

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Carters return to visit Habitat housing project

NEW YORK (BP) — Making good on an old promise, former President Jimmy Carter returned to the Manhattan tenement where he worked as a volunteer carpenter with the Christian group Habitat for Humanity.

Carter and his wife, Rosalynn, helped renovate the building into acceptable housing in partnership with 19 low-income families in 1984 and 1985.

The Carters were welcomed back to 742 East 6th Street, on the city's Lower East Side, by the families now living there — people with whom they worked side-by-side during the two highly publicized "work parties" several summers ago.

Touring the now comfortably refurbished apartments where hammer in hand he had once straddled exposed fire-charred beams, Carter also used the occasion to announce his participation in an intensive worldwide house building effort in July.

That event, named Habitat House-Raising Week, will be highlighted by the efforts of the Carters and more than 300 volunteers in Charlotte, N.C., where the group will build 14 houses — an entire city block — in just five days.

Simultaneously, Carter said, house-raising efforts will take place in more than 200 communities around the world in which Habitat for Humanity projects have been established. Headquartered in Americus, Ga., Habitat for Humanity has

been building affordable housing for about 11 years in partnership with people too poor to get conventional loans.

Habitat is supported by the contributions and volunteer labor of a broad denominational range of churches and individuals, as well as corporations and foundations. The program also requires "sweat equity" participation of the low-income families who benefit.

When completed, the houses are sold to the families at no profit under a concept that Habitat calls "the economics of Jesus."

"The Bible says when you lend money to the poor, don't charge interest," said Carter, who teaches Sunday School at Maranatha Baptist Church in Plains, Ga., said during his visit to the New York site.

The impetus for the six-story New York project — Habitat's largest and most visible effort to date — came from Southern Baptist Missionary Bruce Schoonmaker. Directing the New York Graffiti Ministry Center, a mission of Metro Baptist Church on Manhattan's West Side, Schoonmaker sought a Christian alternative to government housing projects to meet the critical housing needs of the poor in his community. Starting a Habitat for Humanity project was the answer.

From its inception in 1983 to the completion of the pilot project last year, the New York Habitat effort was directed by Rob DeRocker, then the executive director of Habitat for Humanity in New York City and a member of Metro Baptist Church. It was DeRocker who first invited the former president to see the project in 1984 and then asked him to consider sending a work party from the Maranatha church. Instead, Carter decided to come personally as a volunteer.



CARTERS RETURN — Former President Jimmy Carter (center) and his wife, Rosalynn, returned to the New York City Habitat for Humanity project where they worked during the summers of 1984 and 1985. Carter presented Millard Fuller (left), national director of Habitat for Humanity, with a \$5,000 check from Random House, publishers of the Carter's new book, *Everything to gain: Making the Most of the Rest of Your Life*.

SBC presidents meet to discuss commentary

NASHVILLE (BP) — A scholarly, strongly conservative viewpoint of Scriptures was recommended by six past presidents of the Southern Baptist Convention in a meeting that marked one of the first steps toward publishing a new multi-volume commentary by Broadman Press.

In the meeting at Bellevue Baptist Church in Memphis, James W. Clark, senior vice-president for publishing and distribution at the Southern Baptist Sunday School Board, met with Adrian P. Rogers, James T. Draper Jr., Jimmy R. Allen, James L. Sullivan, W. Wayne Dehoney, and Herschel H. Hobbs. All former SBC presidents were invited to attend.

Topics for discussion included credentials of potential writers and consulting editors for the commentary, which is expected to have the first volume published in 1991.

The commentary was approved by trustees of the Sunday School Board in their February 1987 meeting in response to a motion made at the 1985 SBC annual meeting and referred to the board.

The trustee motion authorizing the new commentary calls for a strong, scholarly defense of the traditional authorship of the Biblical books, Mosaic authorship of the Pentateuch, and that writers be inerrantists.

Participants agreed by consensus that all writers and consulting editors contributing to the commentary will be Southern Baptists. Consulting editors will

work with Broadman to read the commentary prior to publication to evaluate the contents.

Rogers, pastor of Bellevue Baptist Church and president of the SBC, expressed the hope that the commentary "will not just be an intellectual exercise or another product but a tool we can use to reach people for Jesus Christ."

Clark told the presidents the board "would encourage and allow writers to express other interpretations of Scripture passages as long as the writer concludes confessionally on an inerrantist viewpoint." The presidents indicated agreement with this method of presentation.

Each of the presidents said he would be willing to serve on a continuing commentary advisory committee to recommend and advise Broadman in the selection of writers and consulting editors.

TBC Executive Board calls June meeting

The Executive Board of the Tennessee Baptist Convention will hold a called meeting June 26 at 11 a. m. to elect an editor for the Baptist and Reflector.

The board's administrative committee, in cooperation with Executive Secretary Tom Madden, will make the recommendation for an editor to the full board.

Pastors elect Stan Coffey

ST. LOUIS — Stan Coffey, pastor of San Jacinto Baptist Church, Amarillo, Texas, was elected as president of the 1988 Southern Baptist Pastors' Conference during Monday afternoon's session of this year's meeting.

Coffey, a former vice-president of the SBC Pastors' Conference, defeated Mark Cortis, pastor of Calvary Baptist Church, Winston-Salem, N.C.

Charles Stanley, former SBC president and pastor of First Baptist Church, Atlanta, Ga., nominated Coffey, calling Coffey, "a godly man with a humble spirit who loves pastors."

Other new officers are Gerald Davidson, vice-president, pastor of First Baptist Church, Arnold, Mo.; and Don Deel, secretary-treasurer, pastor of Eastlake Baptist Church, Merrillville, Ind. Deel is president of the State Convention of Baptists in Indiana.

Davidson and Deel both were elected by acclamation.

SBC announces emergency number

ST. LOUIS — A special temporary switchboard has been installed at the Cervantes Convention Center for use by those needing to contact those attending this week's Southern Baptist Convention.

Although it will be impossible to beckon messengers to the telephone, a caller can leave a message to be relayed to those attending the convention, so that a return call can be made.

Calls should not be made to the Cervantes Convention Center office, but to the special SBC switchboard. The telephone number is (314) 231-2250.

India mission to stop seeking visas for now

By Marty Croll

BANGALORE, India (BP)— Following the most recent "no" in a series of visa denials, Southern Baptist missionaries in India have decided to stop seeking entry for new co-workers, for now.

Missionaries learned in late April that the Indian government had denied a visa for Cindy Howard, a pediatrician appointed by the Southern Baptist Foreign Mission Board last October. They had considered Howard their final test case in requesting visas. A request for visa extensions by college teacher David Travis and his wife has been pending for more than a year.

The modern Christian missionary movement began in what is now West Bengal, India, with the work of William Carey 195 years ago. But attempts by India's leaders to purify the nation of foreign influence could end missionary activity there, said Jerry Rankin, administrator for Southern Baptist work in India.

For the past six years, India has denied entry to new Southern Baptist missionaries, including some who possessed highly sought-after technical skills. Before Howard's visa was denied, a 33-year-old Southern Baptist woman with a doctorate in plant pathology was denied the opportunity to teach at an Indian university. Medical personnel with very specialized training also have been denied entry.

"We're using this (Howard's visa denial) as a signal that it's pointless for us to continue to try to secure visas until there is some change in the political climate," said Rankin, who on June 1 becomes the Foreign Mission Board's area director for India and other nations

in south Asia and the Pacific Ocean region.

"All over India among missionaries, more and more are being asked to leave, and visa extensions are not being granted," said Rebekah Naylor, administrator at Bangalore Baptist Hospital, where Howard was to work. "This is evidently the continuing policy of the government."

Until about four years ago, most Southern Baptist mission work with Indian believers was centered around the hospital, near the southern tip of India. But in 1982 the Foreign Mission Board began helping an entity named National Indian Ministries.

National Indian Ministries pooled the efforts of Southern Baptists and other Baptist groups working in the country. One of its primary goals was to help train Indian Baptists to start churches in areas where no Christian witness exists.

If Southern Baptist missionaries were asked to leave India, Baptist ranks still should continue to grow, Rankin said. "By training nationals and equipping them to evangelize India, we're at a point that our church development and evangelism work would not be affected one way or another," he said.

Meanwhile, Naylor and the Baptist Hospital staff are working feverishly to prepare the hospital to stand on its own, training nationals to take over jobs that have been filled by missionaries. While Rankin believes the presence of Southern Baptist missionaries in India enhances the Christian ministry there, he also does not fear what appears to be happening.

"I believe that India is so open and so responsive that the Lord will do it (evangelize India) in a way that brings complete glory to Him rather than to any human institution," he said.

Southern seminary students appeal for reconciliation

LOUISVILLE, Ky. (BP)— In response to "the Biblical mandate for reconciliation," more than 600 students at Southern Baptist Theological Seminary have signed a "Pathway to Peace" statement calling upon Southern Baptists to "embrace their need for each other."

The one-page document, endorsed by the seminary's Student Government Association, contains brief statements addressed to the student body of the Louisville, Ky., seminary, trustees of the seminary, fellow Southern Baptists, "candidates" for Southern Baptist Convention president, and prospective seminary students.

The statement to the convention affirms "the holistic nature of the gospel" and the belief that "our historical strength lies greatly in our diverse gifts and points of view."

It adds: "We are tired of misconceptions and the labeling of our school. We are a Southern Baptist institution reflecting the richness of Southern Baptists and we intend to remain Southern Baptist. We implore all Southern Baptists to make the effort to support initiatives for peace and elect leaders who are publicly committed to the preservation of the Southern Baptist Convention."

Student Government Association President David Key, a theology student from Augusta, Ga., said the document was

prepared "to help move the student body from an inactive to a proactive state" in addressing some of the concerns of the current denominational crisis. The convention's six seminaries have been targets of criticism during the eight-year theological and political controversy within the convention.

"Many students have said they feel like children in a divorce court who have no say in their future or in their seminary family's future," said Key. "In a sense, attacks on the seminary are attacks on us as students because we have felt led of God to come here."

The statement to SBC presidential candidates encourages the person who is elected "to be sensitive to minorities as well as majorities in committee appointments and to respond to the entire SBC rather than a political or ecclesiastical party."

The document, which was shared with seminary trustees during their annual meeting on the seminary campus, asks trustees "to recognize the sacredness" of educational environment which "encourages students to encounter God" and invites "open pursuit of knowledge and practical experience."

The document also invites any Southern Baptist "to join us in this effort of peace and reconciliation by visiting our campus and experiencing God at work within the lives of our seminary community."



FAMILY AND FRIEND — George A. West III (left) stands in the Kitty Bugg West Amphitheatre with family members and college president William E. Troutt (right) after the dedication of the amphitheatre to his mother. At his right is his sister, Janet West Dillard, and father, G. Allen West Jr.

Belmont College dedicates Kitty West Amphitheatre

NASHVILLE — The Kitty Bugg West Amphitheatre was dedicated as part of commencement exercises recently at Belmont College in Nashville. George A. West III, chairman of the college's board of trustees, made the tribute in honor of his mother, Kitty Bugg West.

Kitty West was the wife of the founding pastor of Woodmont Baptist Church in Nashville, G. Allen West. He and his daughter, Janet West Dillard of Atlanta, Ga., also attended the dedication.



PLAQUE IN TRIBUTE — The memory of Kitty Bugg West is honored by this plaque naming the college's amphitheatre.

Stelman recovers from car accident

Kerry Steelman, son of Fred Steelman, pastor of Red Bank Baptist Church in Chattanooga and a member of the Tennessee Baptist Convention Executive Board, is recovering from injuries he sustained in a June 7 car accident. He is in the intensive care unit of Erlanger Medical Center in Chattanooga.

