government scrutiny;

"THEREFORE BE IT RESOLVED, That we, the messengers to the 1986 Tennessee Baptist Convention, hereby acknowledge, appreciate, and acclaim the providence of Almighty God in bringing these events to pass; and that we further express our deepest appreciation to all who contributed to these victories including attorneys for the Tennessee Baptist Children's Homes, the churches of the Jackson area, the Executive Board of the Tennessee Baptist Convention, the Baptist Joint Committee on Public Affairs, and Americans United for Separation of Church and State; and

"BE IT FINALLY RESOLVED, That

we call upon all people of faith to exercise constant vigilance to ensure that religious liberty and church-state separation are maintained for the betterment of humankind and the advancement of our Lord's kingdom."

2. Health care

"WHEREAS, Major changes in the health care industry are resulting in increased competitive pressures being placed upon our Tennessee Baptist Health Care Systems, particularly from hospitals that are operated as for-profit commercial enterprises;

"THEREFORE BE IT RESOLVED, That we commend our Health Care Systems for the services they are rendering in their communities; and

"BE IT FURTHER RESOLVED, That we urge the trustees of our Health Care Systems to continue to lead those institutions according to their convention-approved program statements."

3. Holston Baptist Association

"WHEREAS, on October 30th, 1786, fifteen messengers from seven churches gathered at Cherokee Meeting House in what is now Washington County, Tennessee, to organize the Holston Baptist Association; and

"WHEREAS, The One Hundred and Twelfth annual session of the Tennessee Baptist Convention meeting in Johnson City coincides with the Bicentennial Anniversary Celebration of Holston Baptist Association;

"BE IT RESOLVED, That we, the One Hundred and Twelfth annual session of the Tennessee Baptist Convention express our joy and join in celebration for all that God has done in and through the churches of Holston Baptist Association during the past two hundred years; and

"BE IT FURTHER RESOLVED, That we commit the future of Holston Baptist Association to our Lord for the sharing of the "Good News" and continued missionary zeal so that many will come to know Christ as Lord and Saviour."

4. Gratitude

"In the One Hundred and Twelfth annual session of the Tennessee Baptist Convention we express our gratitude:

"To God for bringing us together and for the assurance of His presence during this annual session of our convention;

"To the Committee on Arrangements, its chairman, John Perkins, and the Emmanuel Baptist Church of Elizabethton of which he is the pastor, and the Holston, Sullivan, and Watauga associations for their efforts directed toward providing the messengers with convenience, comfort, inspiration, and necessary information;

"To Dr. James McCluskey, our president, for his service rendered throughout the year, and for the capable leadership in presiding over the sessions of this Convention;

"To the officers and the entire staff of the Tennessee Baptist Convention; to all members of all committees, boards, and agencies for their faithful service throughout the year and for their special efforts during this session of our convention; to Dr. Tom Madden, our executive secretary-treasurer, for his exemplary leadership;

"To Johnson City and neighboring cities who shared with us their facilities and extended to us hospitality and friendship; and

"To the news media for their coverage of the Tennessee Baptist Convention, and especially to the Baptist and Reflector which seeks to keep us informed throughout the year."

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.

Congratulations to Oakley

Dear editor:

I congratulate Dr. Jerry Oakley on his election as president of the Tennessee Baptist Convention and pledge to him my prayers. I call upon all pastors, institutions, agencies, churches, denominational workers, the news media, and everyone to do likewise.

Out of more than 1-million Baptists across the State of Tennessee, I consider it an honor beyond expression to be nominated and supported for the TBC presidency by many people. I feel it was the right decision to allow my name to be placed before the messengers. I am grateful to Dr. John Laida, pastor of First Baptist Church in Clarksville and former TBC president, for his nominating speech.

I have learned that serving the Lord and desiring to be used in whatever position He may have for my life is the utmost. I am accepting that not winning the TBC presidency was God's will for my life and ministry at this time, and I will wait patiently for the Holy Spirit to direct and lead me in honoring Christ in my church and my convention.

Now I would like to issue a personal invitation to each one to come to Radnor Baptist Church, Nov. 10-12, 1987, for the next meeting of the Tennessee Baptist Convention, and that we work with our new president in making it the greatest convention in our history.

Paul Durham
3110 Nolensville Rd.
Nashville, TN 37211

Opposes HMB stance

Dear editor:

Baptist Women, First Baptist Church, South Pittsburg, unanimously passed this resolution Nov. 5.

"We are deeply concerned over the decision of the trustees of the Home Mission Board to bar churches from using home mission money to pay the salaries

of women pastors.

"Baptists have traditionally placed their trust in the priesthood of the believer. The action of the board implies that women are not a part of that priesthood. For more than a hundred years women have been the leaders in promoting gifts for missions. It is the Baptist women, not the men, who have led the weeks of prayer and special offerings for both home and foreign missions. The decision of the board is a direct affront to Christian women of the Southern Baptist Convention. This action offends women and men who understand leadership as a gift of the Holy Spirit. Paul, inspired by the Holy Spirit, wrote in Galatians 3:26-28, 'For you are all the children of God by faith in Jesus Christ... there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.' Does this not mean that in Christ's kingdom women are equal with men? God used a woman to bring His Son, our Savior, into the world. Can He not use women to spread the gospel of salvation in the world?"

"This action is not only an affront to individual Christian women, it is also an affront to the autonomy of the local church. It is contrary to all the democratic principles of a Southern Baptist church. More importantly, it gives a few men the right to decide whom God may call into His service. God is sovereign and it is He who decides the leadership of His churches."

Wanda Ownby
P. O. Box 417
South Pittsburg, TN 37380

E. West to speak in Jefferson City

JEFFERSON CITY — Elmer S. West, director of the special ministries department of the Southern Baptist Foreign Mission Board, is scheduled for two speaking engagements in Jefferson City, Nov. 24-25.

On Nov. 24, West will speak at the Jefferson County Baptist Association's "Motivation Night" at Emmanuel Baptist Church at 7 p.m. The next day, West will address a Carson-Newman College student chapel assembly in Gentry Auditorium on the C-N campus at 9:30 a.m.

King tells TBC messengers how to tap power of God

JOHNSON CITY — D. C. King, retired pastor of Monumental Baptist Church, Chicago, Ill., told messengers to the Tennessee Baptist Convention last week how they can tap the unlimited power of God through prayer.

King, a black preacher, explained to the crowd that he is not a "whooper" like many black preachers.

"After I was definitely called to the ministry, I would not confess it even to my mother for 10 years, because I couldn't whoop," King explained.

"I never could whoop. I never could holler like the black preachers in Tennessee. I remember that people didn't want a preacher unless he could whoop. That's why I didn't go into the ministry when I was called into the ministry. I didn't know how I was going to make a living without whooping."

Applying his testimony about "whooping" to the theme of his message, King said, "In whooping, people try to imitate whoopers. That limits people in trying to serve or to preach. I have experienced the great, unlimited power in Christ."

In his quiet, gentle style of delivery, King noted the theme of the TBC annual meeting, "A people of a great heritage, great heart, and great hope."

"This cannot happen to Christian people unless we share the unlimited power of Christ," he said. "We're limited if we live in the flesh, but we're unlimited if we serve God through Jesus Christ."

King's message focused on the Lord's Prayer. He noted that the prayer was Jesus' answer to the disciples' request for Him to teach them to pray.

"Jesus didn't call them to pray. He called them to teach. He called them to preach. But they knew they couldn't teach or preach if they didn't know how to pray."

He noted that Jesus did not teach them to recite a prayer.

"We call it the Lord's Prayer, but it's not a prayer," he explained. "It's a method Jesus gave us to pray."

He noted that he recited many prayers when he was growing up in west Tennessee, but "I didn't have my mind on God and I was very limited."

He said his family was so poor that they didn't even notice when the Great Depression hit because they were no worse off than they had been before the Depression.

Therefore, as a child, most of his prayers asked God for things.

"We lose out when we start begging God for things. He made the world and everything in it before He made us, so that we'd have everything we need," King said.

"God does not hear you when you beg for things. He hears you when you ask Him for Himself and His Son Jesus Christ. Jesus said, 'Ask God for Me, I am the Bread of Life.'"

"When Jesus said for us to pray, 'Give us this day our daily bread,' He was saying, 'Ask the Lord for Me.'"

King urged the crowd to be sure to thank God for what they already have. Noting his long-term friendship with Martin Luther King Sr., he related the story of his visit with the King family soon after the death of Martin Luther King Jr.

The grieving father told him, "D. E., I thank God for what I have left." When King asked him what he had left, Martin Luther King Sr. responded simply, "I've got God!"

Job also thanked God for what he had

and Great Hope.



UNLIMITED POWER — D. E. King, retired pastor of Monumental Baptist Church, Chicago, Ill., gave messengers to the Tennessee Baptist Convention last week some tips on how to tap the unlimited power of God.

left, after losing everything, according to King. "That kind of prayer will make our power unlimited," he said.

He pointed out that the conclusion of the Lord's Prayer, "for Thine is the kingdom and the power and the glory forever," simply means that spiritual things, unlike material things, will never run out.

"Jesus said, 'Take no thought for your life.' He said, 'Seek ye first the kingdom of God. You don't have to beg Me for anything, just seek Me and all these things will be added to you.'"

Watauga continues Michigan support

The messengers attending the Oct. 23 fall meeting of the Watauga Association of Baptist continued their support of an association in Michigan as a part of the sister-state relationship between Tennessee and Michigan and added a church to the fellowship.

While meeting at Sinking Creek Baptist Church in Johnson City, the association voted to continue supporting financially three churches in the Upper Peninsula Baptist Association in Michigan and honored Frank Bullock, the association's retiring director of missions.

During other action, Central Baptist Church in Mountain City was voted into the association under advisement for a year. Bob Taylor is the pastor.

Director of Missions William J. Powell reported that 50 visitors and 244 messengers attended the October meeting, representing 51 of 58 churches in the association.

All of the officers were re-elected. They are Derl McCloud, a member of Roan Creek Baptist Church in Mountain City, moderator; W. Kenneth Griffin, pastor of East Side Baptist Church in Elizabethton, vice-moderator; Will Andrews, a member of Oak Street Baptist Church in Elizabethton, treasurer; and Sue Anderson, a member of Siam Baptist Church in Elizabethton, clerk.

The 1987 meetings will be April 23 at Pleasant Grove Baptist Church in Mountain City and Oct. 22 at Grace Baptist Church in Elizabethton.

Gregory recalls past politics, calls for diversity in seminaries

By Connie Davis

JOHNSON CITY — Christine Gregory spoke about politics and the state of the Southern Baptist Convention from her perspective as a member of the SBC Peace Committee during last week's Tennessee Baptist Convention annual meeting at Freedom Hall Civic Center Nov. 12 in Johnson City.

She began, though, by calling the messengers to remember that "politics and religion are never really the source of humor at the time," but later it is easier to laugh at ourselves, she said.

Gregory, who has served as president of the Baptist General Association of Virginia, first vice-president of the SBC, and the president of WMU, SBC, is from Danville, Va. Currently she is vice-president of the Baptist World Alliance based in Washington, D.C.

She noted that Thomas Jefferson was criticized for being anti-religious for his stand on the separation of church and state. People who take similar stands today are criticized also.

It was reported that when Abraham Lincoln was asked by an evangelist who had been preaching on heaven and hell where he was going, he said he was going to the legislature. Gregory concluded, though, that he was a man of God whose prayers for opportunities for black peo-



POLITICS AND PEACE — Christine Gregory noted the diversity of Baptists in the past and proposed a return to the acceptance of diversity.

ple are being answered today.

In the past when religion became involved in presidential elections in the United States, such as when Baptist leaders warned against voting for John Kennedy because he was a Catholic, cries came for separation of church and state, she cited.