When the accident occurred, Steelman, who is 16 years old, was traveling near Pikeville in a car with two boys who were school friends.

He has two broken legs and a back injury. Surgery on June 9 prepared his legs for healing. Surgery on his back was postponed because of complications and is scheduled for the week of June 14-20. He is currently in traction.

Brain damage and paralysis have been ruled out as complications.

GGBTS graduates four from state

MILL VALLEY, Calif. — In its 39th annual spring commencement on May 29, Golden Gate Baptist Theological Seminary in Mill Valley, Calif., conferred degrees on 86 students during the ceremony held in the Veterans' Memorial Auditorium at the Marin Center in San Rafael.

The four Tennessee graduates earning the master of divinity degrees were Charles Exter Hardy III of Chattanooga, Dwight Lee Huffman of Jackson, David Robert Martin of Nashville, and Rickey P. Scott of Jackson.

Indian Creek acts to lease office

The Indian Creek Baptist Association recently took action to lease office space in a proposed office building in Waynesboro.

The action was taken at the May 4 executive board meeting at Lutts Baptist Church in Lutts.

Director of Missions Lawrence Steiner reported that J. Mike Kemper, associational missions committee chairman and pastor of Green River Baptist Church in Waynesboro, presented the recommendation to relocate the office from the DOM'S home to the commercial building which will be located in downtown Waynesboro.

Archie King, Tennessee Baptist Convention Brotherhood department director, updated the executive board on his work. Steiner added that similar presentations on TBC programs at the monthly meetings have helped associational work grow.

James H. Youree III was elected moderator to complete the year-long term of Harold G. King, former pastor of First Baptist Church in Collinwood, who had moved from the association.

Dodgers respond to youth's concern

By Lonnie Wilkey

NASHVILLE (BP)— A 13-year-old Baptist girl's concern for her terminally ill friend recently brought the courageous youth a once-in-a-lifetime thrill.

Marea Herrington and John Joseph (J.J.) DeMatteo, 14, are best of friends who share many common interests, especially baseball and the Los Angeles Dodgers.

Marea is able to play softball, but unfortunately J.J.'s playing days may be over. Two years ago, doctors discovered that J.J., the son of Joe and Pat DeMat-

teo of Hermitage, had a brain tumor.

Despite three operations, the tumor reoccurred, leading to J.J.'s return to Children's Hospital of Vanderbilt University in Nashville.

J.J.'s condition recently caused him to lose his voice and eventually lapse into a deep sleep. After countless prayers and efforts by Vanderbilt physicians, the youngster emerged from the coma-like condition and regained his speech.

Marea, a student at Dupont-Tyler Junior High School, felt compelled to do something special for her friend who had

exhibited so much courage during his fight with cancer.

Before leaving on a vacation trip with her parents, Marea wrote a letter to Dodger Manager Tommy Lasorda in which she told of J.J.'s love for the Dodgers.

She issued a plea to Lasorda to write her friend a letter as soon as he could "because J.J. does not have many days left."

Instead of writing, Lasorda went one step further upon receipt of Marea's handwritten note.

Lasorda called J.J. June 3 and talked with him and his mother. Mrs. DeMatteo said her son's eyes got "very big" when she told him who was on the phone.

His mother related Lasorda told J.J. he was thinking about him and expressed wishes that he get well soon. Lasorda then asked J.J. if there were any Dodger players he would like to speak with.

The Dodger manager then placed ace pitcher Fernando Valenzuela on the phone. The Dodger All-Star chatted briefly with J.J. who then talked to two other Dodgers, including pitcher Rich Honey-

cutt, one of the National League's leading pitchers this season.

Lasorda then came back on the phone. Mrs. DeMatteo said, and told J.J. to "tell everyone who comes to your room Tommy Lasorda loves you and they ought to love you too." He then promised J.J. the Dodgers would win their next game for him, which they did.

Mrs. DeMatteo said Lasorda asked to be kept informed of her son's progress. She confessed to "not being much of a baseball fan" but said she would now root for the Dodgers and especially Lasorda, whom she described as "a marvelous person."

Marea, after returning from vacation and learning about the call, was equally ecstatic: "I didn't think at first my letter would be taken seriously or that it would even be read by Mr. Lasorda. I am so happy for J.J., and I'm glad I at least got to make sure one of his dreams came true."

Marea is the daughter of Richard and Sharon Herrington of Hermitage. Herrington is pastor of Hermitage Hills Baptist Church, where the DeMatteos are members.

Texas Baptist Men assist west Texas tornado victims

By Ken Camp

DALLAS (BP) — Texas Baptist volunteers continue to assist in cleanup and repairs following the tornado that virtually leveled the west Texas town of Saragosa on May 22, killing 29 people and injuring 121.

Of the 107 houses in the community, 60 were destroyed completely by the storm. The remaining 47 sustained varying degrees of damage but were considered habitable.

Texas Baptist Men will coordinate volunteers and materials for rebuilding, said Bob Dixon, director of the emergency task force for Texas Baptist disaster relief.

Tom Martinez, chairman of the Saragosa building committee, has asked a

Texas Baptist representative to be an advisory member of his committee. Jerry Bob Taylor, manager of Circle Six Baptist Encampment, has filled that role and has acted as on-site volunteer coordinator. He was relieved by Manuel Galindo of Valley Baptist Academy in Harlingen on June 7.

Bob Gilley of Lake Palestine Baptist Church near Flint, Texas, has been put in charge of a lumber yard at the disaster site and is responsible for the distribution of building materials. Repair work on homes that can be made liveable is being done prior to any new construction to replace homes that were destroyed.

Because local volunteer response promptly met the needs of disaster victims, the Texas Baptist disaster relief unit and mobile field kitchen was not requested. Taylor, regional disaster relief director, arrived at the disaster site soon after the tornado with volunteers from the Odessa, Texas, area to feed victims. First Baptist Church in Pecos, Texas, supplied a refrigerated truck for feeding operations and provided electrical generators.

Richard Faling of the Texas Baptist Family Recovery Task Force surveyed area families. Although there is no Baptist church in Saragosa, three families in the disaster area were related to First Baptist Church in nearby Balmorhea, Texas. The task force provided financial assistance through the Balmorhea church.

The Texas Baptist Child Care Task Force, directed by Chris Shelby of Meadowbrook Baptist Church in Irving, Texas, was set up in Balmorhea for five days. An average of 28 children were cared for each day.

Tom Melzoni pledges to keep resolutions positive, bold

ST. LOUIS — Wording resolutions to sound a positive note while taking a bold stand on critical issues is the major concern of the 10-member Southern Baptist Convention Resolutions Committee, chairman Tom Melzoni said Sunday at the conclusion of two days of pre-convention meetings.

The committee is charged with receiving and studying all resolutions submitted by messengers on the opening day of the 130th meeting of the Southern Baptist Convention at Cervantes Convention Center. The committee then prepares and submits resolutions for convention consideration and submits a final report of its action on each resolution it considers.

"We will do our best to bring forth positive resolutions while taking a bold stand on our beliefs," explained Melzoni, pastor of Central Baptist Church, Oak Ridge.

During 10 hours of pre-convention meetings, committee members reviewed their responsibilities, agreed on guidelines for their deliberations, considered 18 resolutions sent in advance by messengers who plan to submit them to the convention, and

prepared preliminary drafts of several resolutions.

Melzoni said the committee agreed to submit to the convention only resolutions on which they have unanimous agreement. Also, the committee will not deal with any resolutions which attack individuals, though they may consider resolutions which affirm or commend people. Committee members also designated Melzoni as their spokesperson to the news media.

Melzoni said he expects the committee to seriously consider resolutions "on major issues of the day even if they have been dealt with in past conventions." He predicted the committee would submit as many as 15 resolutions for messenger consideration, though he emphasized that could change, depending on the number and topics of resolutions which messengers submit.

He said he hopes, when the convention ends, "Southern Baptists and the world at large will say the resolutions in St. Louis were resolutions of integrity, boldness, affirmation, and encouragement."

Hurt recuperates

DALLAS (BP) — John J. Hurt, editor emeritus of the Baptist Standard, Texas Baptists' weekly news journal, is recuperating in Baylor University Medical Center in Dallas following emergency abdominal surgery June 8 to repair a hemorrhaging aneurysm.

Hurt's surgery was believed to be unrelated to an incident of the previous week when he became lost and drove his automobile into an eastern Dallas County pond. He was hospitalized for three days after going for two days without food or blood pressure medication.

Following that incident, he was released from the hospital June 6 but awoke early June 8 with abdominal pain.

He is expected to remain in intensive care for several days and in the hospital or about two weeks.

Hurt, 78, retired in 1977 after 11 years as editor of the Standard.

Early registration confirms predictions

ST. LOUIS — As of 3 p.m. Monday, registration at the 1987 Southern Baptist Convention had reached 15,401.

At the same time last year in Atlanta, 5,701 had registered.

If last year's pace is followed, there will be about 24,000 messengers this year — far short of Atlanta's 40,987.

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Peace chairman regrets delay

ROANOKE, Va. (BP) — The chairman of the Southern Baptist Convention Peace Committee has expressed "genuine regret about our inability to complete the report in time for its release a month or so prior to the convention as we announced we would try to do."

Chairman Charles Fuller, pastor of First Baptist Church of Roanoke, Va., made the comments in the wake of criticism of the Peace Committee because of its inability to make available its final report to Southern Baptists in advance of the 1987 annual meeting, scheduled June 16-18 in Cervantes Convention Center in St. Louis.

Fuller said the Peace Committee had scheduled a meeting for Sunday, June 14, during which the group will meet "as long as is necessary to assure the release of the report in its entirety for distribution through the Convention Bulletin, which will be available the morning of the opening day of the convention, June 16."

He told Baptist Press: "The report does not call for any new doctrinal statement to be applied to employees of

Southern Baptist agencies or institutions. The action which created the committee instructed us that the Baptist Faith and Message Statement of 1963 was to be the doctrinal statement around which we were to build the report.

"The report is about 18 pages in length, containing seven sections, an introduction, the sources of the controversy, findings, conclusions, recommendations, notations and acknowledgements," he noted.

"Considerable portions of the report are organized restatements of actions and releases adopted by the committee over the two years we have worked."

Of the recommendations, he said, "They number either 10 or 11, depending on the final wording, and they deal with a reaffirmation of the Baptist Faith and Message Statement, the nature of fairness in presidential appointments, the matter of the parliamentarian, the nature and place of the Bible, the proprieties and improprieties of political activity, and the role of the press."

Will D. Campbell visits, philosophizes

By Mona Collett

Will D. Campbell shies away from labels like reverend, minister, pastor, etc. They seem a bit presumptuous to him. He is a preacher though, and never seriously considered being anything else.

Though by typical Southern Baptist standards, he has only one official pastorate under his belt, Campbell has a following — for lack of a better word — that includes politicians, country music singers, and mostly just ordinary folks.

Ordained at East Fork Baptist Church in Mississippi, Campbell attended Louisiana (Baptist) College in Pineville, La. He received a master's degree in English literature at Tulane University in New Orleans, La., and is a graduate of Yale Divinity School in New Haven, Conn.

Known for his involvement in the Civil Rights Movement, Campbell became a Southern field representative for the National Council of Churches, served as a chaplain at Ole Miss, and directed the Committee of Southern Churchmen.

The author of several books, Campbell presently lives on a farm in Mt. Juliet where he writes. He also lectures, on university campuses for instance, and visits inmates on death row for example. His book titles include *Brother to a Dragonfly*, *The Glad River*, and his latest, *Forty Acres and a Goat*.