When Jimmy Carter ran for president, the cries for separation of church and state from Baptists were not as loud. She felt, however, that Baptists did not use the opportunity well and instead decided that a "born-again person did not have the political acumen with which to rule the country."

Issues like prayer in public schools, government aid to parochial schools, evolution, and the Bible have been "batlegrounds" for years, she said.

She gladly shared that the recent report by the six seminary presidents to the Peace Committee is the first step toward the end of the denomination's controversy. They pledged to represent all of Baptist life in our seminaries, she proclaimed.

She explained that the members of the Peace Committee "desperately want to understand each other," and that they have expressed "hurts that go back many, many years."

"Baptists need to get to know and to understand our Christian leaders."

Gregory shared that she agreed with a convention president who recently said, "No theological position should be withheld from our seminaries."

Sweetwater gathers, elects new officers

Don Rockholt, pastor of Rocky Springs Baptist Church in Madisonville, was elected as moderator during the yearly assembly of the Sweetwater Baptist Association's church representative. Messengers gathered Oct. 16-17 at Glenlock Baptist Church in Sweetwater and South Madisonville Baptist Church in Madisonville.

Rockholt succeeds Dewey Raley, pastor of New Macedonia Baptist Church in Philadelphia. The new vice-moderator for the 1986-87 year is Doug Alexander, pastor of Mount Harmony Baptist Church in Madisonville.

Re-elected were Melissa Hitson, a member of Island Creek Baptist Church in Madisonville, as treasurer, and Nevil Smith, pastor of Chestua Baptist Church in Madisonville, as clerk.

The representatives set next year's annual meeting for Oct. 15 at Mount Zion Baptist Church in Vonore and Oct. 16 at Mount Harmony Baptist Church in Madisonville.

Bennie Creel serves as the director of missions.

Historical group notes awards

JOHNSON CITY — Glenn Toomey, president of the Tennessee Baptist Historical Society, presented the seventh annual Tennessee Baptist Heritage Award during the report of the Tennessee Baptist Convention's Historical Committee last week at the TBC annual meeting.

Albert W. Wardin, professor of history at Belmont College in Nashville, received the award.

Toomey, who is director of missions for the Nolachucky Baptist Association, also announced that he would present at a later date an award to Holston Baptist Association commemorating its 200th anniversary.

Wardin, who is currently on sabbatical from Belmont College, is writing a bibliography of evangelicals in the U.S.S.R. He is president of the Middle Tennessee Historical Society.

Wardin is a graduate of Willamette University in Salem, Ore.; Stanford University in Stanford, Calif.; Western Baptist Conservative Seminary in Portland Ore.; and the University of Oregon in Eugene. He was a professor Western Baptist Conservative Seminary and is the author of four books.



HERITAGE AWARD — Albert W. Wardin (left), professor at Belmont College in Nashville, receives the Tennessee Baptist Heritage Award from Glenn Toomey during the TBC meeting.

Bisagno promotes plan for 'peace' candidate

By Marv Knox

HOUSTON (BP) — The cause of peace in the Southern Baptist Convention would best be served if the two most-visible proponents of both sides of the denominational controversy would "stand down" at next year's annual meeting, John Bisagno says.

Bisagno, pastor of the 18,000-member First Baptist Church of Houston, called for a depoliticized presidency and a unified Pastors' Conference as vital steps toward denominational reconciliation. He presented his proposal in the Nov. 10 issue of his church newsletter and discussed the issue three days earlier in an interview with Baptist Press.

His newsletter column and verbal comments to his congregation on peace in the SBC were prompted by the recent Glorieta Statement made by presidents of the six SBC theological seminaries, the SBC Peace Committee's acceptance of that statement and a related peace proposal presented by moderate-conservatives in the convention.

"The battle is over; it is time for us to put it behind us," said Bisagno, whose church is third-largest in the SBC. "We should drop the issue completely. Both sides should cease and desist from politicking."

He specifically urged SBC President Adrian Rogers and moderate-conservative standard-bearer Winfred Moore to remove themselves from denominational politics. Rogers, pastor of Bellevue Baptist Church in Memphis, was supported for the presidency by fundamental-conservatives. He won over Moore, pastor of First Baptist Church of Amarillo, Texas, and former SBC first vice-president. Both men are members of the Peace Committee.

"Dr. Moore and Dr. Rogers are both impeccable men, godly men," Bisagno said. "Nevertheless, they ought to stand down, and we should agree to nominate a non-political man, like a Dan Vestal or a Jim Henry." Vestal is pastor of First Baptist Church of Midland, Texas, and Henry is pastor of First Baptist Church of Orlando, Fla. Both are on the Peace Committee, but neither is publicly affiliated with an SBC faction.

"You probably have 25,000 on both sides who gear up and go to the convention, but there are 14-million out there who think the Bible is without error — and I am one of them — who are tired of the fighting," the Houston pastor said. "The frustration I have felt — and all Southern Baptists have felt — is that 99 percent are in a third entity and are displeased. The moderates have not faced the issue of getting too far from the center (in teaching at seminaries), and the right has been too great a source of agitation."

Bisagno also commended a "moderate-side proposal" to depoliticize pre-convention meetings by merging the SBC Pastors' Conference and the SBC Forum into a single meeting with an agenda that would ensure neutrality.

The fundamental-conservatives have expressed a "valid concern" about teaching in the seminaries, especially regarding the inerrancy of Scripture, he said, adding the negative image of these Baptists has been somewhat shaped by inaccurate media coverage.

On the other hand, people on the other side of the issue are not all wrong either, he pointed out: "I do not think Winfred Moore is any less conservative or old-fashioned than Adrian Rogers. I know Richard Jackson (pastor of North Phoenix (Ariz.) Baptist Church who

nominated Moore for the presidency) is not. But they have jumped out of frustration. Ninety-nine percent of us don't know which way to jump."

He praised the seminary presidents for their Glorieta Statement, a set of commitments and philosophical statements that affirmed and promised to enforce

the seminaries' confessional statements, pledged to initiate action to ensure theological balance on the campuses, and affirmed that the "66 books of the Bible are not errant in any area of reality."

"The presidents have said that what the men (fundamental-conservatives) have been concerned about is a valid concern and that they are going to in essence call for a return to the center of the road, committed to see that all professors teach the Bible is without error," Bisagno said. "The good news is the presidents have acknowledged trouble and will do something about it. These men are fair and just and honest, and they're going to be good to their word."

"The greatest thing to happen in this decade," he said, "would be to agree on this type of person (a non-political, positive leader as president); get the Pastors' Conference together with nothing but preaching with no debate; then, when the time comes for the convention, for Adrian to nominate this type of person and Winfred to second and then unify around evangelism and missions."

Time is vital, he said: "The SBC has lost years of its witness. We've got to regain it as soon as we can."

Young requests prayer for study committee

PHOENIX, Ariz. (BP) — Prayer has been requested for the special fact-finding committee currently studying the relationship between the Southern Baptist Convention and the Baptist Joint Committee on Public Affairs.

The seven-member committee was named during the September meeting of the SBC Executive Committee to study a motion made during the 1986 annual meeting of the SBC that called for severing the convention's relationship with the Baptist Joint Committee.

The Baptist Joint Committee is composed of nine Baptist groups in the United States and Canada. Its major task is to support Baptist positions regarding the First Amendment to the U.S. Constitution.

The SBC motion on the Baptist Joint Committee was referred to the Executive Committee, which is to deal with the issue and report back to the convention during its annual meeting next summer. The special committee will report during the next meeting of the Executive Committee in February.

The call to prayer was issued by Gary Young, pastor of First Southern Baptist Church of Phoenix, Ariz., and chairman of the fact-finding committee.

"We will meet Nov. 20-21 in Washington with the Baptist Joint Committee staff," he announced. "This will be the first meeting in which our full committee will meet with the Joint Committee staff. It will be our first opportunity to discuss with each other the issues involved."

"It will be a confrontational-type meeting. If the confrontation is healthy, it could lead to solutions. If it is unhealthy, it could complicate our task," he noted, explaining he has requested all Southern Baptists pray for the committee and the meeting, because "I want it to be a healthy meeting."

"This meeting is perhaps more crucial than our report to the Executive Committee, because this meeting probably will shape that report more than any other meeting," Young stressed.

The fact-finding committee has hired two specialists to help with its research, Young said.

Albert Wardin, history professor at Belmont College in Nashville, is doing an integrated study of information about the Joint Committee the special committee has received. As of Nov. 6, the committee had received correspondence from "about 60 sources, coming from all over the Southern Baptist Convention and representing a variety of views," Young said. "We have received about the same number of pieces of press articles, documents, papers, and other sources."

Wardin also is researching editorials and letters to the editor on the Baptist Joint Committee that have been published in Baptist state papers, Young said. And he is researching resolutions on the Joint Committee that have been passed at the SBC and state convention annual meetings.

In addition, Hugh Wamble, professor of church history at Midwestern Baptist

Theological Seminary in Kansas City, Mo., is doing an integrated study of the governmental issues with which the Washington-based agency has dealt during the past 15 years, as well as the results of the Joint Committee's efforts.

The fact-finding committee has received "one large notebook full" of materials for its study, Young said. He is classifying and indexing each piece of material as it is received so committee members will have easy reference and access to material as they do their work.

The fact-finding committee's meeting with the Baptist Joint Committee staff will be from 1 p.m. Thursday, Nov. 20, to 4 p.m. Friday, Nov. 21, Eastern Standard Time. The meetings will be open to the public, Young said.

Missouri Baptists praise Baptist Joint Committee

RAYTOWN, Mo. (BP) — "It was just like it used to be." That was a frequently voiced comment as 2,500 Missouri Baptists gathered at First Baptist Church of Raytown for the 152nd annual meeting of the Missouri Baptist Convention, Oct. 27-29.

Music and preaching highlighted the three-day convention. The major references to denominational conflict came from three members of the Southern Baptist Convention Peace Committee who spoke at the convention.

Ed Young, pastor of Second Baptist Church of Houston, told the Pastors' Conference audience: "We are seeing a coming together on God's terms. We've begun to put down our guns and go fishing again."

Winfred Moore, pastor of First Baptist Church of Amarillo, Texas, expressed appreciation for the movement by the six SBC seminary presidents as outlined through their recent "Glorieta Statement" on denominational reconciliation. He said he hopes Baptists of the differing theological persuasion would now reciprocate with movement toward the center of Southern Baptist life.

SBC Peace Committee Chairman Charles Fuller, pastor of First Baptist Church of Roanoke, Va., recalled an experience during the spring floods which devastated his area of the country. Fuller said he was trying to salvage belongings from his flooded basement when his wife told him a Tennessee reporter was calling to talk about the Southern Baptist controversy.

"I told my wife to tell the reporter that during the middle of a catastrophe is no time for a controversy," Fuller shared. "Our world is in the middle of a catastrophe with men and women dying and going to hell. Time is running out. This is no time for a controversy."

Fuller commended the seminary presidents and expressed appreciation for what he termed "positive leadership" out of the lingering denominational fight. Aside from passing references, the an-

nual meeting was a time of tribute and celebration for Missouri Baptists.

Retiring Executive Director Rheubain South, who died one week later of leukemia, was honored during the opening session. South, who was hospitalized in St. Louis at the time, was represented by his wife, Verna. Missouri Baptists presented her the keys to a 1987 Buick Park Avenue in appreciation for their services, a \$5,000 cash gift for South, and a \$2,500 gift for her.

In other actions, the messengers elected John Hughes, pastor of First Baptist Church of Independence, president; approved a \$15-million budget for 1987; and adopted a resolution supporting the Baptist Joint Committee on Public Affairs.

Of the \$15-million budget, 35.187 percent is designated for Southern Baptist Convention causes through the Cooperative Program. That percentage is up more than four-tenths of 1 percent over the 1986 percentage going to SBC causes. It represents the first step in a four year program to increase Missouri's contributions to SBC causes by one percent over current levels.

In its resolution report, the messengers praised the Baptist Joint Committee on Public Affairs for "diligent" and "faithful representation of the cherished principles of separation of church and state."

The messengers voted to "declare our appreciation for and support of the Baptist Joint Committee on Public Affairs and express this convention's desire that the Southern Baptist Convention retain the present cooperative relationship as a member of the Baptist Joint Committee on Public Affairs."

In a resolution titled "Harmony and Unity," messengers declared, "our strength lies in cooperation based on the Lordship of Christ and the authority of Scripture." The resolution also commended the SBC Peace Committee "for its healing work in behalf of Southern Baptists."

WMU draws 800, changes tenure for officers

By Connie Davis

JOHNSON CITY — The 98th annual meeting of Tennessee Woman's Missionary Union was marked by increased attendance, a bylaw change which allowed the election of officers to an unprecedented fifth term, and an address by Marjorie McCullough, the national WMU president.

The preliminary meeting to the Tennessee Baptist Convention was held Nov. 10 at Central Baptist Church, Johnson City.

About 800 persons, which was double the size of last year's meeting, attended the three sessions.

Business actions

During the time for business, the organization unanimously adopted an amendment to the bylaws of Tennessee WMU to change the tenure of the president and recording secretary from four to five years. It was reported that the change made the bylaws more consistent with WMU, SBC; other state WMU organizations; and associations. The recommendation came from the policy-finance committee and the nominating committee.

Following the bylaw change, the membership unanimously re-elected President Judy Trivette of Central Baptist Church of Fountain City, Knoxville, and Recording Secretary Nancy Tilley of Woodland Baptist Church in Jackson to fifth terms.

The nominating committee also presented a slate of eight vice-presidents from regions of the state. They were unanimously elected and include Marjorie Bates, northeastern, Mohawk; Dottie Kelly, eastern, Sevierville; Inez Franks, southeastern, Cleveland; Lucille Hatfield, north central, Jamestown; Carolyn Outland, central, Murfreesboro; Lillie Stricklin, south central, Decherd; Bettye Summers, northwestern, Camden; and Dorothy Hudson, southwestern, Jackson.

Annual report

Katharine Bryan, executive director-treasurer, stated in her annual report that all 1985-86 special offerings surpassed their goals. They are the Annie Armstrong Easter Offering for Home Missions which reached \$1,773,386.13; the Golden State Missions Offering which was \$712,730.47; and the Lottie Moon Christmas Offering for Foreign Missions which totaled \$4,644,290.40.

Bryan also noted the involvement of Tennessee WMU members in 1985-86 in WMU-related missions work. They included 12 trainers that worked in Michigan to support the sister-state relationship, and 12 members that served in Venezuela, which has a partnership relationship with Tennessee.

Paul Eustache, president of National Baptists of Venezuela and an economist at an oil company in Caracas, spoke to the assembly. He thanked them for their support of the partnership and acknowledged that in Baptist work in both countries, "the women are the motors." Missionary Joe Powell from Venezuela translated for him.

The first Acteens Advisory Panel was introduced. They are Laura Barron of Hillcrest Baptist Church in Dyersburg; Paige Loveday of Beech Grove Baptist Church in Louisville; Karen Eastep of East Commerce Baptist Church in Lewisburg; Virginia Ping of Central Baptist Church in Oak Ridge; and Melissa Rhyne of Edgemoor Baptist Church in Clinton.

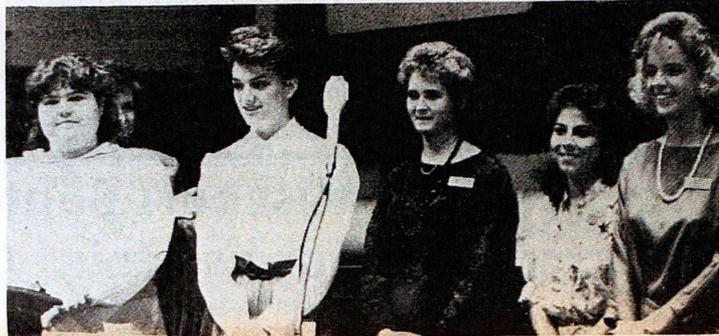
Bryan also recognized the 125 church WMU organizations that achieved the



RETURN TO TENNESSEE — Marjorie McCullough, national WMU president, addresses the state organization she has served in the past.



NATIVE DRESS — Myrtice Owens wears the dress of the Herero tribe in Namibia as she speaks.



FIRST PANELISTS — Acteens (from left to right), Karen Eastep, Virginia Ping, Laura Barron, Melissa Rhyne, and Paige Loveday are presented to the gathering after each spoke. They make up the first state Acteens Advisory Panel.

"distinguished" award and the 45 that earned the "standard" level. One Campus Baptist Young Women organization at Belmont College in Nashville earned the "distinguished" level. Associational organizations receiving these awards were noted also.

The top ten churches and associations earning Church Study Course awards in two areas of WMU leadership also were recognized.

Plans for 1988 were shared to prepare for the centennial celebration of Tennessee WMU and WMU, SBC; and for the enlistment emphasis, VISION 88, to reach 2-million women, girls, and preschoolers in the nation and 88,000 in Tennessee by 1988. Volunteer workers especially will be trying to reach black and ethnic women in Tennessee.

National president

Marjorie McCullough, former Tennessee WMU president and interim executive director-treasurer, now living in Louisiana, referred to "all the squabbling we (Southern Baptists) do about God's Word. All we have to do is take it and read it and do it," she declared.

Continuing work by Christians in countries like Cuba and China which suppress religion convinces her that God is a mighty God, she continued.

She detailed current work by the WMU in Cuba to support the Baptist seminary, which was begun with the help of the WMU in the United States.

She added that the work of a favorite son of Tennessee, Bill Wallace, who died in a Chinese prison while serving as a missionary, and the work of Lottie Moon, is not dead. The Foreign Mission Board is able to send teachers, agriculturalists, and persons with other skills who can share their faith there, she explained.

McCullough shared that she also was

hot, dry country, which is also "hot politically." They face dangers caused by terrorists fighting for the country's independence. "We think they should have it too," she added, explaining that it is the only African country that is not self-ruled.

The couple travels 150-600 miles from their home to visit villages. Owens, a nurse, tries to help the many who are malnourished because millet is their primary food, and sick because they often never see medical workers.

She explained that one primitive group they help, the Bushman people, still use bows and arrows to kill game.

"It is beautiful to see the response of primitive people who have not heard the message of Jesus Christ," she proclaimed.

She told of baptismal candidates attacked by leeches in a pond. The people would not leave until they were immersed. She added that it was the fastest baptismal service she had seen her husband conduct.

She reported that Carlos baptized 580 and that they started 11 churches and seven preaching points in the past three years.

The crowd laughed when she told of the villager's response to her husband's question about the safety of baptizing in a crocodile-infested river. The man answered that their crocodiles did not eat missionaries.

She reminded the crowd that she learned about missions because of one GA leader when she was a teenager.

Home missionary

The pastor-director of Jefferson Street Baptist Center in Louisville, Ky., Michael Elliott, called Baptists to be more discerning counselors to follow the example of the Wonderful Counselor.

Referring to the current SBC controversy, Elliott said, "Missions is what got us together in the first place; it wasn't theology. Every other group has a take-over strategy; there is no reason WMU should be left out.

"If we get to doing the Word again, we won't have anything to fight about," he continued.

Proclaiming that God is not an American-made God, he added that God "does not believe in socio-economic divisions or homogenous church concepts." Elliott proudly shares that homeless men, yuppies, junkies, prostitutes, bag ladies, and seminary students all worship together in his church.

"Peace is not the absence of struggle; it is the assurance of faith," Elliott concluded.

Other program features

A play about Lottie Moon and a contemporary woman facing similar problems, "It Cannot End at Kobe," was presented by three members of Fountain City's Central Baptist Church, Knoxville.

Special music was led by Camille Simmons, minister of music at Ridgecrest Baptist Church, Rochester, Mich., and Mary McDonald, composer and clinician at Purifoy Publishing Company in Knoxville and pianist at Central Baptist Church, Fountain City, in Knoxville.

Ruth McNabb, general chair person of the meeting's hostess committees and the associational WMU director of Holston Baptist Association, welcomed the gathering to the association on its 200th anniversary. The association shared several of its ministries including a Baptist center, assisting a state Baptist home for unwed mothers, a migrant ministry, and a hospital ministry.



A VISIT FROM LOTTIE — Angela Frost portrayed the "radical" life of Lottie Moon, missionary to China.

able to share the gospel with the Chinese in her work as associational WMU director and through her church. She taught English to several men from China studying forestry in Louisiana. One man even decided to take what he called "God's talk" (the Bible) back to China with him.

She declared that she was "fed up with all the negative politics," but that "there is no limit to what we can do."

Foreign missionary

Myrtice Owens, who served with her husband, Carlos, for 25 years in Tanzania and now serves in Namibia, called the women to let WMU also be the abbreviation for "winsome, masterful unifiers." WMU can "bring peace, unity, love, and oneness again to our churches and denomination," she explained.

Disclaiming the report from some Baptist women that WMU is "boring," Owens asked how trying to witness to the whole world could be boring. She described how she and her husband began work with the tribal people in the very

Pastors highlight Jesus, God's Word

By Charlie Warren

JOHNSON CITY — Overflow crowds gathered at University Parkway Baptist Church, Johnson City, for the 1986 Tennessee Baptist Pastors' Conference heard a variety of messages focusing on Biblical doctrines and commitment to Jesus Christ and God's Word.

Although there were a few passing comments concerning the current controversy in the Southern Baptist Convention, the meeting carefully sidestepped convention politics. Avoiding promoting the agenda of any particular political group, the speakers instead called for fundamental-conservatives and moderate-conservatives alike to recommit themselves to Jesus Christ and the Bible.

"Weep as you hear these words," said Tom Melzoni, pastor of Central Baptist Church, Oak Ridge. "The church — fundamentalists, conservatives, moderates, liberals, and others — have divorced themselves from the Word of God. I believe it's time that we all come together standing for the truth of God's pure, undiluted, inspired Word.

"My heart breaks as I listen to what I hear in the pulpits," Melzoni continued. "We have replaced the preaching of God's precious Word; we have replaced the Book (the Bible) with Hollywood-

style preaching. We have replaced the Book with intellectual dissertations on theoretical thought. We have replaced the Book with political meandering going on all around us."

Melzoni noted that even though Baptists differ in their opinions and styles, "we are commanded by the authority of the Word of God to love one another."

"My plea, my cry, my humble and blessed persuasion is that all of us — fundamentalists, moderates, conservatives, and confused — need a revival, a recommitment, a reaffirmation of the power of God's Holy Word," Melzoni concluded.

Another speaker echoed Melzoni's call for unity and commitment to the Bible. Richard White, pastor of First Baptist Church, Franklin, stated, "We as Southern Baptists hear a lot these days about what we believe about the Bible. We need less talk about what we believe about the Bible and more practice and application of what the Bible says in our lives individually, personally, and collectively as a denomination."

White, who was elected as president of the Pastors' Conference during the afternoon session, spoke of Jesus Christ's role as our advocate.

"If you go to court and the judge's son is the defense attorney, you've got a pretty good chance," White said. "That's what we've got. When we confess our sins, we can do it with confidence because we have an advocate in Jesus Christ Who stands before His Father and pleads our case."

Wayne Allen, pastor of Briarcrest Baptist Church, Memphis, urged his fellow pastors to fall in love with Jesus. Preaching on John 21, Allen focused on the Biblical dialogue between Jesus and Peter in which Jesus persisted in asking Peter, "Do you love Me?" and admonishing him to "feed My sheep."

"Jesus asked, 'Do you love Me?'" Allen noted. "He didn't ask, 'Do you love My sheep?' or 'Do you love feeding sheep?' — He said, 'Do you love Me?'"