Widely known by people of all ages, races, and religions, some may have a feel for Campbell's brand of humor without knowing him. Avid readers of the comic strip "Kudzu" have been acquainted with the cartoon character Will B. Dunn. The preacher is a character of Campbell as portrayed by Doug Marlette, creator of the comic strip and longtime friend of Campbell.

When approached for an interview, Campbell is open, as is evident by all that has been written about him in the secular press. Upon arriving at his office — a small cabin located just behind his farmhouse — he quickly clarifies that he does not grant interviews. He will visit with most anyone who happens through the hollow, what they do with whatever they get from the visit is their business.

"We can talk about anything you want, I know about as much about one thing as I do another," Campbell pauses, "or as little."

As secure in his environment as he is in his thoughts and willingness to express them, Campbell says of his office — garnished with antiques, wooden rocking



CAMPBELL — He has an open door, an open mind.

chairs, an old barber's chair, and a much used bird feeder hanging at the window — "it's a place to work."

On controversy...

Throughout his involvement in the Civil Rights movement in the 1950s and '60s, Campbell was in the midst of controversy, in the midst of a battle he chose to fight.

Referring to the controversy within the Southern Baptist Convention, he says, "I don't have a dog in that fight."

"I'm Baptist to the core," he says. "I tried being something else, but I couldn't pull it off."

In his evaluation, the fight is not about Baptist principles and the issues are trivial when compared to people dying and the threat of war.

Unapologetically an individualist, Campbell views institutions as inherently evil. Though the motives for being an organization may be pure, it eventually becomes self-serving, he believes. "They are out to make you what they are, what they project," Campbell says, reiterating that institutions reach a point at which they exist for their own sake.

When an institution is idolized, any controversy is a threat, and therefore there is no room for genuine dialogue, says the man who has made the art of genuine dialogue a significant part of his everyday life.

"Nothing is sacred," emphasizes Campbell, "except God." When an institution is used as a tool for people with a common purpose to come together and advance that purpose, there is an allowance for controversy.

"It's funny," says Campbell, "We say it's trivial (the SBC controversy) and then we continue to talk about it." Nonetheless, Campbell intends to observe "the big shoot out" in St. Louis.

On church...

"Now if I understood the nature of the Christian church," says Campbell. "Its purpose is to work itself out of a job."

Recognizing that we can justify just about anything, Campbell questions the rationale of churches building huge recreational facilities and then restricting the use to members only. With the premise of the church being to minister to all people, shutting undesirables out doesn't make a lot of sense to Campbell.

That the success of a church is measured by material growth is a reflection of society in general. A turning point for the church, says Campbell, was when people started getting paid to be Christians. He speaks of what is commonly referred to as "full-time Christian service."

"If we pay people to be Christians, they are expected to be more Christian than other believers." This,

says Campbell, imposes a standard of perfection that doesn't exist and can never be reached.

"They say I'm a radical," states Campbell. Professing that he is actually very conservative, he expresses a willingness and a desire to return to "the old time religion."

This contradiction in perceptions might be better understood by looking up the word "radical" in the dictionary. The second definition says a radical is of or relating to the origin: fundamental. The very next definition says a radical is something marked by a considerable departure from the usual or traditional: extreme.

Campbell's simple lifestyle and down-to-earth philosophies do represent an extreme effort to return to basic fundamentals.

Aligning himself with no particular church or any other organization for that matter, Campbell seems to have taken on an "Alfalfa attitude" towards being a member of any group. On an episode of the "Little Rascals" Alfalfa laments after receiving acceptance to a particular club, "Do I really want to be a member of a club that would accept me as a member?"

On life...

Campbell's philosophy is that he has a life, just like anyone else, and he lives it out as "faithfully as I choose," he adds, "not always as faithfully as I could, but as faithfully as I choose."

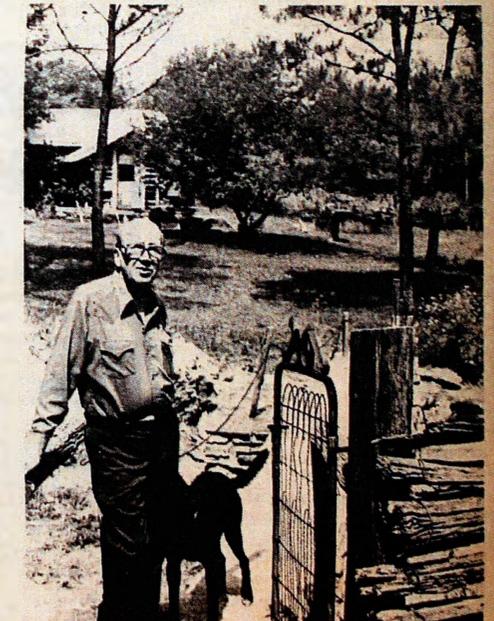
"When folks come through the hollow with problems and visit with me, some folks call that counseling. I call it being neighborly," says Campbell in his unassuming, genuine demeanor.

Counseling, he feels, would require him to have an edge on wisdom that the counselee doesn't have. Campbell finds it amusing when people take him more seriously than he takes himself.

Having performed hundreds of marriage ceremonies, Campbell never asks a couple to promise to make each other happy. Distressed over the breakdown of the traditional family, he has difficulty understanding that a couple would split up because they no longer make each other happy.

The value he places on the family unit, as well as community, is evident in Campbell's writing. "You know, I don't recall my father ever saying 'I love you,' but I knew he did," reflects Campbell. There was never reason to doubt.

Throughout his life, he has shown his respect for people, and his desire that they be treated as individuals without regard to race or social status or position in life. Campbell does not express his love for his fellow man in words. Is there reason to doubt?



HUMANITARIAN — Campbell sees worth in all people. He shows respect for all living things. He is pictured with the stray dog he named Precious.

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Charlie Warren
Associate Editor

Connie Davis
Assistant Editor

Baptist and Reflector

Mona Collett Doris Elliott Rita Gambill
Church News Assistant Advertising Production Assistant

Established in 1835
Post Office Box 728, Brentwood, TN 37027
Telephone: (615) 373-2255

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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.

What do we know?

Dear editor:

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Philippians 3:10).

"To Know Him ... To Make Him Known" will be the theme of the SBC meeting in St. Louis. Only history and eternity will show how well we attained our goal.

The recent years and weeks of controversy across all denominational lines have made many things "known" to a lost world. Organized political power struggles among Christians, name calling, rumor swapping, sexual immorality and perversion, financial mismanagement, greedy use of church monies, and chemical dependency have all become "known" through front-page headlines and extensive media coverage.

Jesus asked, "Lovest thou Me more than these?"

How well has Christianity made Jesus "known" and the power of His resurrection? A terrible deception has occurred among Christendom for in the past decade we have exalted Satan and lifted him up rather than the cross of Christ. We have become so preoccupied with proving ourselves to each other, we have negated the fellowship of His sufferings and have subjected Christ to open shame.

A lost, jeering world stands by, as they stood at the cross, and turns away after seeing we are no different than they. They "know not" the power of the resurrection. Father, forgive us, for we "know not" what we do.

Jess Love
2635 Nolensville Rd.
Nashville, TN 37211

Fundamentalism — truth or hoax?

Dear editor:

There comes a time when the unwritten must be written, the unspeakable spoken, and the unthinkable thought.

Fundamentalists say they believe the Bible is inerrant and infallible and should be understood literally and practiced in its entirety. Let's examine a few Scriptures and see if there is a fundamentalist Southern Baptist.

Mark 16:17-28: "And these signs ..." I've never heard a sermon from this text nor a preacher say he believes it.

James 5:14-15: "Is any sick among you ..." I've never heard a preacher practicing this nor enjoining his elders to do so. I don't know of a Southern Baptist church that has elders.

Hebrews 8:10-12: "I will put My laws ..." If fundamentalists believed this they would stop preaching as there would be no need.

Matthew 10:9-13: "Provide neither gold, ..." This was Jesus sending missionaries. How many fundamentalists believe and follow this? Very few, if any, I suspect.

Jesus said to take no thought of what you shall eat or wear or houses. Have you

noticed the dapper appearance of many of these fundamentalist pastors with their tailor-made suits, diamond rings, fine automobiles, and expensive houses? I have. The pastors and their wives make a mockery of these verses. These pastors say and sing, "I want to be more like Jesus." Jesus was born poor, lived poor, and died on a criminal's cross.

Are you sure, fundamentalist pastor, you want to be like Jesus?

Fundamentalism — truth or hoax? Fundamentalist: sincere and misled, brainwashed, opportunist, huckster, madman, or actor?

Robert Bratcher was fired from his job with the American Bible Society for saying a great truth. He said, "Only willful interest or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible."

This I believe and you also must or put yourself in one of the above categories.

C. H. Nicks
3117 McGavock Pike
Nashville, TN 37214

Let him who is always consistent cast the first stone! (editor)

Our heritage

Dear editor:

I have been a Southern Baptist for 34 years. I am very grateful for my heritage through my parents and grandparents. I have seen many changes in Southern Baptist life. We have a huge umbrella that covers many cultures, customs, and traditions, but best of all we hold to the Scriptures as basic for our beliefs.

Southern Baptists have two poles, conservative and moderate. I am thankful for this. I tend to be somewhere in the center between the two at the fulcrum. In years past, when one end of the scale became too heavy, the opposite pole would serve as a force to bring it back into balance. This is the Lord's doing and it is marvelous.

Let's keep ourselves as an open umbrella — small enough to keep the Scriptures as our guide, yet large enough to let love and compassion be seen everywhere, that we might reach all nations for Jesus Christ.

I thank God everyday for my experience of salvation through Christ the Lord, and for my opportunity of serving him as a Southern Baptist.

Winda Norwood
Route 1, Box 375
St. Joseph, TN 38481

Give us balance

Dear editor:

I would like to ask for a more balanced press coverage of the moderates vs. conservatives. I would like to cite a few cases just from the May 27 issue as examples.

The Southern Baptist Alliance is accepted without dark suspicions of its member's motives vs. the attacks against the Baptist Faith and Message Fellowship over the last 8 years.

The BFMF has been accused of politics, wanting to split the convention, etc. The BFMF's stated claim was that liberalism in the form of non-belief in the infallible Word of God was the cause of its formation. The liberals loudly claimed that it wasn't a theological issue, that there wasn't liberalism in the seminaries, etc.

Now, after eight years of appointing conservative members to trustee boards who will enforce adherence to doctrinal statements, the seminary presidents FINALLY admit that inerrancy has not

been taught. For the last eight years they have been putting up a smoke screen so the average Joe Layman would think the conservatives were troublemakers, not ones who were trying to expose the "saying one thing and doing another" in the seminaries.

Then you have the audacity to let the "moderates" (spell that liberals) complain for half of the front page that Rev. Rogers' committee selections are too one-sided. One could well ask how even and balanced those committees were in 1979.

It's taken seven years of conservative appointments and most boards still, at this time, have a liberal majority. The liberals are great for screaming when it is their ox that is getting goaded. They ignored us when we complained of all liberals on our trustee boards.

Let's get some balanced journalism. Shock me by appointing a conservative editor.

Joel Johnson
Rt. 3
Jonesboro, TN 37659

Regarding the May 27 issue, when moderate activity is happening, we report it, just as we do when conservatives are active. The *Baptist and Reflector* has never attacked the BFMF or the Southern Baptist Alliance, although we have quoted people who have "attacked" both organizations. We report news as it happens. We quote from conservatives and moderates as they react to those events. That's what balance requires. (editor).