"God's call to you and me is to love Jesus, above and beyond loving sheep, above and beyond feeding sheep, above and beyond believing and preaching doctrine," Allen noted.

He accused Satan of causing a confusion among Christian people over a mentality of clergy and laity. By their actions, words, and traditions, Allen explained, pastors have said to lay people, "You come and we'll feed and encourage you, so you can come back and be fed and encouraged some more." He said lay people and pastors alike are to shepherd, develop, and grow Christian believers.

Allen also noted that Jesus focused on relationship rather than curriculum.

"Real Christianity is not taught, it's caught," Allen said. "Our people need to catch our love affair with Jesus."

"Not a one of us would consciously decide that we won't love Jesus," he continued. "But we get concerned with the details of our work and the needs of our people and we get up as empty people.

preaching to empty people.

"If I spent more time loving Jesus, there would be a radical difference in my ministry," Allen concluded.

Jerry Vines, co-pastor of First Baptist Church, Jacksonville, Fla., preached on Hebrews 2 and traced the use of the word "glory" in other Scripture references, explaining that "glory" describes how salvation commences, how salvation continues, and how salvation concludes.

"When sin came into the world, glory was removed from man," Vines explained. He added that salvation, Christian commitment, and discipleship bring about a restoration of glory. Sometimes, he noted, glory comes through suffering.

"My preacher friend, you have mountains of misery in your life," Vines said. "You've got a child that's in rebellion. You've got difficulties in your church. I've got good news for you. One of these days, you'll look back at it and you'll say as Paul said, 'I reckon that the sufferings of this present time are unworthy to be compared with the glory that shall be revealed in us.'"

Bob Pitman, pastor of First Baptist Church, Muscle Shoals, Ala., also preached from Hebrews, focusing on chapter 10. He noted that the chapter dealt "a death blow to Judaism" by highlighting the superiority of Jesus Christ.

The first few chapters of Hebrews, Pitman stated, reveal that Jesus is better than the prophets, better than the angels, greater than Moses, greater than Aaron, and greater than the Law.

"We are perfected in Christ," he said, "which simply means our sins have been purged. To be perfected in Christ means to be born again.

"We no longer stand under the condemnation of sin," Pitman said.

Gene Mims, pastor of First Baptist Church, Cleveland, issued a warning to his fellow pastors. "When you stand to preach, you're just one of many voices your people are listening to."

Specifically, he noted that people are listening to the "gospel of philosophy" which says that if a person likes himself, he can do anything, and the "gospel of success" which promises success and physical healing to the followers of God.

"The gospel of redemption is the only one worth preaching," Mims stated. "It's the only one that makes a difference in people's lives."

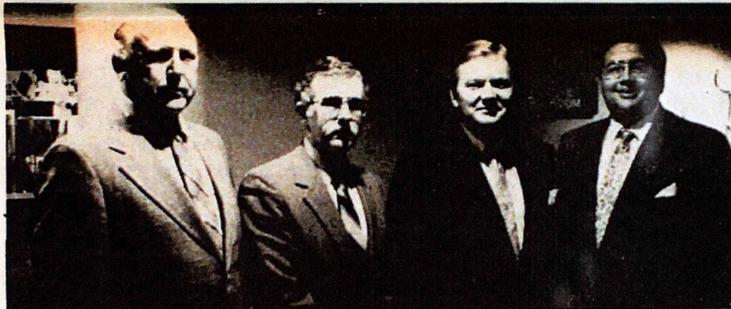
Other major speakers at the one-day meeting were Tom Madden, executive secretary of the Tennessee Baptist Convention, who preached on prayer; Paul Durham, pastor of Radnor Baptist Church, Nashville, who spoke on the pastor as soulwinner; Charles Sullivan, pastor of First Baptist Church, Lenoir City, who preached on the doctrine of hell, and Ron Phillips, pastor of Central Baptist Church, Hixson, and president of the 1986 Pastors' Conference, who spoke on the "Conquering Christ."

Devotional speakers were Tommy Futrell, pastor of Southside Baptist Church, Johnson City; Reed Wright, pastor of Macedonia Baptist Church, Cleveland; and Don Strother, pastor of University Parkway Baptist Church, where the meeting was held.

Special music during the conference included Erica Neeley, a soloist from the host church; the sanctuary choir, Sonlife Quartet, and a women's trio from Central Baptist Church, Hixson; and the sanctuary choir from Central Baptist Church, Oak Ridge. Don McCary, minister of music at Central, Hixson, led the music for the conference.



GLORY — Jerry Vines, co-pastor of First Baptist Church, Jacksonville, Fla., traced the Bible's use of the word "glory" during the Pastors' Conference.



PASTORS' OFFICERS — Ron Phillips (right), president of the 1986 TBC Pastors' Conference, encourages the newly elected officers who will lead the 1987 Pastors' Conference. Left to right are Guy Milam of North Knoxville Baptist Church, Knoxville, vice-president; Darrell Avery of Knoxville's Mt. Carmel Baptist Church, secretary; and Richard White of First Baptist Church, Franklin, president.



PREACHING TO PREACHERS — Tom Melzoni (above), pastor of Central Baptist Church, Oak Ridge, and Bob Pitman (photo at right), pastor of First Baptist Church, Muscle Shoals, Ala., preach to their fellow preachers during the 1986 TBC Pastors' Conference at University Parkway Baptist Church, Johnson City.



Martin apologizes to Winfred Moore

By Toby Druin

DALLAS (BP) — A Baylor University trustee has apologized for being the source of information used to criticize Winfred Moore and said the man who leveled the criticism, Lee Roberts of Atlanta, also owes Moore an apology.

Moore, pastor of First Baptist Church of Amarillo, Texas, and who also is a Baylor trustee, requested the apology from Paul Martin of Houston. Last spring Martin told Roberts that in a January 1985 Baylor board meeting, Moore had voted to table a motion by Martin instructing the Baylor administration not to allow Baylor Film Society to show movies on campus containing profanity, sexually explicit scenes, and taking God's name in vain.

The motion to table Martin's motion was made by W. Dewey Presley of Dallas and stated the trustees had confidence in the administration and the matter was one the administration could handle. The tabling motion passed. President Herbert H. Reynolds suspended the film society on April 30, 1985.

In a letter exchange last spring, more than a year after the tabling motion, Roberts wrote of the January 1985 trustee action to Paul Powell, pastor of Green Acres Baptist Church in Tyler, Texas, who also is a Baylor trustee and current president of the Texas Baptist convention.

Both Roberts and Powell were involved in the SBC presidential election

process last spring, Roberts endorsing Adrian Rogers and Powell endorsing Moore.

Roberts, chairman of the 1986 SBC Committee on Boards, was criticized for a speech in April in Nashville when, while urging Rogers' election, said he didn't know if Moore "believes in truth." Powell was criticized for sending out a letter of endorsement for Moore on his Texas presidential stationery.

Moore's vote, Roberts wrote to Powell, was "to allow the continued showing of pornography, depicting homosexuality, sadism, nudity, explicit sex, and the use of the Lord's name in vain on the campus of Baylor University. Think about that fact, that this mind-set is today but a heartbeat away from the presidency of the SBC."

Roberts' information about Moore's vote on the tabling motion was provided by Paul Martin, he said, saying Martin told him he could quote him.

In a Baylor trustee meeting in July, Moore reiterated that his vote simply was to table the motion, voicing confidence in the administration to handle it.

Martin told the trustees he had indeed been telephoned by Roberts, whom he did not know, and told him of Moore's vote to table. All Roberts asked, Martin said, was if Moore's vote were to table. He did not ask if it were a vote to continue showing pornography. Roberts did

not say how he had learned of the January 1985 action, Martin said, nor did he indicate how he intended to use the information.

Martin apologized to Moore, Reynolds, Presley, and Powell and said he probably should just have told Roberts he did not want to talk to him.

At the request of Moore, Martin subsequently agreed in the trustee meeting in July to sign a statement of apology to Moore if Moore would have one drafted by Moore's attorney, Maston Courtney of Amarillo, and sent to Martin on July 29.

When Moore had not received it by Aug. 27, he called Martin about it. Martin told him he could not sign it because he was convinced Moore was going to use it in a lawsuit.

Moore told the Baptist Standard, news journal of the Texas Baptist convention, that he had never said he is or is not planning a lawsuit.

Martin's refusal to sign a statement prompted Moore on Oct. 7 to send a transcript of the tape recordings of the July Baylor trustee meeting, including Martin's apology, along with the statement of apology prepared for Martin by Courtney, to the Baylor trustees and administration and others, including the Baptist Standard.

Moore said in a telephone interview with the Standard that he had sent the material because "I think our people need to know that some of the things that have been said about people and institutions are not true, and if it goes unchallenged, you can keep that kind of thing going. I don't think that's right."

Martin told the Standard he had refused to sign the statement prepared by Courtney "because it does not correctly state the facts."

A correct statement, he said, would have included the transcript of what he said at the Baylor trustee meeting as to why he made his motion to direct the ad-

ministration. He made the motion, he said, because he had seen no evidence the administration was moving to stop the movies.

Martin said he told Moore he would publicly apologize to him "because I really didn't want him hurt in this thing. I think Winfred Moore is a really fine, wonderful Christian who loves the Lord certainly every bit as much as you or I do."

"Obviously, when he voted to table that motion, he wasn't considering he was going to allow them to continue to show pornography at Baylor as I thought they were."

Martin said he told Roberts "he ought to write Winfred Moore an apology because I thought he was out of order to have accused Winfred that way."

Roberts told the Standard that he had received the letter and transcript from Moore and had written a "very private, privileged letter" in reply. The next step, he said, will depend on Moore's responding in an "honorable" way. The issue is how Moore voted and why, rather than who said what to whom, he said.

Mansfield to head Huntingdon hospital

HUNTINGDON — Stephen L. Mansfield, former administrator of Baptist Memorial Regional Home Health Care Inc. at Union City, has been named administrator of Baptist Memorial Hospital-Huntingdon, effective Nov. 3.

Mansfield replaced Robert V. Greene, who resigned to pursue other business interests.

One of Mansfield's first duties will be to plan the opening of the new 70-bed Huntingdon hospital adjacent to the current facility. Opening ceremonies will be Nov. 23 at 3 p.m.

Okla. drops Page's sermon after women/deacon vote

Editor's note: This copyrighted story appeared in the Saturday, Nov. 15, 1986, issue of *The Tennessean*, Nashville's morning newspaper. It is used by permission.

By Ray Waddle

NASHVILLE (BP) — Oklahoma Baptist officials withdrew an invitation they made to Nashville Pastor Charles Page to preach there last week after they learned his church had recently elected three women as deacons.

An Oklahoma minister said Nov. 14, that the move to drop the pastor of First Baptist Church was taken to avoid "making waves" among state Baptists.

But Page called the ruckus "silly." "It's one of those periphery issues that should not be a test of fellowship or faith," Page said. "It's been a family matter within our church, and it's been a very smooth transition for us. But we don't think it's anybody else's business, frankly."

Page, pastor of the 2,700-member First Baptist since March 1985, was to preach at the annual meeting of the Baptist General Convention of Oklahoma, the state Southern Baptist organization. But the week before, Page received a call from a member of the convention program committee who said his panel decided it would be best to withdraw the invitation.

"It saddened me, but I can't say it surprised me," Page said. "This has been an issue that Baptists in Oklahoma have struggled with for years."

The role of women in church life has been the object of pointed disagreement between Baptist moderates and conservatives in their continuing struggle for power in the Southern Baptist Convention. Conservatives insist the Bible

speaks against women's ordination, whether as deacons or ministers.

But Page said he believes the women's issue in Oklahoma predates the SBC's moderate-conservative controversy, which entered full stride in 1979.

According to one official, the Oklahoma group was concerned about the timing of First Baptist's election.