Blanket condemnations

Dear editor:

Regarding Mr. John Gill's letter "On Inerrancy" (June 3 issue), allow me to make a couple of observations.

First, Mr. Gill claims that Barr's "thinking has served to form the views of most of our seminary professors who espouse non-conservative beliefs ..." How does he know this? As a May '87 graduate of Southern seminary, I can tell you that in my three years of study, never was Barr's position set forth as our model to understand inspiration. Moreover, I know of some professors reading Lindsell's *Battle For The Bible*. I guess it is then fair to say that Lindsell's thinking has also formed the views of the professors.

Second, Mr. Gill classes all "non-conservatives" into the same camp as James Barr, yet declares that "Barr is in a class by himself when it comes to denouncing the complete trustworthiness of the Scriptures." Despite the obvious error in reasoning, Mr. Gill is unfair. To lump all non-conservatives into the same group is nothing less than crass stereotyping at its lowest.

Finally, I want to say "Thank you" to my college and seminary professors. At Union University and Southern seminary my love and appreciation of Scripture was nurtured. Never was the Bible belittled or its authority called into question. It hurts to see these professors abused and condemned in the eyes of "run-of-the-mill Southern Baptists" by blanket condemnations not based in reality.

Allan Wooters
1009 Pleasant Dr.
Plattsmouth, NE 68048

God is in every school

Dear editor:

Good for Jim Pennington! His letter on government sponsored school prayer (June 3 issue) deserves a wider hearing.

Voluntary prayer has always been legal in public schools; God has not been "kicked out" from the schools. The recent proposals in Congress to institute government sponsored school prayer would not add to the number of those children already permitted to pray. God has perfect attendance in every school, all the time.

If the government is successful in instituting school prayer or other religious exercises, there will be problems. First, we would be using tax dollars to pay state employees to lead religious rituals. Second, who is to stop the zealous teacher (of whatever faith) to call aside a student and counsel him about his non-involvement in the prayer exercises? Could not the student feel that his grades might hang in the balance?

The Baptist Joint Committee hopes no one will be against school prayer. At the same time, we hope people will understand our efforts to fight against state efforts to institutionalize it. Then, prayer becomes cheap and other than something the Bible intends it to be. Forced prayer tends to turn off people rather than to turn them on. As George W. Truett said, "God wants free worshipers and no other kind."

State sponsored school prayer is unnecessary. It is divisive, and will therefore not strengthen faith. Our faith is voluntary, and so should be our prayers.

Marc Mullinax
200 Maryland Avenue, N.E.
Washington, D.C. 20002-5797

Pennington resigns position at HMB

ATLANTA (BP)—Celeste Pennington, editor of book publication services at the Southern Baptist Home Mission Board, has resigned to pursue a freelance writing career.

Pennington, who has been employed by the agency for 12 years, served first as assistant editor of *Missions U.S.A.*, then assumed the book editorship in 1979. She has been responsible for producing the award-winning annual home mission study books and the 10-book series, *The Human Touch*.



DOCTORAL RECIPIENTS — New Orleans (La.) Baptist Theological Seminary President Landrum P. Leavell (center) presented the doctor of ministry degree during the recent graduation ceremony to James R. Chatham (left), associate pastor at Germantown Baptist Church in Germantown, and Robert G. Hartman, national student ministries consultant for the Baptist Sunday School Board in Nashville.

Southern Baptist agency reports

Editor's note: At every Southern Baptist Convention, the agencies are required to give an annual report to the convention. Here are a few highlights from the written reports which are being presented in St. Louis this week.

Annuity Board

While working to preserve tax benefits for ministers and churches, the Annuity Board of the Southern Baptist Convention managed assets that grew to more than \$2-billion last year.

Also during the last 12 months, the official pension agency of the denomination mounted the largest promotional effort in its history to inform Southern Baptist ministers, ministers' spouses, and lay church leaders about the expanded Church Annuity Plan. The plan becomes Southern Baptists' primary retirement program for ministers and church employees on Jan. 1, 1988.

During deliberations that eventually led to enactment of the Tax Reform Act of 1986, Annuity Board President Darold H. Morgan and General Counsel Gary S. Nash went to Washington frequently to testify before congressional committees on behalf of the Church Alliance, an organization of representatives of 28 denominational pension agencies. Positive results were: restoration of full deductibility of interest and taxes on a minister's home, even if these expenses are paid with a tax-free housing allowance; continuation of tax-exemption for earnings of non-profit pension agencies such as the Annuity Board; a "window of opportunity" for ministers and churches to re-enter the Social Security system; and preservation of the tax-shelter status of contributions made to 403(b) annuity plans, such as that offered by the Annuity Board.

On Jan. 31, 1987, Annuity Board assets reached \$2.03-billion, after closing the 1986 calendar year at \$1.95-billion. Net income was a record \$199-million in 1986.

Foreign Mission Board

The labors of overseas Baptists and their Southern Baptist missionary co-workers yielded a record 185,000-plus baptisms in 1986, up 17 percent over 1985.

The total more than doubled the number of people baptized in 1975, the year before the Southern Baptist Convention launched its "Bold Mission Thrust" effort to share the gospel throughout the world by the year 2000.

The Foreign Mission Board's force now numbers 3,800-plus workers in 110 countries. Its 1987 budget is \$165-million.

An average of 20 new Baptist churches were organized per week last year, up from 16 in 1985 and eight per week five years ago.

Last year, more than 6,200 church members traveled abroad to work in short- and long-term projects.

So far this year, two dozen missionaries assigned to Lebanon have been at the forefront of Baptist missions news. They, like other Americans in Lebanon, were forced to leave the country by a U.S. government order in last January. The Foreign Mission Board appealed for exemptions to the State Department, then to President Ronald Reagan, but to no avail. They had comprised the largest contingent of Protestant missionaries in Lebanon. Most have temporarily relocated in Cyprus.

The Foreign Mission Board moved into a reorganization in February to enhance its worldwide evangelistic efforts. A new "global strategy group" of key adminis-

trators has been created, along with a new position of director of research and planning.

About \$70-million was contributed to the 1986 Lottie Moon Christmas Offering toward a goal of \$75-million.

Home Mission Board

Larry L. Lewis, new president of the Southern Baptist Home Mission Board, has called for a recommitment to Bold Mission Thrust coupled with a greater emphasis on reaching America's cities with the gospel.

"As time slips by, the numbers of Americans who don't know Christ grow larger. Today that is an amazing 164-million, and 88-million of them live in the 44 largest cities in America," said Lewis.

While new churches are needed throughout the nation, Lewis has issued a call for greater emphasis on evangelizing its large cities. Lewis called on Southern Baptists who are willing to start churches with new converts rather than forming congregations with already church members.

Under the interim leadership of executive vice-president Bob Banks, the agency continued to make inroads into evangelizing the nation during the past year. Rather than going into a holding pattern while waiting for a new president, the board's missions and volunteer personnel increased their ministry efforts and reported 71,734 professions of faith — an increase of 3,941 from 1985.

There were also 145,000 professions of faith as a result of the "Good News America: God Loves You" simultaneous revivals promoted nationwide by the board.

During the past year the board's 3,637 home missionaries started 1,872 new missions and 652 new churches.

In addition to the number of missionaries on the field, the board has 1,831 chaplains who are endorsed by the agency but are paid through the institutions they serve. A record 51,895 volunteers also served last year in short-term mission projects sponsored by the board.

Sunday School Board

The Sunday School Board's commitment to base every program and piece of literature on Bible truth is the focus of the church program and publishing agency's report to messengers to the Southern Baptist Convention.

In 1985-86, the board distributed 77.5-million pieces of literature in 50 states and 50 foreign countries. Also, more than 9.5-million copies of "Good News America" paperback New Testaments were sold for distribution through churches. The board is making the remaining copies of "Good News America" New Testaments available to churches at cost for use during visitation, mission projects, and other types of ministry.

Effective by October 1988, the plan of salvation is being included in Sunday School literature so that Southern Baptist people have at hand each quarter a ready vehicle for sharing their faith and leading people to Christ.

Outreach Bible Study, evangelistic Bible study groups for youth and adults conducted in homes, apartment complexes, and other locations, was launched in October 1986. The purpose of the groups is to involve non-Christians who might not respond to an invitation to church. The board's Sunday School department has set a goal of 4,000 Outreach Bible Study groups for 1986-87.

Ingathering, a project of the church

training department, is planned to help churches reclaim as many as 50 percent of their members who may have become inactive.

Golden Gate seminary

Approximately 1,060 students representing 37 states and 18 foreign countries were enrolled during the past academic year. In 1986-87, Golden Gate awarded 140 degrees during commencement exercises.

During the past year, William O. Crews, Jr. was elected president of Golden Gate by the seminary trustees on Oct. 13, 1986. He was previously pastor of a church in southern California for nine years. Crews' background includes pastoral experiences in Texas, the Northwest and California. He was inaugurated in special ceremonies on April 27, 1987.

The seminary hosted a variety of conferences. Golden Gate sponsored its annual Mission Conference, the Hester and Deere lectureships, and a church music workshop. In addition, the seminary's associate of church music degree was approved by the National Association of Schools of Music.

Midwestern seminary

Midwestern Baptist Theological Seminary elected a new vice-president for academic affairs and dean of the faculty initiated a new degree plan, and launched a new program of missions involvement in partnership with the SBC Foreign Mission Board.

M. Vernon Davis, associate professor of Christian theology at Midwestern, was elected academic dean.

A dozen students at Midwestern participated in a new degree plan, Master of Divinity: Correlated. The program is designed to relate college and seminary studies.

Another first for Midwestern is the "Professor On Mission" program. In partnership with the FMB, Midwestern will send up to five faculty members on short-term teaching and ministry assignments overseas.

Trustees also approved the establishment of the G. Hugh Wamble Fund for Religious Liberty Studies to provide a continuing emphasis of the Baptist understanding of separation of church and state, taking shape in workshops, seminary courses, lectures, or other means.

Midwestern had close to 700 students representing 37 states and six foreign countries enrolled during 1986-87 at the Kansas City campus and at the five off-campus centers.

New Orleans seminary

A dream has become a reality. New Orleans Baptist Theological Seminary dedicated its \$6.2-million student center debt-free. The two-story, 119,000-square-foot building purchased in 1981 was renovated to provide space needed for offices, classrooms, a bookstore, a post office, and a student lounge area.

During the 1985-86 academic year, 2,993 students were enrolled in programs at the seminary. This is a 10.69 percent increase over the previous year.

Seminary trustees adopted a record \$6.39-million budget for the fiscal year beginning Aug. 1, 1987. The new budget reflects a 2.63 percent increase over the current budget. It includes 1.5 percent salary increases for faculty members and permanent staff employees.

Also, three persons have been added to the faculty in the past year in order to meet the demands of growth.

Southeastern seminary

During the past year, enrollment at Southeastern Baptist Theological Seminary, Wake Forest, N.C., has remained strong. The students have come from 33 states and nine countries overseas.

During 1985-86, 293 persons were graduated, bringing the total of Southeastern alumni to 6,112 since the first graduation in 1954. During the year, the seminary operated in the black.

Southern seminary

Southern Baptist Theological Seminary has become lead seminary for a new branch of Seminary External Education Division (SEED), graduated its first social work class, and increased enrollment of students in all degree programs.

Southern seminary became lead seminary for the program begun on the campus of Belmont College in Nashville. Southern also remained lead seminary for SEED programs in Baltimore, Chicago, and Jackson.