"We were trying to stay away from making waves at this time," said Paul Salyer, chairman of the committee that agreed to remove Page from the meeting's agenda.

Last month, First Baptist members elected 15 new deacons, three of them women. It was the first time the church has widened the role of deacon to include women.

Page said the irony of the Oklahomans' decision was that the role of deacon is that of a "servant," not an authority or policy-making position.

"To say anyone can't serve is a foolish thing," he said. "It's not a board of directors. If we got half as bothered by the problems of the homeless, we'd get something done."

First Baptist's election came after members voted in April to modify church bylaws regarding deacon requirements, changing the word "men" to "persons," according to Norma Baker, one of the women elected.

"It seems the Oklahoma group wanted to deal with Dr. Page by overlooking the fact that this is a local church matter," said Baker, who teaches psychology at Belmont College.

The other women are Ginnie Thornton, a homemaker, and Annie Ward Byrd, retired employee of the Baptist Sunday School Board.

The church has 60 active deacons, who serve four-year terms. Fifteen rotate off each year.

Chattanooga Volunteers lead 84-year-old to Christ

A babe in Christ at 84 — that is what 18 members of White Oak Baptist Church, Chattanooga, recently witnessed on a mission trip to Grand Rapids, Mich. Eighty-four-year-old Vernon Batt

became a new creature in Christ.

As mission team members spoke to him about Christ, Batt visibly trembled, according to Jerry Wilson, one of the team members. Batt told them how his mother had prayed for his salvation but died without seeing the results of her prayers.

"We sang 'Amazing Grace,' toured his garden, and poured out God's love, but Mr. Batt could only shake his head in rejection," said Wilson, referring to the team's first visit.

That night, as a severe storm swept through Grand Rapids, team members gathered to pray for Batt's salvation.

The next day, three team members went to check on Batt, since the storm had done some damage in the area. Batt greeted them warmly. He was clean shaven with his hair neatly combed — a contrast to the previous day.

This time, as team member Tony Crisp assisted him in praying to receive Christ, Batt responded to the gospel story. His mother's prayers had been answered.

"At 84, his eyes are failing and his step is slow, but his heart is only a few weeks old," said Wilson. "Although other decisions were made and the trip was long and tiring, to see an 84-year-old babe in Christ made it all worthwhile."

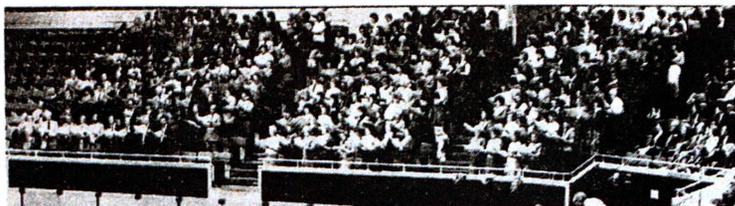


BABE IN CHRIST — Vernon Batt, 84-year-old Michigander, committed his life to Christ through the witness of a mission team from Chattanooga.

TBC '86 photos



CHORALE — The Tennessee Baptist Chorale, composed of ministers of music in TBC churches, sang during the Tuesday evening session of last week's state convention at Johnson City's Freedom Hall Civic Center.



CONVENTION CHOIR — At the Wednesday night session of the Tennessee Baptist Convention, the messengers and visitors heard a 300-voice choir from churches in Holston, Holston Valley, Sullivan, and Watauga associations. The choir and a 75-member orchestra were co-directed by Bill Robinson and Mike Morgan.



WELCOME — John Campbell, city manager of Johnson City, welcomes TBC messengers. The convention last met in that city in 1980.



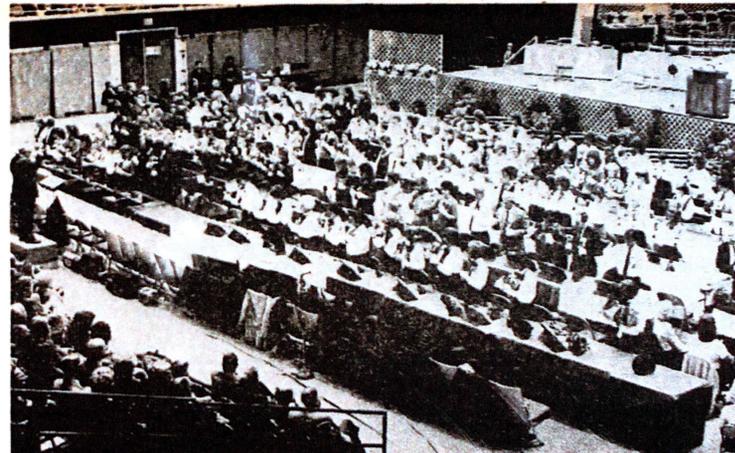
RECORD ATTENDANCE — An unofficial record registration of 1,776 messengers plus visitors gather in Freedom Hall Civic Center for the Wednesday night session of the Tennessee Baptist Convention. Many churches in the area merged their mid-week services with the convention session.



VENEZUELAN VISITOR — Paul Eustache (left), president of National Baptists of Venezuela, thanked Tennesseans for supporting the partnership with his country. Missionary Joe Powell translated for him.



YOUTH MINISTERS' OFFICERS — Officers of the Tennessee Baptist Youth Ministers' Association, elected at the association's annual meeting last week, are (left to right) Andy Morris of First Baptist Church, Maryville, president; Mike Simonson of First Baptist Church, Alcoa, northeast vice-president; and Rick Jenkins of First Baptist Church, Cleveland, southeast vice-president. Elected but not pictured were Harry Roland of Woodmont Baptist Church, Nashville, middle Tennessee vice-president; Rob Mullins, Germantown Baptist Church, Germantown, western vice-president; and Tony Rankin, Judson Baptist Church, Nashville, secretary-treasurer.



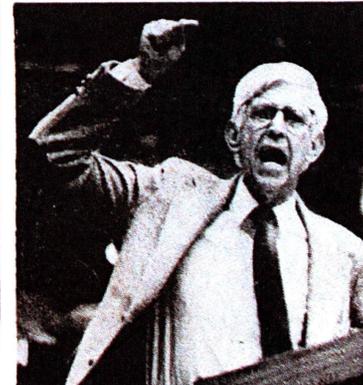
BOUNTIFUL BELLS — About 120 handbell ringers from 10 upper east Tennessee churches performed at the Tennessee Baptist Convention last week in Johnson City. The handbells were co-directed by David Hampton and Don Perry.



CALL TO ORDER — TBC President James McCluskey bangs the gavel to call the 112th annual session of the Tennessee Baptist Convention to order.



GIFT FROM SISTER-STATE — Roy Adams, representing the Baptist State Convention of Michigan, describes the quilt, which is a gift to the convention to thank Tennessee Baptists for supporting the sister-state relationship with Michigan. It is held by Tom Madden (left), TBC executive director; and Jim McCluskey, TBC president.



CONVENTION SERMON — Dillard Mynatt, pastor of First Baptist church in Oak Ridge, delivers the convention sermon.

Gambling elections yield mixture of wins, losses

By David Wilkinson

NASHVILLE (BP)— Even though the lottery industry was a big winner in the November elections, with five more states voting to establish state-operated lotteries, the gambling industry suffered several major setbacks that will provide encouragement for anti-gambling forces in the future.

Florida voters overwhelmingly turned down a proposal to allow casino gambling in that state. A well-financed campaign headed by businessman Jack Eckerd thwarted casino industry plans to make Florida the Atlantic City of the South. Florida voters defeated the casino proposal by an even wider margin than voters in Arkansas and Colorado did in 1984. The vote especially was bitter for the casino industry, since Florida voters on the same ballot approved a state-operated lottery.

Perhaps the most important long-run development will be the defeat of a lottery referendum in North Dakota. This marked the first time since New Hampshire legalized the nation's first state-operated lottery in 1964 that a lottery proposal had been defeated at the polls. Twenty-two states and the District of Columbia had legalized lotteries before the November election.

Kansas was the state hit hardest with approval not only of a lottery but also of pari-mutuel gambling and liquor by the drink.

In addition to Florida and Kansas, lottery proposals succeeded in Idaho, Montana, and South Dakota.

The victory in Florida is a major breakthrough for the lottery industry, which had been seeking a toehold in the South. The heavily populated state will become a major publicity factor in lottery industry efforts at legalizing their "games" in other Southern states.

The lottery loss especially will be bitter for Florida Baptists, since the point man for the lottery effort was Ralph Turlington, state commissioner of education and a Baptist. The Florida Baptist Convention led the opposition to the lottery proposal. Dan Stringer, executive director of the convention, made lottery opposition a major commitment. Pat Anderson, a bivocational pastor who teaches criminology at Florida Southern College, had been hired as a consultant

to work with Stall-5, the anti-lottery campaign.

Early polls indicated a landslide lottery victory with 70 percent approval rates, but by October the approval rate was down to about 60 percent.

"If we had gotten an earlier start and

Polk County fights alcohol referendum

Action taken by the Polk County Baptist Association during its 66th annual meeting helped defeat a referendum on the Nov. 4 general election ballot allowing package stores in Polk County, according to Director of Missions W. L. Shipman.

The referendum was defeated by 66 percent of the vote, which also means it cannot be re-introduced for four years, noted Shipman.

During the Oct. 20-21 meeting at Beech Springs Baptist Church in Old Fort, the messengers passed a resolution against alcohol which challenged voters "to oppose the liquor referendum on the ballot Nov. 4, 1986, and vote no."

Director of Missions W. L. Shipman reported that the association worked with the United Tennessee League and purchased newspaper and radio advertisements costing about \$2,000 to fight the referendum. Persons in the association also supported a radio program on the issue.

In other action, the association voted into fellowship Ocoee Baptist Church in Ocoee, of which J. T. Moore is pastor.

The association's new officer are Jerry Campbell, pastor of Beech Springs Baptist Church, moderator; Joe Hamel, pastor of Benton Station Baptist Church in Benton, assistant moderator; Evelyn Guy, a member of First Baptist Church in Benton, treasurer and assistant clerk; and Judy Rogers, a member of Zion Baptist Church in Benton, clerk and assistant treasurer.

Campbell succeeds Ernest Arms, former pastor of Oak Grove Baptist Church in Cleveland, as moderator.

The next annual meeting will be Oct. 19-20, 1987, in Benton.

reduced the margin by June to the 60 percent level, we could have won the election," Anderson said. "The approval level in the polls and the margin of loss is very similar to the California election. In both instances, a late start in organizing the opposition and educating the public contributed greatly to the losses.

"Of course, the fact that the proponents are able to run well-financed campaigns, funded by contributions which are tax-deductible business expenses, gives the lottery supporters a tremendous advantage," Anderson added.

The surprising defeat of the lottery in North Dakota is attributed in part to the active leadership of a popular former governor who opposed the lottery in the

Copper Basin fights liquor referendum

Copper Basin Baptist Association's action against the referendum on the Nov. 4 general election ballot allowing package stores in Polk County was successful, said Director of Missions Al Patterson concerning the action taken at the yearly meeting Oct. 16.

The messengers, gathered at Mount Vernon Baptist Church in Turtletown and Mount Zion Baptist Church in Postell, voted to purchase newspaper and radio advertisements to fight the referendum. It was defeated by about 66 percent of the vote, which also means it cannot be reintroduced for four years.

The messengers also re-elected all of their officers from 1985-86 which include Charles Cheatham, pastor of Coletown, Baptist Church in Copperhill, moderator; Kenneth Montgomery, pastor of Isabella Baptist Church in Isabella, vice-moderator; Glen Hughes, a member of Zion Hill Baptist Church in Turtletown, treasurer; and Vernon Kennedy, a member of Bethlehem Baptist Church in Copperhill, clerk.

The Oct. 22, 1987, meeting will be at New Zion Baptist Church in Farmer and Maple Grove Baptist Church in Turtletown.