The Carver School of Church Social Work enrolled 150 students and graduated its first class of 21. The master's degree program in social work was awarded accreditation by the national Council on Social Work Education in February.

The Hispanic center of Boyce Bible School in New York City graduated its first class in May 1986. Boyce Bible School is a division of Southern seminary which offers theological education for persons without undergraduate degrees.

For the 1985-86 academic year, 748 new entering students in professional programs enrolled in Southern seminary, an increase of 10 percent over the previous academic year. Total enrollment increased to 3,424 students preparing for service in 25 vocational areas of Christian ministry, with the largest number committed to the pastorate.

Southwestern seminary

An examination of Southwestern Baptist Theological Seminary's vital signs shows the seminary in excellent health spiritually, academically, and financially.

During the year, Southwestern awarded 954 degrees, diplomas, and certificates. A total of 1,305 new students enrolled.

Southwestern trained 5,070 student ministers on the Fort Worth campus, at off-campus centers in Houston and San Antonio, Texas, and Shawnee, Okla., and at Hispanic Baptist Theological Seminary in San Antonio.

Upward 90, a five-year strategic plan for ministry in the 1990s, continues on schedule. A goal of raising \$1.75-million for renovation of classrooms and offices in Scarborough Hall was met during the year. Endowment at year's end reached \$37.9-million, the seminary's highest total ever.

Also in the past year, Southwestern sponsored 17 mission awareness events and adopted a five-year strategic plan for Hispanic Baptist Theological Seminary.

Seminary External Education

Students taking one or more courses through the Seminary Extension Department during 1985-86 totaled 8,282, the first annual increase since 1980. Enrolled in 370 extension centers and in correspondence study, the students lived in all 38 Baptist state conventions and 21 foreign countries. The number of students was up more than five percent from the year before.

Another 214 students were enrolled for master's level study through the Seminary Studies Department. A seventh teaching location, on the campus of Belmont College in Nashville, was added in the fall of 1986.

A major new development during 1986-87 was the introduction of Seminary Extension courses in Korean, Laotian, and Cambodian. The SED worked out a plan with the Baptist General Convention of Texas last fall whereby the Texas convention would pay for the translation of existing Seminary Extension courses which would then be published in Nashville. The first of the courses were released in February, with additional courses planned throughout 1987. These language materials will be used to help train leaders for ethnic congregations across the country.

Among the division's plans for 1987-88 is the opening of a new Seminary Studies program in Lubbock, Texas, this fall.

Southern Baptist Foundation

Market value of assets under management increased \$9,362,650 during fiscal year 1986 to a new record total of \$51,176,688. The number of accounts for individuals increased 16 percent.

Foundation assets produced \$3,670,249 income for individuals, institutions, and agencies. This represented a slight decline from the previous year due primarily to the fact that interest rates declined to the lowest levels in 10 years.

Overall, investment performance continued to compare favorably with secular alternatives. Performance was best evidenced by the increase in the unit value of the General Investment Fund operated as a pool for smaller accounts. Total return, income and appreciation of assets, produced for the year in this fund was 21.2 percent compared with 27.4 percent the previous year. The average total return of 24.3 percent for the past two years on this balanced fund provided substantial appreciation and above average income for clients. These figures represent performance through Sept. 30, 1986, and therefore, do not reflect the record-breaking rise in stock prices since that time.

American

Seminary Commission

The Southern Baptist Commission on the American Baptist Theological Seminary continued its emphasis of a strong scholarship program at American Baptist College of American Baptist Theological Seminary, a black Bible school co-sponsored by the Southern Baptist Convention and the National Baptist Convention, U.S.A. Inc., during the past year.

The SBC provided 138 scholarships of \$1,100 each to ABTS students in 1986-87. The scholarships were provided under guidelines adopted by the commission in 1979 when the program began. Each recipient must be endorsed by his or her home church for preparation in a church vocation program.

In addition to scholarship funds, the commission provided \$110,000 for the school's operating expenses during the past year.

More than 184 students enrolled in all credit programs last year. In addition, the institution's extension program enrolled 625 students.

Brotherhood Commission

Last year was a pivotal time for the Brotherhood Commission as implementation of major program changes in the Brotherhood program began taking shape in the form of 32 new books and study manuals that were produced for use by the churches and associations when the new program goes into effect October 1987.

Significant adjustments call for Royal Ambassadors currently in grades 10-12 to become High School Baptist Young Men, with Royal Ambassadors to include boys

only in grades 1-9, divided into Lads (grades 1-3), Crusaders (grades 4-6), and Pioneers (grades 7-9).

Another new program of work has been developed for Baptist Young Men, ages 18-34 with a strong emphasis on Collegiate Baptist Young Men. The Baptist Men's program has been changed to include a focus on a senior Baptist Men's unit.

Baptist men continued to be heavily involved in disaster relief, and the American Red Cross acknowledged the prominent role of the Brotherhood Commission and state Brotherhood departments in responding to human need by signing a statement of relationship.

Christian Life Commission

The Christian Life Commission elected a new executive director, continued its fight against gambling and hunger, and intensified its initiatives related to abortion, pornography, and other moral concerns related to families.

In January the commission elected N. Larry Baker as the fourth executive director of the moral concerns agency. Baker, former vice-president for academic affairs and dean of the faculty at Midwestern Baptist Theological Seminary took the reins of the commission March 15.

In its battle against gambling, the commission assisted numerous state Baptist conventions in anti-gambling campaigns, added a new pamphlet on casino gambling, and presented to a House subcommittee the only testimony opposing legalization on interstate advertising of lotteries and casinos.

The commission continued its aggressive efforts related to world hunger education and action by writing numerous articles and news stories on the hunger issue and by producing new products including a 1986-87 World Hunger Awareness/Action Guide. A total of \$9,089,279 in 1986 was the second largest amount ever given for hunger by Southern Baptists.

In intensified efforts related to abortion, the commission elevated the issue to a major staff assignment and sponsored a national consultation on abortion designed to chart new courses of action for Southern Baptists who are working on the issue.

Education Commission

The Southern Baptist Education Commission continued its directive to foster and encourage opportunities for expanding the role of Christian higher education in Bold Mission Thrust. Southern Baptists' program to present the gospel of Christ to the entire world by the year 2000.

The commission continued its research responsibilities during the past year by conducting studies in the course offerings at the various colleges, the comparative distribution of Cooperative Program funds to Baptist schools by sponsoring state conventions, enrollment, the number of church vocation students, and international education programs.

Also, the commission continued to emphasize the role of its placement registry which is provided for Baptist institutions seeking prospective Baptist faculty and staff.

The past year saw additional growth at the 69 educational institutions sponsored by state conventions and the SBC. More than 190,000 students were enrolled during the school year including 22,542 students who were committed to a career in church vocations.

Financial support for Baptist schools climbed in 1986. The 17 state conventions sponsoring schools and the SBC contributed \$88,669,627, an increase of \$3,696,959 over the previous year. Of this amount, \$789,132 was given as an addition to endowment funds.

Historical Commission

The Historical Commission made big progress in the past year by (1) operating a world center for the study of Baptist history, (2) installing a computer hookup with an international library network to assist in cataloging books and enhance research services, (3) communicating Baptist heritage via special publications and a national conference, (4) assisting churches in history projects, (5) increasing the distribution of heritage pamphlets, and (6) conducting oral history interviews with retired denominational leaders.

Resources of the agency's Southern Baptist Historical Library and Archives grew to more than 20,000 books, 15,000 reels of microfilm, 70,000 annuals, and 525 linear feet of archives from SBC agencies. The total value of library and archives materials exceeds \$422,000.

"Shapers of Southern Baptist Heritage," a new series of 10 pamphlets, was released in January 1987. More than a quarter of a million copies were distributed in the first three months after release. A key purpose of the pamphlets was to lead readers to a greater understanding and appreciation of Southern Baptist heritage.

Focusing on "Women in Southern Baptist History," the commission's 1987 annual meeting at Woman's Missionary Union National Headquarters attracted about 300 participants from all across the country. Papers from the meeting will be published in the July 1987, issue of Baptist History and Heritage.

Radio-TV Commission

ACTS has experienced significant growth during the past year. Now connected to some 4.6-million homes through more than 220 cable systems, ACTS programming also is broadcast on local television stations accessible to an additional 2-million households.

The American Christian Television System, ACTS, is a unique combination of national family-oriented and religious programming and local programming by churches affiliated with over 200 local ACTS boards across the nation.

Offering "a wholesome viewing alternative on the channel you can trust," ACTS combines religious programs with wholesome family entertainment and classic motion pictures. Operators of major cable systems across the country are affirming ACTS as a desirable alternative to the high pressure fund-raising techniques used by some religious programmers. The commission's trustees voted recently to continue the policy of not asking for money on the air.

Trustees recently approved launching of a new series of religious programs on ACTS. To be called Great Preachers of America, it will feature nightly prime time and daily morning programs with some of the outstanding preachers among Southern Baptists. The first of what will be a 12-and-one-half-hour weekly lineup of programs began the first week of June 1987.

Production and distribution of radio programs continue to be major emphases of the Radio-TV Commission.

Stewardship Commission

With the launch of Planned Growth in Giving, the work of the Stewardship Commission has been especially challenging.

We have been involved in follow-up planning for Planned Growth in Giving. Once the initial phase of Planned Growth in Giving has been entered by a church, the second phase is most important to keep the spirit alive. To do this, the Stewardship Commission is working with the Home Mission Board on a five-year

project that covers the years 1990-1995. The project will focus on the importance of growth in witnessing and giving.

Alongside these activities the Stewardship Commission has continued to carry out its program assignments. We are not on the verge of launching a major research project to determine the motivating factors of our church members regarding giving. At the same time we will be testing the effectiveness of our methods and materials used in promoting the development of stewards.

Endowment and capital giving promotion have continued to experience growth. We are setting new records each year in our Foundation and Development Officers Institute. Through this institute, the Stewardship Commission provides the ablest experts to be had in this area of work.

Baptist Joint Committee

The Baptist Joint Committee on Public Affairs addressed issues ranging from churches and taxation to the religious content of public school textbooks to the appointment of a U.S. ambassador to the Vatican during the past year.

The Baptist Joint Committee worked to maintain the tax-exempt status of non-profit organizations, including religious groups. The agency filed testimony with the Internal Revenue Service opposing proposed regulations that would restrict non-profit organizations' ability to lobby. The committee also participated in a coalition that successfully convinced the IRS to issue new guidelines on "integrated auxiliaries," regulations that will keep government from defining the mission and ministries of churches. In conjunction with the Southern Baptist Annuity board, the Washington agency was instrumental in Congress' removing a provision in new federal tax legislation that would have stripped church annuity boards of their tax-exempt status.

During its annual meeting, the Baptist Joint Committee adopted a resolution on public school textbooks. The resolution stated many textbooks "virtually ignore religion, thereby distorting the historical record, denigrating religion, and depriving students of knowledge of America's religious heritage." It also called for textbook authors and publishers "to stop rewriting history and to correct this indefensible distortion of the role of religion in American Life."

Woman's Missionary Union

Woman's Missionary Union is paving the way for its step into the second century of missions education, and has spent the past year making preparations to get there.

Next year will be WMU's centennial year. Two main goals of the organization are to have the \$6-million debt on the new national headquarters facility paid off, and to enroll 2-million women, girls, and preschoolers in missions education in Southern Baptist churches. WMU hopes to meet both goals during 1988.

Not only was membership up, but the national headquarters showed more than a \$500,000 surplus of revenue over expenses in the 1985-86 budget of \$9-million. This surplus will help retire the WMU debt on the building.

Believing that Christian ethics and mission action go hand-in-hand, WMU will address social and moral concerns in its missions education curricula for the 1989-90 year. Guidelines for this curricula will be presented at the 1988 Executive Board meeting, to be held in January in Birmingham, Ala.

WMU staff members are finalizing plans for the Centennial Celebration, to be held May 13-14, 1988, in Richmond, Va., WMU's founding site.

Student missionaries serve through Baptist agencies

Students, who have Tennessee ties or who will serve in Tennessee, have been appointed by the Home Mission Board, based in Atlanta, Ga., the Tennessee Baptist Convention Sunday School department, and Tennessee Baptist Student Unions to serve as student summer missionaries.

The students are in addition to the 54 BSU-sponsored missionaries appointed during the state BSU spring conference.

The student summer missionaries serving in Tennessee follow.

Appalachian Outreach in Jefferson City: Sharon Ballew, Carson-Newman College in Jefferson City; Ray Bertrand III, Howard Payne University in Brownwood, Texas; David Candler, University of South Carolina in Columbia; Sheree Elder, Baylor University in Waco, Texas; Richard Krauss, Carson-Newman College; and Deena Yarbrough, Carson-Newman College;

Bledsoe Baptist Association: Cheri Boucher, Memphis State University in Memphis; Dennie Fields, Carson-Newman College;

Cumberland Plateau Baptist Associa-



ORIENTATION BREAK — Student summer missionaries (from left) Betty Davenport, Dana McMinn, Kim Dicus, and Brenda Williams visit as Irael Harrison of the TBC student department joins them during the June 4-5 orientation in the TBC Executive Board building in Brentwood for those missionaries serving in Tennessee.

tion: Kenneth Jones, University of Tennessee in Martin;

First Baptist Church in Celina: Diane Thompson, Carson-Newman College;

First Baptist Church in Knoxville: Kelly McCorkle, Gallaudet College in Washington, D.C.;

Indian Creek Baptist Association: Mary Anna Forsythe, Union University in Jackson; Regina Johnson, Union University;

Johnson City Baptist Center in Johnson City: Ginger Chatman, Morehead State University in Morehead, Ky.; Melinda Cummins, Southern Baptist College in Walnut Ridge, Ark.;

Nashville Baptist Association: Jason Patrick, Clarksville, Ga.; Sid Smith III, Middle Tennessee State University in Murfreesboro; Tracey Bridges, Fisk University in Nashville; Karen Travis, Walters State Community College in Morristown;

Polk County Resort Ministries: Tim Morgan, Northern Kentucky University in Highland Heights;

Smoky Mountain Resort Ministry in Gatlinburg: Gery Anderson II, Samford University in Birmingham, Ala.; Jason Gipson, Jacksonville, Mo.; Darryl Long, Tennessee Technological University in Cookeville; Lynne Morgan, Samford University;

Wilson County Baptist Association: Pamela Farlow, Union University; Sandra Gunnells, University of Tennessee in Chattanooga.

Those with Tennessee connections serving in states other than Tennessee follow.

Alaska: Sharon Suiter, Carson-Newman College;

Arizona: Donna Leslie, Carson-Newman College; Elizabeth Sayer, Union University;

Equipment failure delays 'Quotes and Facts' issue

The July-September issue of "Quotes and Facts," a clipping service provided to churches by the Tennessee Baptist Convention's public relations office, will be delayed, according to Barbara Fly, public relations coordinator.

The delay is due to an equipment breakdown.

Southeast Regional Conference on Prayer for Spiritual Awakening Union University Jackson, Tennessee * July 9-10, 1987

PROGRAM PERSONALITIES

Manley Beasley, International Revivalist
Duane and Iris Urrey Blue, Mission Service Corps Volunteers
Robert Hamblin, Home Mission Board
D. L. Lowrie, Texas
Ron and Patricia Owens, Concert Artists
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California: Vonda Miller, Jenny Owensby, and Donna Russell, Carson-Newman College; Richard Wansley, Memphis State University; Vernie Hamilton, Union University; Tammy Lane, Tennessee Technological University;

Canada: Melinda Hunter, Cumberland University in Lebanon; Mark Thompson, and Debra Thompson, Walters State Community College; Suzanne Thompson, Union University;

Colorado: Joseph Endsley, Tennessee Technological University; Sheila O'Kelley, Cleveland State Community College in Cleveland; Gregory Martin, Carson-Newman College;

District of Columbia: Mark West, Rhodes College in Memphis;

Florida: Edgar Kline, and Lisa McMahan, Carson-Newman College; Randall Warpool, Union University;

Georgia: Gloria Montgomery of Jackson; Pamela Collins, Carson-Newman College; Melanie McMinn of Memphis;

Hawaii: Bobbie King of Savannah; Vikki Ross, University of Tennessee in Chattanooga;

Illinois: Jennie Ogg, Columbia State Community College in Columbia; Stella White, Middle Tennessee State University; Robin Cooper, and Sonya Parish, Union University;

Iowa: Aaron Stewart, Carson-Newman College; Felicia Reid of Lawrenceburg;

Louisiana: Dolphy Johnson Jr., American Baptist Theological Seminary in Nashville; Deborah Sinkes, and Donna Davison, Carson-Newman College;

Maryland: Shannon Farmer, Carson-

Newman College;

Michigan: Traci Helm, Carson-Newman College; Maria Wheeley, Middle Tennessee State University;

Minnesota/Wisconsin: Teresa Holdman, University of Tennessee in Martin; Mississippi: Tara Fregin, Carson-Newman College;

Missouri: Carol Meadows, Volunteer State Community College in Gallatin; David Charles of Drummond;

New Mexico: Kimberly Reeves, University of Tennessee in Knoxville;

New York: Nanette Ryals, Belmont College; Cathy McClure, Walters State Community College; Vera Holmes, Jackson State Community College in Jackson; Lori Bennett, Julie Rutledge, Jane Boyd, and William Bates, Carson-Newman College;

Northern Plains: Vernie Thurman, Anna Altizer, and Nicole James, Carson-Newman College;

Northwest: Richard Osborne and Roger Poindexter, Union University;

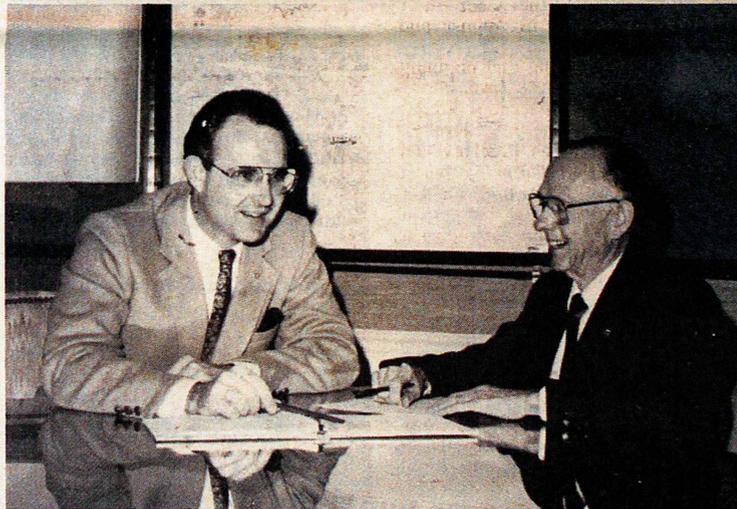
Ohio: Sharon Ervin, Memphis State University;

Pennsylvania/South Jersey: Sara Burn, Lawrence Brooks, and Rebecca Hudson, Carson-Newman College;

South Carolina: Craig Coelho, and David Howser Jr., Carson-Newman College; Scarlet Grimes, Hiwassee College in Madisonville; Carol Diggs, Jackson State Community College;

Texas: Eric Delap of Nashville; Virginia: Faith Nunley of LaFollette; Ada Swift of Ooltewah;

Utah/Idaho: Michelle Kent, Union University; William Johnson, University of Tennessee in Knoxville.



HIGHEST NET SUNDAY SCHOOL INCREASE — Pastor Tom Melzoni (left) and Winfield Rich, who was interim minister of education until April 19, review programs that led Central Baptist Church in Oak Ridge during 1985-86 to gain 424 Sunday School members, which brought the Sunday School enrollment to a total of 1,681, and to baptize 171. The statistics made the church first in the state in net Sunday School enrollment increase and second in total baptisms reported.



Tennessee/Venezuela prayer net partnership

—Camille Browder, daughter of Missionaries Dave and Jerry Browder in Caracas, needs prayer as she has medical tests done in the United States.

—Visas for religious personnel are not being issued by government officials. Pray that visas will be granted for missionaries waiting to enter the country in Costa Rica after completing language school.

—Pray for the following missionaries on their birthdays: Ron Adams, general evangelist in Valencia, on June 17; Butch Strickland, general evangelist in Maracaibo, on June 17; and Cecilia Grossman, church/home worker currently in language school in Costa Rica, on June 21.

Tennessee

LEADERSHIP . . .

John Jicka has been called as summer youth minister at First Baptist Church, Pulaski. He is a student at Union University in Jackson. Jud Hays is pastor.

James Redding, program associate in the Tennessee Baptist Convention missions department, began serving as interim pastor of Highland Park Baptist Church in Columbia on June 1.

First Baptist Church, Rogersville, recently called Michael R. Clawson as minister of music. A native of North Carolina, he is a recent graduate of Southern Baptist Theological Seminary in Louisville. Aubrey Floyd is pastor of the Rogersville church.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



I had the privilege of making a brief trip to Venezuela a few days ago. I was thrilled by the reports of the marvelous stewardship of our nearly 400 people who have already served there and the keen anticipation of the several hundred of our people who will be there for their simultaneous revivals in August and September.

We spent time praying and planning about our concerns for 1988. I was happy to carry with me some Lord's Supper glasses for one of our Venezuela churches. As I delivered the glasses, I had a vision of a wonderful congregation gathered around the Lord's table in observance of the Lord's Supper. I thought again of some of the meanings of the ordinance of the Lord's Supper.

It is commemorative. Our Lord said, "This do in remembrance of Me." I understand that this means we are as nearly as possible to "re-enact the scene of His death." We are to remember His broken body and blood poured out. He does not want us to forget this.

It is also a communion. The Lord's Supper points back. It also points upward. It has an emphasis on an individual fellowship with the living Lord. As we all draw close to our Lord, it follows that we draw closer to each other. It points forward, proclaiming our belief that our Lord is going to personally return.

I have always thought of the Lord's Supper as a time of renewed dedication. I like to ask the Lord to walk through every chamber of my life and to cleanse me and to forgive me before I partake of the Lord's Supper. In doing this, we come to a time of renewed faithfulness and dedication.

Among the sweet memories I have of the church of my childhood is observing the Lord's Supper. It was all so wonderful to me then and so real — the words and prayers of my pastor, the reverence of the devout deacons who distributed the elements to the worshipers. Often as I observe the Lord's Supper today, I feel that some of them are so very near. Even more real, is the presence of our Living Lord.

I thank God for giving to us the two ordinances of baptism and the Lord's Supper.

Sam Newman has resigned as minister of youth at Highland Baptist Church in Pulaski, effective June 14. He plans to attend Southwestern Baptist Theological Seminary in Fort Worth, Texas. Dwight Mercer is pastor of the Highland church.

Todd Meredith will begin serving as minister of youth and education at Mars Hill Baptist Church in Knoxville, July 5. A graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas, he previously served as youth minister of First Baptist Church, Palo Pinto, Texas. Bob Peck is pastor of the Mars Hill church.

Highland Heights Baptist Church in Memphis has called Jay Canada as interim youth-recreation director. Ray E. Fowler is the pastor.