Tennessee Valley meets, names officers for 86-87

Messengers representing member churches of Tennessee Valley Association of Baptists met Oct. 23-24 at First Baptist Church in Grayville and First Baptist Church in Spring City.

Associational officers elected during the annual meeting were David Jordan, pastor of Walden's Ridge Baptist Church in Dayton, moderator, succeeding Danny Ruehling, pastor of New Union Baptist Church in Dayton; Clyde Fitzgerald, pastor of First Baptist Church in Grayville, assistant moderator; Nieta Bernard, a member of Salem Baptist Church in Dayton, treasurer; and Charles Robinson, a member of St. Clair Baptist Church in Spring City, clerk.

Grandview Baptist Church in Grandview and Mount Vernon Baptist Church in Sale Creek will be the locations of the Oct. 22-23, 1987 meeting. Omer Painter is the association's director of missions.

same way he had campaigned for office. Former Gov. Art Link led a four-day statewide blitz which involved Larry Braidfoot of the Southern Baptist Christian Life Commission. The effort mobilized opposition and succeeded in attracting media attention to an issue which had been dormant.

The triple loss in Kansas came after years of struggle with the liquor and racing industries and came at a time when the weak agricultural economy made the state susceptible to the claims of both industries.

"The year ahead will be the most difficult one yet for the anti-gambling forces, especially in dealing with the lottery issue. Lotteries are now legal in over half of the states. The lottery industry will renew its efforts with the enthusiasm that comes from victory and the publicity that goes with it," Braidfoot said.

"On the other hand, the myth has now been dispelled. Voters will turn down a lottery proposal if strong leadership within the state can organize the opposition in a timely manner.

"The time to prepare for next year's legislative session is now," Braidfoot insisted. "If citizens of a state wait until the legislature is holding hearings or scheduling votes or presenting signatures for a referendum, we are guilty of short-sighted planning and will contribute to our own defeat."

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



There are some questions that have the habit of probing my spiritual life.

Do I possess all that God wants me to possess? I am not thinking of material things but those things in the realm of the spiritual. This process was emphasized recently when I read 1 Kings 22:3, "Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hands of the King of Syria?" The city was to be theirs but they had not possessed it.

Do I have all the peace of mind and soul that God means for me to have? Also, in areas of faith and stamina, I am sure there is much more that God wants appropriated. I readily admit I fall short in all the spiritual areas.

One can be comfortable with his spiritual possessions even though they fall short of what God wants us to have. Apparently this was in the background when Israel was challenged to possess Ramoth. It was some distance off, there was a river to be crossed, heights to be climbed, marches to make. Apparently they would rather remain "at ease in Zion" than to pay the necessary price to possess their possession.

It is good to remember that our Saviour steadfastly "set His face towards Jerusalem." There was a cross to bear, a hill to be climbed, blood to be shed, and His life to be poured out, but He "possessed His possession."

"For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's" (1 Corinthians 3:21-23).

The prize is worth the price.

Ministers and Church Staff Members

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High court accepts dispute concerning Mormon Church

By Stan Haste

WASHINGTON (BP) — Acting on motions from the Mormon Church and the federal government, the Supreme Court announced Nov. 3 it will decide if Congress violated the Constitution in 1972 by exempting churches from compliance with a provision of the Civil Rights Act banning employment discrimination on the basis of religion.

In a dispute that likely will have broad effect on many, if not all, U.S. religious groups' employment policies, the high court faces a classic confrontation between the competing interests of the two religion clauses of the First Amendment — the ban on an establishment of religion and the guarantee of free exercise of religion.

When Congress enacted the Civil Rights Act of 1964, the law provided that

religious employers could restrict their employment to "individuals of a particular religion to perform work connected with ... (their) religious activities." But in 1972, when it rewrote and extended the law, Congress deleted the word "religious" from the exemption, thereby broadening it to include all employment activities in which a church might engage.

Seven employees of Mormon Church-owned businesses in Utah, who were fired after they failed to qualify for "temple recommends," challenged the amended law in the U.S. District Court for Utah and won. ("Temple recommends" refers to a relationship with the Mormon Church enabling members to participate in certain secret rites performed only inside temples, including baptism for the dead.)

After the district court three times ruled for the fired workers, the federal government intervened in the case on the church's side. Together, they appealed the lower decisions to the nation's high court.

Besides declaring the 1972 provision unconstitutional, the district court awarded damages to one fired employee.

Dyer elects officers

During the yearly meeting of the Dyer Baptist Association on Oct. 20-21, William Summers, pastor of Curve Baptist Church in Ripley, was elected as moderator.

The messengers gathered for the meeting at Mary's Chapel Baptist Church in Ripley and Harvest Baptist Church in Dyersburg.

The new moderator succeeds Truman Spurgin, pastor of First Baptist Church in Halls.

Charles Halliburton, pastor of Finley Baptist Church in Finley, is the assistant moderator. Re-elected were Larry Fowlkes, a member of Fowlkes Baptist Church in Fowlkes, treasurer, and Cathy Cavness, a member of First Baptist Church in Dyersburg, clerk.

The next meeting will be Oct. 19-20, 1987, at Springhill Baptist Church and Hawthorne Baptist Church in Dyersburg.

Joe T. Naylor is the association's director of missions.

Hardeman County votes on camp

During the Oct. 20-21 annual meeting of the Hardeman County Baptist Association, action was taken to develop an associational camp on 10 acres of donated land in Forest Hill in the center of Hardeman County. It was held at Bethlehem Baptist Church and Shandy Baptist Church in Bolivar.

The timber on the land also was donated and will be used in construction and to offset the cost of the camp.

Paul H. Grossman, the Tennessee Baptist Convention's missionary-in-residence from Burkina Faso, spoke during the meeting.

James Smith, pastor of Trinity Baptist Church in Bolivar, was elected as moderator to succeed Joe Thomason, pastor of Hornsby Baptist Church in Hornsby.

Other officers are C. E. Whitman, pastor of Middleton Baptist Church in Middleton, assistant moderator; Mike Rowland, a member of First Baptist Church in Bolivar, treasurer; and Mary Louise Craft, a member of Parran's Chapel Baptist Church in Bolivar, clerk.

The next annual meeting will be Oct. 19-20, 1987, at Essary Springs Baptist Church in Pocahontas and Dixie Hills Baptist Church in Bolivar.

Deryl G. Watson is director of missions of the association.

Jefferson County meets, adds Dandridge church

Jefferson County Baptist Association added one church to its fellowship during the annual meeting Oct. 23-24 at First Baptist Church in White Pine and Talbott Baptist Church in Talbott.

Fellowship Baptist Church in Dandridge, of which Bob Galloway is pastor, was voted into the association.

The officers, who all were re-elected, include Jerry DeZearn, pastor of Pleasant Grove Piney Baptist Church in Strawberry Plains, moderator; Kenneth Richey, pastor of First Baptist Church in White Pine, assistant moderator; Janet Witt, a member of Beaver Creek Baptist Church in Strawberry Plains, treasurer; and Kathleen Lockhart, a member of Flat Gap Baptist Church in New Market, clerk.

The director of missions is Carl Ogle and the 1987 meeting will be Oct. 22-23 at Emmanuel Baptist Church in Jefferson City and First Baptist Church in Strawberry Plains.

Nashville gathers, adds two churches

Two churches were voted into fellowship and Porter W. Routh, retired executive secretary-treasurer of the Southern Baptist Convention's Executive Committee, was elected as moderator during the 86th annual meeting of the Nashville Baptist Association.

Two Rivers Baptist Church and Radnor Baptist Church in Nashville were the sites of the Oct. 20-21 meeting.

Routh, the first layman to serve as moderator since 1929, is a member of First Baptist Church in Nashville. He succeeds Everett Hooper, pastor of Rosedale Baptist Church in Nashville.

The two new member churches of the association are Rivergate Baptist Church in Hendersonville, of which Lloyd Bardowell is pastor, and New Faith Baptist Church in Nashville, where Charles Braden is pastor.

The messengers also elected the following officers: Kerney Bailey, pastor of Inglewood Baptist Church in Nashville, vice-moderator; Carl Duck, executive director of the association, treasurer; and Doyle Chatham, a member of Inglewood Baptist Church, clerk.

Duck reported during the meeting that the association includes 133 churches and missions with 92,012 members. The churches and missions reported 2,029 baptisms and an average Sunday School attendance of 55,285 during 1985-86. A 1986-87 budget of \$356,624 was approved.

Madden addresses Big Hatchie meet

Tom Madden, executive director of the Tennessee Baptist Convention, spoke at the Oct. 20-21 yearly meeting of Big Hatchie Baptist Association at Liberty Baptist Church in Covington and Smyrna Baptist Church in Burlington.

Messengers from member churches elected Dennis Pulley pastor of First Baptist Church in Ripley, as moderator, to succeed Charles Skutt, pastor of Garland Baptist Church in Covington.

Other 1986-87 officers include Bruce Aubrey, pastor of Faith Baptist Church in Atoka, assistant moderator; James Beard, pastor of Durhamville Baptist Church in Ripley, treasurer; and Frances Slover, a member of Pleasant Grove Baptist Church in Covington, clerk.

Grace Baptist Church in Ripley and Garland Baptist Church in Covington are the locations of the Oct. 19-20, 1987 meeting.

Ira S. Perkins is the director of missions.

Salem Association holds annual meet

The Salem Baptist Association re-elected Charles Olson, pastor of Snow Hill Baptist Church in Smithville, as moderator during its annual meeting Oct. 21-22.

Meeting at New Hope Baptist Church in Alexandria and Salem Baptist Church in Liberty, the gathering also elected C. E. Clay, pastor of Shiloh Baptist Church in Auburntown, as vice-moderator; Ed Edwards, a member of West Main Baptist Church in Alexandria, as treasurer; and Bobby Zumbro, pastor of First Baptist Church in Woodbury, as clerk.

Director of Missions Thurman Seber noted that the meeting had the best attendance in recent years.

Upper Helton Baptist Church in Alexandria and Whorton Springs Baptist Church in Smithville are the locations of the next annual meeting, which will be Oct. 21-22, 1987.

Frank Mayson, including back wages, fringe benefits, retirement contributions, and reinstatement.

In a written brief asking the Supreme Court to review all findings of the lower panel, church attorneys argued the district court "has created a new test that requires broad scrutiny of the tenets, rituals, and administrative practices of religions for the purpose of determining what is and what is not 'religious.'" Such scrutiny by courts of church employment practices, they argued, would result in unconstitutional intrusion of government officials into church affairs.

Supported by separate briefs from the federal government's top lawyer, Solicitor General Charles Fried, church attorneys wrote that the lower court had

invalidated "a sensible congressional effort to avoid Constitutional problems."

Lawyers from the Utah chapter of the American Civil Liberties Union who have represented the workers argued, "This is a clear case of a religious employer simply using the ... exemption to coerce religious loyalty through the economic power that an employer enjoys over its employees."

The district court ruled properly, they argued in part, because the Mormon Church would be given an unfair economic advantage over its private-sector business competitors if it limited employment only to its own members, each of whom is required to return 10 percent of his income to the church as a condition of employment. The Mormon Church owns three television and 12 radio stations and a group of insurance companies, has extensive agribusiness and commercial real estate holdings, and manages a large securities portfolio, the ACLU lawyers noted.

The high court is expected to hear oral arguments in the case sometime after Jan. 1 and reach a decision by the end of the current term in July 1987.

Western District adds Dover to fellowship

One church was voted into Western District Baptist Association during its annual meeting in Paris at Oak Hill Baptist Church and New Harmony Baptist Church Oct. 23-24.

First Baptist Church in Dover became a member of the association. Mark Wilson is pastor of the church.

Charles Orr, clerk, and Doris Roberts, assistant clerk, were honored for their 28 years of service.