PEOPLE . . .

Davis Memorial Baptist Church in Dresden ordained John Hopper and Mike Chappell as deacons on May 17. Phil Mitchell is the pastor.

Flora and Paul Palmer were presented a plaque for their 50th wedding anniversary by Poplar Avenue Baptist Church May 22. Palmer is pastor of the Memphis church.

REVIVAL RESULTS . . .

Choptack Baptist Church in Rogersville had revival services April 5-8, resulting in three professions of faith. Joey Rosas

of Louisville, Ky., and Larry Brooks of Knoxville, led the revival. David Tullock is the pastor.

CHURCHES . . .

Two Rivers Baptist Church in Nashville recently celebrated their 25th anniversary as a church. Jerry Sutton is the pastor.

Hiwassee Baptist Church of Calhoun celebrated their 175th anniversary on May 17. W. A. Callahan, pastor of the church, received a plaque from Ted E. Davis, director of missions for McMinn-Meigs Association of Baptists. Davis also delivered the message on this special day for the oldest church in the association.

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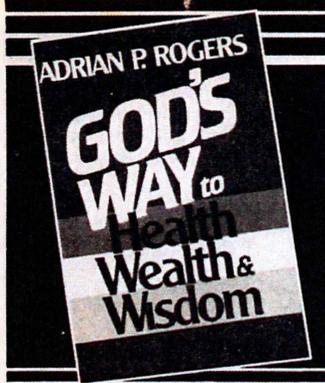
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Adrian P. Rogers is pastor of Bellevue Baptist Church, Memphis, Tennessee.

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BIBLE BOOK SERIES

Lesson for June 21

Songs of celebration and joy

By Marvin P. Nail, pastor
Whitsitt Chapel Baptist Church, Nashville

Basic Passages: Psalms 127; 133; 139

Focal Passages: Psalms 127:1-4; 133:1-3; 139:1-12

Many of you will be leaving on vacation in these days of summer. You will make your plans, pack your baggage, and eventually head out. Having done all these things, have you not also had that sinking feeling about a hundred miles from home that you forgot something?

It is quite often a fact that we leave God out of our planning. The three psalms we look at in this lesson have to do with our need for God at all points and at all times in our lives. The first two psalms are sung as the devout Israelites made their way to the Temple on the three main feast days. The final psalm is a song of faith that God is with us even when we may be far away from the holy place.

God's guidance and care

Far too often we believers take God for granted. We seem to assume that because we are doing something for God or His church that we can count on Him to give His seal of approval to the work. It's like the prayer I have heard at the close of a church business meeting asking God to bless what we have already done.

We must keep in mind at all times that whatever is done for the glory of God must have God in it from the beginning. It is a fact that we don't do things for God — He does His work through us.

King David wanted desperately to build a temple for God. God would not allow it. Instead, He commanded Solomon to build it. God was part of the whole process and the efforts were blessed.

As the pilgrims approached the Temple and beheld its beauty, they sang a song to remind themselves of God's place in their lives. If they truly had a house of worship and were the people of God, it was His doing and not theirs.

They could not glory in what they had done for God. They could only glory in what He had chosen to do through them. This included not only the building of the Temple but also the nation in terms of cities and people. It was God who made them and kept them strong in the face of the enemy.

God's unifying force

We sometimes forget how hard it is for us to get along with each other for any length of time. It is helpful if we have many things in common. The Israelites may seem to have a built-in unity because they were related. However, any of you who come from a large family know that's

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Though the Israelites traced their heritage back to Jacob which gave them a blood unity, that gave them no certainty of unity of purpose. God alone can give any group of people a unifying and wholesome purpose.

Jesus, in His high priestly prayer in John 17, prayed that His followers might be one, just as He was one with the Father. The force that makes such unity possible is the presence of God's Spirit in our lives.

Such unity, when it is brought about by the Spirit is surely "good" and "pleasant." It reminds the psalmist of the anointing of the high priest. It is God's anointing that gives Him the power and presence like the subtle aroma of expensive fragrance. It is God's Spirit coming down upon the people as they gather for worship that is able to take a diverse group and make them into one body.

We see this happen on most Sundays when we gather in our churches. God grant that we would see the same kind of unity more in evidence when we gather in His name to do things other than worship.

God's abiding presence

Few of us ever have trouble remembering that God is with us when we are gathered at the church house for worship. Any time we are involved in doing "church work" we are aware of God among us. Since we are about His business we automatically assume He is with us.

However, our trouble often comes in trying to remember God's pledge to be with us at other times as well. If God is only present with us when we are gathered at the church building, then let's put in apartments and other necessities so that we need never leave the place.

God has told us, "I will never leave you nor forsake you" (Hebrews 13:5). There are many times when we wander away. There are many times that, because of our sin, we may think we have gone beyond God's care. Not so, according to the psalmist.

We are told that this is a psalm of David. If anyone ever knew the assurance of God's presence in all situations, it was David. He had known God's presence as a youngster in the wilds tending his sheep. He had known the presence even in times when he was fleeing for his life. He had known God's presence when he was far off in sin during his reign. He knew that God was "only a prayer away."

In good and bad times God is with us. In times of good fortune and in times of worship He is with us. In times of heartache and even when we are in the depths of sin, He is still near at hand to all who will call upon Him.

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UNIFORM LESSON SERIES

Lesson for June 21

Our goodness is not enough

By William L. Palmer, president
Harrison Chilhowee Baptist Academy, Seymour

Basic Passage: Romans 2:1 to 3:20

Focal Passage: Romans 2:1, 17-24; 3:9-12, 19-20

In the light of the good news of Jesus Christ and in the light of the apostasy of men, the Apostle Paul wrote, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Romans 2:1).

I find in my observation of other human beings that those sins which are readily seen and condemned in another are those sins which seem to be overlooked or denied in one's own life. If we could only see ourselves as others see us, we would probably have a startling revelation.

I have not forgotten the incisive words of the Scottish poet Robert Burns in his "To a Louse" which had the sub-title of "On seeing one on a lady's bonnet at church." He wrote:

*O wad some Power the giftie gie us
To see oursels as ithers see us!*

It wad frae monie a blunder free us,
Robert Burns is saying, "O would some Power the small gift give us. To see ourselves as others see us! It would from many a blunder free us."

In verses 21 and 22 of this second chapter of Romans are the further enlightening words, "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery; thou that abhorrest idols, dost thou commit sacrilege?"

Chapter 14 in verse 10 says, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of God." Two verses later are the words, "So then every one of us shall give account of himself to God." We have no wonder that the Apostle wrote, "Therefore thou art inexcusable, O man" (2:1). All have sinned and fallen short of the glory of God.

Gentiles have sinned and fallen short of the glory of God. Jews have sinned and fallen short of the glory of God. The Jews rested in the law and made their boast of God (v. 17). Having exposure to the will of God and having knowledge of the more excellent things of God through the law, the Jews had greater accountability to God Himself.

Too many of us have a tendency to applaud God's judgment upon other folks and to expect God's favor upon us. The Apostle Paul insists that there is no favoritism with God: "For there is no respect of persons with God" (2:11).

Those folks who did not know the writ-

ten law had an unwritten law within their hearts. They could not claim exemption from the judgment of God. They would be judged by a God-given conscience. God will judge all men. Judgment is certain.

Both Jews and Gentiles are guilty before God. Paul insisted that the Jews had an advantage in that "unto them were committed the oracles of God" (v. 2). The Jews had been given a special position in the plan of God, but in 3:9 Paul asks, "So what?" The same accusation covers the Jews and the Gentiles. "They are all under sin" (3:9b).

Sunday and Headlam in Romans (ICC, p. 75) wrote concerning the testimony of Scripture and Paul's use of Psalm 14: "The Psalmist complains that he cannot find a single righteous man, that there is none to show any intelligence of moral and religious truth, none to show any desire for the knowledge of God.

They have all turned aside from the straight path. They are like milk that has turned sour and bad. There is not so much as a single right-doer among them." Righteous doing and being righteous are inseparable. God knows right from wrong. He knows the difference between righteousness and unrighteousness.

That the whole world is accountable to God is the reaffirmation and conclusion of all that the Apostle Paul has been saying. The Jews under the law were answerable to God. All too often the lostness of people who are religious is more difficult to recognize than the lostness of flagrantly worldly people.

J. W. MacGorman of the Southwestern seminary wrote, "The hardening of heart that takes place near the altar is more difficult for the grace of God to penetrate than that which takes place in the embezzler's office or the rooms of a brothel."

Because all men are under the influence and power of sin, they all need the salvation which is in Jesus Christ. Men cannot save themselves. Man's supreme need is the redemption that is in Jesus Christ.

P. Barkley assumes
Ardmore pastorate

Paul Barkley began serving as pastor of Ardmore Baptist Church, Memphis, on June 7.

Coming to Memphis from Liberty Baptist Church in Somerville, his previous pastorates include Puryear Baptist Church, Puryear; First Baptist Church, Dyer; and First Baptist Church, Adamsville.

Barkley is a graduate of Oklahoma State University in Stillwater, Okla., Union University in Jackson, and Southern Baptist Theological Seminary in Louisville. He is a doctoral candidate in counseling at Memphis State University in Memphis.

He is currently serving on the TBC Executive Board, on the administrative committee, and as chairman of the education committee, and on the Board of Directors for the Baptist and Reflector.

Hungary missionary to serve

BUDAPEST, Hungary — When Gabriella Kamilla Furedi begins working in Sierra Leona in June, she will be the first Hungarian sent out by the European Baptist Mission.

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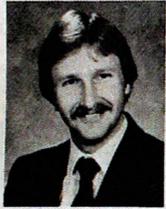
LIFE AND WORK LESSON SERIES
Lesson for June 21

Salvation by grace

By Johnny M. Johnson, pastor
First Baptist Church, McEwen

Basic Passage: Acts 15:1-35
Focal Passages: Acts 15:1-2, 4-11

"What must I do to be saved?" This question came from the lips of the Philippian jailor (Acts 16:30), and it seems to rise up in the heart of every person. While this question is so deeply personal that it touches every aspect of our being, it is likewise a significant theological issue. This important issue is at the same time personal, philosophical, and practical.



How blessed we are to have Holy Scripture to reveal God's truth about salvation. Today's rich passage presents the church working out its understanding of the nature of salvation. We will consider the pressing problem, the personalities involved, the pattern of events, and the principle of grace.

The problem and the personalities (15:1-2) Paul and Barnabas were ministering with the church at Antioch and the Spirit was at work among the people. Some men came from Judea and were teaching the Christian people that circumcision according to the custom of Moses was prerequisite for salvation (15:1). Paul had preached salvation by grace through faith. A problem arose when there was a difference in the teachings presented. In fact, there was "no small dissension and debate" (v. 2) concerning the nature of salvation. "What must I do?" received contradictory responses.

Who was involved in the disturbance at Antioch? We are already familiar with Paul and Barnabas, mighty witnesses and

ministers. The Judean teachers were "believers who belonged to the party of the Pharisees" (v. 5). They are usually called Judaizers because they held that one had to be or become a Jew in order to qualify for salvation. They probably opposed the witnessing among the Gentiles from the first and thought that when Barnabas was sent to Antioch the Gentile mission would be stopped.

The members of the congregation at Antioch were also involved in the controversy. They were caught in the middle. On one side were their esteemed brothers, Paul and Barnabas, but on the other side were the Judean teachers who were also adamant, eloquent, and persuasive.