New officers for 1986-87 are Malcolm Norton, pastor of North Fork Baptist Church in Puryear, moderator; Dale Sheridan, pastor of Shady Grove Baptist Church in Paris, assistant moderator; Charles Conger, a member of First Baptist Church in Paris, treasurer; and Cherri Williams, a member of Russwood Baptist Church in Buchanan, clerk.

Springville Baptist Church in Springville and Puryear Baptist Church in Puryear are the sites chosen for the Oct. 22-23, 1987, meeting. Bill H. Smith is the director of missions.

Duck River meets, honors two directors

Duck River Baptist Association honored two directors of missions, J. C. Carpenter and Baylon Hilliard, during the Oct. 20-21 sessions at Lincoln Heights Baptist Church in Tullahoma and First Baptist Church in Hillsboro.

Carpenter served as director of missions from 1979 to 1986 and Hilliard began his service Nov. 1.

The messengers re-elected the following officers for the year: Bill Smith, pastor of Lincoln Heights Baptist Church in Tullahoma, moderator; David Wall, pastor of Center Grove Baptist Church in Tullahoma, vice-moderator; Bobby Saine, a member of Center Grove Baptist Church, treasurer; and Janet Patterson, a member of First Baptist Church in Tullahoma and associational office secretary, clerk.

The next yearly sessions were set for Oct. 19-20, 1987, at First Baptist Church in Decherd and First Baptist Church in Estill Springs.

BIBLE BOOK SERIES
Lesson for Nov. 23

The miraculous feeding

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

Basic Passage: John 6:1-71
Focal Passages: John 6:11-12, 26-35, 66-69

Have you ever tried to explain something to someone and then discover when you have finished that they missed your whole point? It is a real letdown similar to the telling of a joke to somebody only to have them stare at you with a blank expression when the punch line is given.



Bush

From the sixth chapter of the Gospel of John it is clear that people missed the point of our Lord's appearing, the significance of His miracles, and the meaning of His teaching.

When a potential learner is seeking preconceived answers, he will ignore both the obvious and not so obvious truths presented him.

If satisfaction of immediate or physical needs is your priority, that which is lasting or external will take the backseat to things that eventually wear out or are temporary. How often mankind, like Esau, trades an inheritance for "bread and pottage" (Genesis 25:34) simply because the pleasing of an appetite is deemed more important than the cherishing of a gift of love and lasting value. Too often we prefer to burp for the moment rather than experiencing the long-term satisfaction of a feast.

The reaction those thousands of people of long ago had there on a grassy hill is so typical of millions of people since. Unfortunately, men and women today, religious or not, are attracted by forms of religion as opposed to true religion, the appearance of truth instead of the real truth. They hope immediate satisfaction will be pleasurable and not cost much. One theologian describes this as "cheap grace."

To seriously consider Who Jesus really was would have required those hungry

people to have given up antiquated earthly traditions for a heavenly kingdom, dough for the everlasting Bread of Life.

Christians can and should relate to both the world's physical hunger and spiritual hunger. One should never take the place of the other. Both are necessary but neglect of the spiritual has more far reaching effects. On the other hand, attention to physical needs often is a prelude to the meeting of spiritual needs.

Had Jesus not been concerned for the physical as well as the spiritual needs of people, they would have been sent away without having eaten bread and fish. It is tragic that they were seeking scheduled manna in the sandy deserts of human existence as opposed to timeless spiritual nourishment. Jesus offered both but they accepted only one, the fish and bread.

Thousands of people departed from Jesus, leaving a few who declared their apparent recognition of Who He was and their readiness to hear His teaching. Judas had a chance to give up a pointless dream of an earthly kingdom as did the other disciples. He chose not to give up his glorious battle over real estate instead of patiently waiting for a veritable Eden of eternal peace, a place "whose builder and maker is God" (Hebrews 11:10).

Jesus was and still is willing and able to work with one or a few disciples who are willing to trust Him. He does not wait until the crowds are attracted before He begins to work.

Churchmen of today are tempted to give up rather than work diligently in the presence of seemingly small results or less than spectacular response. Sometimes we adopt a Fifth Avenue scheme in the hope a lost world will be allured to us instead of trusting the Spirit of God to draw people to us in day-to-day life experiences so we can bear a faithful witness in word and deed.

Mankind cannot know eternal life without the satisfying work of Him Who is the Eternal Bread of Life. This is the teaching of this lesson.

May Christian people all around the world faithfully deliver and/or proclaim Jesus to a hungry world so those who will receive Christ may be satisfied.

UNIFORM LESSON SERIES
Lesson for Nov. 23

A remnant rebuilds

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

Basic Passages: Ezra 1:1-4; 6:14-16; Nehemiah 4:1 to 6:19
Focal Passages: Ezra 1:2-4; 6:14-16; Nehemiah 4:15; 6:15-16

The collapse that led to Judah's exile was devastating to her way of life and threatening to her very faith. A moving expression of her forlornness can be found in Psalm 137.

No feature of this devastation was more crushing than the loss of Judah's Temple, the hub of her faith. The recovery of this wounded faith depended upon the emergence of a new focus that could replace it. This was found in a growing sense of importance for the Torah, the law of God. The synagogues, local Jewish centers, presumably sprang up in the exile, not to replace the Temple, but to house the law, the Temple's true successor.



Tilley

Although any future Temple was destined to share its limelight with the Torah, the restoration of the Temple was important. It signified the very presence of God to the Jews and was essential to the very observance of the law since many of the ceremonial laws required a Temple setting.

Building the Temple (Ezra 1:2-4, 6:14-16)

Imagine the joy that flooded the hearts of some of the hardier Jews-in-exile when Cyrus of Persia issued his now famous edict that these displaced people could return to what had been Jerusalem. Not only could they return, but they would be permitted to rebuild their Temple and were given the means for doing so.

Humanly speaking, this may have been but a benevolent emperor, recent conqueror of the Babylonians, who wished to please his conquered subjects and believed he could rule them better if he made generous concessions to them. From the perspective of Jewish faith, however, it was an intervention of their God Who was honoring the words of His prophets: A remnant shall return. A way will be prepared through the desert.

The edict gives credit to the Lord God of the Jewish people for much of Cyrus' success. In gratitude, he complied with God's charge to have His Temple rebuilt (vv.2-3). A simple punctuation change can alter the meaning of verse 3. In the KJV, "which is in Jerusalem" refers to "the house of the Lord God of Israel"; in the RSV, it refers (and perhaps refer-

rably) to "He is the God."

Not all Jews, nor even a majority, would choose to return and rebuild. But those who stayed were admonished by Cyrus to participate financially in the campaign with silver, gold, goods, beasts, and a freewill offering (v.4). This ancient Zionism would involve the persons of some and the possession of others.

The restoration of the Temple got under way soon after the returnees reached Jerusalem about 536 B.C. However, with the untimely death of Cyrus, the rigors of their new life in Judah, and a preoccupation with their own livelihood, the fledgling project soon was discontinued.

Through the prophesying of Haggai and Zechariah and a more favorable presence of the Persian throne in the person of Darius I, the building was resumed and completed about 516 B.C. This second Temple must have been an inferior model of Solomon's earlier one but now the exile was terminated in every respect. One view is that the 70 years of exile prophesied by Jeremiah (25:11-12; 29:10) should be concluded not with the first return but with the completion of the Temple (587-516 B.C.). The people were back and the Temple of God was restored.

Building the wall (Nehemiah 4:15; 6:15-16)

Nehemiah was descended of Jewish ancestors who chose to remain behind in Babylon. It was almost 100 years later and he had risen to a trusted position of being cup-bearer to King Artaxerxes I.

One is in a position to appreciate how deeply the Jews back in Babylon empathized with what was happening in Judah if he or she has observed American Jews doing the same with modern Israel. In this vein, Nehemiah became depressed when he learned that after a century the Jerusalem wall still had not been restored. After an audience with the king, Nehemiah was commissioned, funded, and dispatched to Jerusalem to direct the project.

Like many leaders, Nehemiah, upon his arrival, had had to build the morale of the Jerusalemites before he could lead them in rebuilding the wall. Thwarting the plans of the enemy-neighbors (4:7-8), Nehemiah led them to accomplish the incredible feat of restoring the wall in just 52 days. The opposition was great but God was greater. Even the disappointed enemies had to recognize that God was among them (v.16).

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LIFE AND WORK SERIES
Lesson for Nov. 23

Worship

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

Basic Passages: Genesis 2:1-3; 4:1-4, 25-26; 8:1-22
Focal Passages: Genesis 2:1-3; 4:25-26; 8:18-22

Thomas Carlyle wrote, "Man always worships something: always he sees the infinite shadowed in something finite." Ralph Waldo Emerson wrote, "And what greater calamity can fall upon a nation than the loss of worship?"



Wood

A supremely important question about the subject, however, is "Why do we worship?" One wise person, with keen insight, said pungently and provocatively, "The people that worship God merely from fear would worship the devil if he should appear."

The editors at the Baptist Sunday School Board have very appropriately chosen the week before Thanksgiving for a lesson on worship. A very important part of worship is the expression of gratitude through praise.

God and the Sabbath (2:1-3)

In what sense did God "worship" on the Sabbath? He recognized the worth of His good creation and "rested from all His work." This was a form of praise and gratitude. We should not consider God as "being in love with Himself," but a proper place exists for one to be pleased with his work.

God did more than declare the day to be for rest. He set it aside for a holy purpose, a day for spiritual renewal. The early Christians, most of whom were Jews, observed the Sabbath, but also worshiped on the first day of the week, the day Christ arose. Gentile Christians later incorporated the basic points of the Jewish Sabbath into the Lord's day. We should include both rest and praise on our "Christian Sabbath" or "Lord's day."

Worship resumed (4:25-26)

Though Cain and Abel worshiped, a terrible tragedy struck the human race in its early years. God sent another child, however, and this one was a "twig bent in the right direction." Adam and Eve must have become regular worshipers by the time Seth came along. Their example served as a strong influence for Seth and his family to "call upon the name of the Lord."

The Hebrew words for both "Adam" and "Enos," son of Seth, mean "man." The word "Adam" refers to the ground from which the first man came. Since, however, he was made in God's image, he serves in contrast to the animals of the field as the "universal" man. The word "Enos" emphasizes the frailty of man, representing man as an individual.

Even though we accept the historical integrity of the creation passage, many

symbolic lessons are found in its contents, including names assigned to some of the people.

To "call on the name of the Lord" is one of the most realistic forms of worship. To recognize our need for God is to realize our need to approach Him regularly in fellowship and adoration. Indeed, He has made us for Himself, and we are restless until we rest in Him. A God-shaped vacuum exists in all of us. We must fill it with divine worship and service or life will lack fulfillment.

A new beginning (8:18-22)

When Noah stepped out of the ark, many thoughts must have raced through his mind. He had seen God's judgment, but even more important, he had experienced God's mercy.

The ark of safety meant different things to different people. To some, as Noah labored, it was confrontation while to others it was foolishness. To Noah, it had become the wisdom of God and the power of God. Who could fail to worship with gratitude! What a Thanksgiving Day!

God's promise to Noah represents the assurance that comes to everyone who worships God in spirit and in truth. He will make sure our lives find continuity and consistency.

As God promised Noah a world with predictability, so He, through Jesus Christ, will meet our needs. The spiritual laws that work for our good will operate beneficently when we humble ourselves, pray, seek God's face, and turn from our wicked ways.

Thanks be unto God for His unspeakable gift and the privilege of worshipping in His name!

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**Tennessee/Venezuela
Prayer Net Partnership**

- The seven-member Tennessee team in Los Teques Nov. 10-21 is constructing sidewalks at the Baptist theological seminary.
- A two-member team and a four-member team of volunteers will be going to work at the seminary Dec. 1-12.
- "El Plan Maestro" is to be the plan to reach 1-million persons in Venezuela with the gospel by 2000 A.D.
- Pastor Juan of Iglesia Bautista Cristo La Unica Esperanza is recovering from surgery.

Cumberland Gap votes building task force

Carr's Chapel Baptist Church in Speedwell hosted the annual meeting of the Cumberland Gap Baptist Association, which elected a task force to plan an

associational office building.

The Oct. 20-21 assembly named Roger Hansard, pastor of Red Hill Baptist Church in Speedwell, to chair the task force. The present associational office is located in the Baptist Student Union building at Lincoln Memorial University in Harrogate.

The new 1986-87 officers were elected. The moderator is Randy Pressnell, pastor of Haynes Flat Baptist Church in Speedwell; the vice-moderator is Terry England, pastor of Straight Creek Baptist Church in New Tazewell. Re-elected were Doug Cottrell, a member of Gap Creek Baptist Church in Arthur, as treasurer; and Mrs. White Buis, a member of Cedar Grove Baptist Church in Tazewell, as clerk.

The 1987 annual meeting will be Oct. 19-20 at First Baptist Church in Harrogate.

The association's director of missions is William D. Hazlewood.

**Grainger County meets,
re-elects Mike Clower**

Representatives of member churches in Grainger County Association of Baptists re-elected Mike Clower, pastor of Oakland Baptist Church in Rutledge, as moderator in their Oct. 16-17 yearly meeting at New Corinth Baptist Church and Oakland Baptist Church in Rutledge.

Other officers elected were Jack Hipsher, pastor of Buffalo Baptist Church in Rutledge, assistant moderator; Guy Moore, a member of New Blackwell Baptist Church in Rutledge, treasurer; and Florence Giles, a member of Helton Springs Baptist Church in Rutledge, interim clerk.

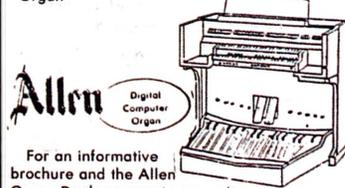
The association set their meeting next year for Oct. 15 at Adriel Baptist Church in Bean Station, and Oct. 16 at First Baptist Church in Bean Station and at Mount Eager Baptist Church in Washburn.

Otto Giles, director of missions, helped lead the meeting.

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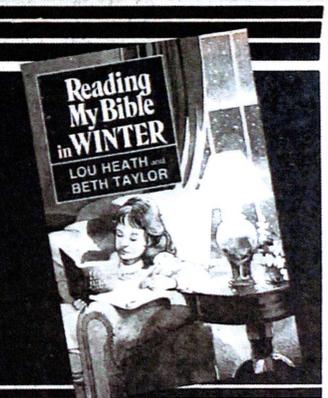
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Lou Heath is minister of children's work at Two Rivers Baptist Church, Nashville, Tennessee. Beth Taylor is a consultant in children's work at the Baptist Sunday School Board, Nashville, Tennessee.

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Muslims target Europe; Baptists show renewal

By Art Toalston

BRUSSELS, Belgium (BP) — Followers of Islam believe Western Europe is fertile ground.

"Several Muslim groups have declared Western Europe as their main mission field," said William Wagner, a missionary who, as evangelism and church growth consultant of the Southern Baptist Foreign Mission Board, works with Southern Baptist missionaries in Europe in evangelism and missions planning.

"There are more nominal Christians becoming Muslims than Muslims becoming Christians," Wagner noted in a telephone interview. The Muslim focus on Western Europe comes at a time when Wagner senses revival is coming to Baptists and other evangelicals.

England is the top priority of Muslim activists, and much of their activity is centered in London, Wagner said. Throughout Europe, however, many mosques are being constructed and abandoned Christian churches have been purchased and converted into Muslim houses of worship.

Saudi Arabia actively has supported mission work in Europe, Wagner noted. Most of the proselytizing is by Sunni Muslim groups based in Saudi Arabia and several other countries.

But he knows of no reliable estimates of how many Muslim missionaries are in Europe or how much has been spent on behalf of their work. Estimates of overall Muslim strength in Western Europe range from 5.5-million to 11-million adherents, he said.

Muslim missionaries have a firm sense of being "chosen and called out," Wagner said, "although their system is quite different" than Southern Baptists' approach, which involves both volunteers and lay people working abroad but is built around a core of career missionaries.

"Their mission force is more of a volunteer force, tent-maker types who go to a given country with a purpose of doing mission work but earning their own salaries," he explained.

These are fruitful times for Muslims, Baptists, and other evangelicals in Western Europe, Wagner added: "There is a definite spiritual void in Europe at this point. People who have not found the answers they're looking for in secularism and materialism ... are turning to any religion that seems to have a means of filling the void."

Unfortunately, some of Western Europe's Christian communions have drifted toward "a questioning theology instead of a theology that gives answers," he said. "Basic doctrines of the Christian church and the authority of the Bible came into question." Various Roman Catholic and Protestant churches are "no longer able to give definite answers to the questions of modern man."

These churches have been losing as many as 1.8-million people a year in Europe, reported David Barrett, Anglican researcher now based at the Foreign Mission Board in Richmond, Va.

Church attendance likewise has dwindled. In Brussels, for example, worship services draw only 22 percent of the populace, Wagner said. Across Western Europe, churchgoers number about 30 percent of the population.

"Muslims have a very strong belief in the absolute authority and divinity of their book, the Koran," Wagner continued. "And quite often in their missionary endeavors they point to questioning Christian theologians and say, 'They

don't believe even their own book. How is it possible, then, that the Bible could be true?'"

Baptists and other Christians with more resolute outlooks — those who ceaselessly say, "Let's find out what the Bible has to say to us" — have a unique opportunity not only to counter Muslim activists but also to evangelize them, Wagner insisted.

In many Islamic countries, Christian

evangelism is outlawed and converts to Christianity often face harsh persecution and threats of death or bodily injury, he said. But in Western Europe, the law provides basic protections to all.

Wagner is excited by the spiritual renewal he senses in his travels, "a new desire and new zeal to move forward. In almost all of the countries, people are asking, 'How do we start new churches?'"

Seminary archaeologists unearth fortifications

FORT WORTH, Texas (BP) — Ancient city fortifications and a 2,700-year-old olive oil press have been uncovered by Southwestern Baptist Theological Seminary archaeologists working at the ancient site of Timnah, Israel.

George Kelm, professor of Biblical backgrounds and archaeology at the Fort Worth, Texas, school, led 26 students and volunteers on the seminary's ninth annual expedition to Timnah this summer.

Southwestern seminary maintains a permanent dig at Timnah, located in the fertile Sorek Valley and best known from the Biblical exploits of Samson in the Bible's book of Judges.

Major excavation efforts this summer centered on the city's early fortifications.

"We wanted to determine the nature of the fortification system established at the time the town was built," Kelm explains.

Earlier excavations revealed Timnah occupied a strategic position in Hezekiah's defensive confrontations with the Assyrians. The 1985 expedition uncovered a large gate complex used by Hezekiah in the eighth century B.C.

This year's findings support a similar view of the town's military importance during the patriarchal period. Kelm says the town's builders dug a moat around Timnah. They constructed a huge earthen rampart supported by large boulders carried from more than one-half mile away, he notes.

The defensive system was designed to protect against the battering ram, which was the main offensive weapon of the time, Kelm says.

Excavators also continued work on a

large public building in the southeastern part of the town. The building dates from the time of kings David and Solomon.

However, complete excavation of the building was delayed when a seventh century B.C. olive oil press was discovered. Kelm says the press was in "beautiful condition."

Archaeologists are hopeful further excavation in this area will provide insights into the nature of the settlement during the united monarchy.

"We have a chance of showing what the nature of a town was in the time of David and Solomon," Kelm notes.

Historian believes SBC faces crisis over view of salvation

PRESTONSBURG, Ky. (BP) — The major question confronting the Southern Baptist Convention today is not belief in inerrancy of the Bible but how evangelism is viewed, a Southern Baptist church historian observed.

"The pressing issue facing us today is less of what we (Baptists) believe about the Bible and more of what we believe about the process of salvation," said Bill J. Leonard, professor of church history at Southern Baptist Theological Seminary in Louisville, Ky.

"The question of Biblical inerrancy is a symptom of a much larger identity crisis facing Southern Baptists," he said.

Leonard made the comments to about 120 pastors and directors of missions attending a conference on missions in central Appalachia sponsored by the

Many of the dozen-plus Baptist unions in Western Europe face financial problems. But each of these unions is relatively small and much of their problem "is being able to raise enough money to pay for everything they want to do," Wagner said. Most of the unions have ambitious programs in evangelism, missions, and theological education.

At the Baptist Theological Seminary in Ruschlikon, Switzerland, a new institute for evangelism, church growth, and missions is being created.

"Ruschlikon has been a leader in theological education among Baptists in Europe since its inception in 1949," Wagner said. "The fact that it will be stressing outreach probably will influence all of the European seminaries along this line."

Swedish Baptists launched a similar institute this fall at their seminary near Stockholm.

MasterLife also has contributed to enthusiasm for outreach, Wagner added. The discipleship training materials now are in 10 languages spoken in Europe. More than 1,000 church leaders have taken a MasterLife workshop since the first one was offered in 1982, and more than 3,500 church members have participated in the overall discipleship course.

rural-urban missions department of the Southern Baptist Home Mission Board. The three-day meeting was held in Prestonsburg, Ky.

Many Baptists seem to feel "it is no longer enough to just believe in Jesus as Saviour," Leonard said. "They feel you have to believe as well in an increasing number of doctrines about Jesus in order for your salvation to be valid."

He pointed to several signs to verify this, including the relationship between the baptisms of children and adults and a re-baptism phenomenon that appears to be sweeping the convention.

Leonard explained that the denomination is experiencing a greater number of adults who were converted and baptized as children but who are questioning that salvation experience when they reach adulthood and asking for re-baptism.

"We need to find some way to help converted children grow up in the faith without making them start all over again by re-baptism. It's very natural when they become adults for them to have a different understanding of sin and the meaning of salvation, Leonard said. "But this does not mean they were never saved to begin with."

Leonard noted that a growing number of doctrines about Jesus are becoming prerequisites in the minds of some Baptists for a valid personal salvation experience. He warned that this is a recurring theme in church history among all denominations.

"Mental consent to doctrines about Jesus can never be a substitute for a personal faith as nurtured by the Holy Spirit. Only faith in Christ as Saviour is fundamental to a salvation experience," he asserted.

"In Christian history, the more the church depends on elaborate doctrines about Christ, the farther it seems to get from experience with the living Christ Himself," he concluded. "Isn't that what the Protestant Reformation was all about?"

Police investigation aids church

TSUMEB, Namibia (BP) — Security police caused anxiety when they invited themselves to a Baptist worship service, 60 miles outside the northern Namibia (South West Africa) mining town of Tsumeb.

But if police had not come to see if the gathering was a political meeting under the guise of a religious service, there would not have been a sermon.

The couple who were acting as hosts for the service were new Christians and two of the newest members of Tsumeb Baptist Church, an English-language congregation. Soon after their conversion, they felt the need for the bushmen they employ on their large farm to hear the gospel.

To counter the language barrier, Augustu Kamau, the multilingual pastor of the mostly black Nomtsoub Baptist Church in Tsumeb, was invited to preach. Neighboring farmers, fearful the meeting was political, contacted security police. Namibia is experiencing civil war.

After deciding not to cancel the meeting, the Baptists were frustrated when they discovered the bushmen spoke Nama — but Kamau did not.

Then one of the policemen, a Nama, offered to translate. So both the Afrikaans-speaking security police and the bushmen were able to understand the sermon.

The two churches cooperated in continuing the outreach, Tsumeb Baptist Church providing resources and Nomtsoub Baptist Church providing the people.

Within the first few weeks, several farm workers made professions of faith in Christ and were baptized.