The pattern of events (15:4-11)

The church at Antioch decided that an authoritative solution must be found for the controversy. "Paul and Barnabas and some of the others were appointed to go to Jerusalem to the apostles and elders" for a solution (v. 2). Those who were appointed were sent on their way by the church, so the scene shifts to Jerusalem.

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

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When the group came to Jerusalem, "they were welcomed by the church and the apostles and elders" (v. 4). Thus began what is known as the Jerusalem Conference. This historic event set the pattern for centuries to follow as representatives came together to discuss and work through various problems the church encountered.

This conference seems to have had three parts: a general meeting of the whole Jerusalem church, a private convocation, and another general assembly. Following the welcome, the party from Antioch addressed those present and "declared all that God had done with them" (v. 4). Their testimony was interrupted by Judaizers who asserted their position (v. 5).

A private meeting convened later in which the apostles and elders met to consider the controversy. Luke does not record the particulars of the private meeting, but he does include the speech of Peter. Peter shared that God had sent him to Gentiles, had given the Holy Spirit to those of them who believed, and thus had made no distinction in saving all alike by faith.

The private meeting was followed by a second general assembly. All the assembly was silent as Barnabas and

Paul related what God was doing through them (v. 12). James, the pastor of the Jerusalem church, reported the decision of the apostles and elders (v. 13).

The principle of grace

The Jerusalem Conference established the principle which was already a reality, namely, "all shall be saved through the grace of the Lord Jesus" (v. 11). This truth runs like a golden thread through the fabric of Holy Scripture. Paul summed it up, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God - not because of works" (Ephesians 2:8-9).

One of my professors used to say that salvation is as easy as one, two, three. There is ONE WAY to be saved - God's way - through faith in Jesus Christ. Salvation has TWO SIDES - ours and God's. God makes salvation available like a free gift. We, on our side, must accept His offer by trusting Him to save us. Finally, there are THREE TENSES - past, present, and future. A Christian was saved from the penalty of sin the instant he trusted Jesus and is now saved from the power of sin in his life. When we enter into the presence of our Lord we will be saved from the presence of sin.

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Dollar slide hits foreign mission effort

By Erich Bridges

TOKYO (BP) — While American televangelists feud over millions, missionaries in Japan are counting dollars.

The value of the U.S. dollar has plunged to its lowest level against the Japanese yen since World War II. And the fall of the once-mighty dollar on overseas markets is not just hurting Japanese corporate giants like Honda and Mitsubishi. It is hurting the work of missionaries.

Southern Baptist mission work worldwide is paid for with dollars, which missionaries convert to local currencies. When the value of the dollar drops against a local currency, missionaries lose buying power. That affects both their living expenses and their work funds.

Periodic cost-of-living salary adjustments from the Southern Baptist Foreign Mission Board cover missionaries' personal needs. But there are no "cost-of-working" adjustments. Lost buying power overseas has the same impact on foreign missions as a decrease in mission offerings from U.S. churches.

"We've tightened our belts, and we are more careful because we aren't sure what is going to happen," said Japan Missionary Phyllis Goss. "It's scary when you're on the field and this is happening. You want to do things, but there's not the money to do it."

The 201 Southern Baptist missionaries in Japan have been doing a lot of belt-tightening and budget-tightening lately. So have their colleagues in Europe and western Africa. The dollar has been sliding not only against the yen, but also against the French, Swiss, and Belgian francs, German mark, English pound, Austrian schilling, and other currencies.

To be effective, missionaries must travel, train national believers, start new churches, produce materials, and do many other things that cost money. And when the money is tight, "cutting back" on work budgets is easier said than done.

"We have a lot of missionaries who ride bikes, who walk, who take other alternative forms of transportation if the nature of their work allows it," reported Keith Parker, director for Europe. "But this is a dollar question, a stewardship question. You can find cheaper places to

live farther out. But if you save money on rent, do you really save if you have to commute in a car and pay all the upkeep and insurance?" Fuel costs in Europe, he added, are "phenomenal."

The Japan missionaries plan their work for each new year with a fixed number of dollars, which they eventually convert to yen. They anticipated getting 220 yen for each dollar last year but averaged only 165. They planned for 160 yen to the dollar this year, but during the spring the exchange rate dropped below 140. That adds up to more than a 30 percent drop in buying power during the past 18 months.

"It affects you at every level," said Gerald Burch, interim mission business manager in Japan. "What you had planned to do during the year, you wipe one third off the top of that."

The dollar-yen exchange had inched back to around 145 by early June, but some economists do not expect it to rise much more this year. New Japan mission programs are on hold, and existing ones have been reduced. Travel is now at a bare minimum — too expensive.

The Japan missionaries rarely gather in one place except for annual mission meetings. Those in isolated areas feel the loneliness. So do their children. Meanwhile 22 new missionaries arrived last year, most with children, adding large new strains to work and education budgets.

Missionaries from neighboring Taiwan, South Korea, and Hong Kong have shifted some budget funds to their Japan colleagues. The Foreign Mission Board's East Asia office has sent extra money. But the Japan budget is still running in the red. And deficits will carry over to next year.

On the plus side, Southern Baptist missionaries in Japan and elsewhere enjoy two big financial advantages which many missionaries from other denominational groups lack. First, they receive full, regular financial support from churches through Southern Baptist Cooperative

Program giving and the Lottie Moon Christmas Offering for foreign missions.

Second, when their personal buying power drops (or jumps) because of dollar exchange rates, inflation or local economic conditions, they receive cost-of-living salary adjustments, as often as necessary. "So you can't paint the picture too bleak," said Burch.

But Japan has gobbled up \$1-million in missionary cost-of-living adjustments since the beginning of 1986. That is much more than the rest of Asia and Africa combined, and more than a third of the total spent worldwide.

And cost-of-living adjustments are not perfect. They typically take a month or two to catch up with economic conditions. When a salary adjustment is down, missionaries benefit from the lag time before it takes effect. But when it goes up, they cannot regain the dollar value they lost while waiting for the increase.

"In a high-cost area like central and northern Europe, that can make a big difference," explained Parker. "You're paying oil bills and buying winter clothes in the snow country and suddenly you lose \$300 (in buying power) from one paycheck

to the next. It's a pretty big lump."

Late or not, however, the cost-of-living adjustments enable almost all missionary families to handle their personal family expenses. "We do try to react as quickly as we can," said John Moyer of the mission board's finance office. "But the (work) budgets ... are really strained" by a dollar plunge.

The dollar may regain its former strength overseas. But the cost of missions will keep rising in the advanced economies of Japan and Europe. Is it worth it?

"There's always the option of not sending additional missionaries out here or cutting the work force here," suggested Japan Mission Treasurer Richard Curtis. "There's been discussion of it."

But Burch does not want to see that happen: "I don't think we can very easily cut off a nation like Japan because of the cost of doing business here, the cost of being here. We've got to look at it from the same viewpoint the Lord would, and that is the value of one soul, the value of anybody coming to know the Lord. The Lord didn't count the cost, because He gave His entire life for it."

Board plans high visibility for ethnics in literature

NASHVILLE (BP) — As part of a commitment to higher visibility of illustrations and photographs of ethnic people in its publications, the Southern Baptist Sunday School Board will add artists for Spanish and Asian language publications.

The two new artists will be responsible, along with editorial staffs, for planning and designing publications, establishing cost estimates, and developing product models, said Doris Adams, supervisor of the special ministries art section.

The artists should be able to understand the languages they will deal with, Adams explained. "We need experienced artists who know the culture. Part of planning art for language publications is to know what activities would best illustrate a situation and what colors would be appropriate."

The new positions are expected to be filled by October 1987, she said. With the additional artists, the special ministries art section, which was begun in November

1986, will include three artists and a supervisor.

The increased need for illustrations of language-culture groups has developed with the expansion of language materials. The board now produces one Korean and 10 Spanish periodicals. American Indian and Chinese periodicals are to be added in 1988, with French and Vietnamese periodicals to be added in 1989. Many of the board's Convention Press publications are being produced for Korean, Chinese, Hispanic, and black churches.

Photographs and illustrations of language-culture groups for the particular language publications will be the focus of the new art services, said Adams. However, illustrations of blacks and language-culture groups also will be used more frequently in general publications that are used by all Southern Baptists, including black and ethnic groups.

Belmont graduates excel at Southern

NASHVILLE — In the past 14 years, four Belmont graduates have been named Outstanding Music Graduate by Southern Baptist Theological Seminary in Louisville, Ky.

Belmont College graduates have the highest representation among the award winners.

The 1987 Outstanding Music Graduate award went to 1984 Belmont graduate Jana Hall Wolfe, who recently received her master's degree in church music.

In 1986, the award went to Sharon Leding Lawhon, a 1979 graduate of Belmont. She is a vocalist and a writer for church music periodicals, such as *The Church Musician*.

The 1986 Belmont graduate, Timothy Sharp, received the seminary award in 1978. He completed a doctorate in music arts at the seminary, and since 1981 has served as chairman of the music department of Tabor College in Upland, Ind. He is a choral conductor and has published articles in his area of study.

The award also was given to 1972 Belmont graduate Susan Smith Cauley in 1974. Cauley presently serves as associate minister of music at the Broadview Baptist Church in Washington, D.C. A children's choir specialist, Cauley conducts workshops and writes curriculum materials for the Baptist Sunday School Board in Nashville.

Russian Baptists invite professors

FORT WORTH, Texas (BP) — Southern Baptist seminary professors have been invited to teach in Russia by the president of the All Union Council of Evangelical Christians-Baptists.

Speaking at a banquet with faculty and staff members of Southwestern Baptist Theological Seminary May 7, Vasily Logvinenko said he would like professors from the six Southern Baptist seminaries to visit the Soviet Union on teaching assignments.

"The best way to know the situation (among Christians in Russia) is to come and visit us," said Logvinenko, who is also pastor of Moscow Baptist Church.

Logvinenko said Russian Baptists are concerned about developing theological education. That is one way Southern Baptists and Soviet Baptists could work together, he said.

He noted that Soviet Baptists need translated literature for theological education. Currently 150 Baptist seminary students in the Soviet Union study by correspondence, and Soviet Baptists are in the process of opening a seminary.

— Interpretations —

The shepherding Christ

By Herschel H. Hobbs

"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep" (John 10:11).

Jesus was in Jerusalem for the Feast of Tabernacles. It came in late September or early October.

In debate with the Pharisees He used the figure of a shepherd and his sheep, a familiar one in Palestine. The Pharisees were supposed to shepherd God's flock.

Instead, Jesus calls them thieves who prey on the sheep (John 10:10a) and hired hands who flee when wolves come, leaving the sheep to their mercy (vv. 12-13). They look out for themselves, not for the sheep.

By contrast, Jesus says, "I am the Good Shepherd." "I" is emphatic. "I alone am the Good Shepherd." "Good" is not the word for ethical goodness (agathos). He is "the kalos shepherd." The word means beautiful in the sense that He fulfills com-

pletely the role of the shepherd (see Psalm 23).

The shepherd led his sheep to graze and drink. He guarded them from danger, and treated them when injured. If necessary, he died in their defense. And in the evening he led them into the fold.

Jesus said that as the Good Shepherd He laid down His life for (on behalf of, as a substitute for) His sheep. Unlike thieves who come to steal, He came to save. Unlike hired hands, He put His sheep's welfare above His own.

He said, "I am come that they might have life, and that they might have it more abundantly" (v. 10b). Again, "I" is emphatic, in contrast to thieves or Pharisees. "More abundantly" translates a word meaning to overflow. He gives so much life we cannot contain it, so it overflows. It is out of the overflow that we bless others.

Yes, Jesus is the Good Shepherd to those who believe in Him.