

Baptist and Reflector

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Newsjournal of Tennessee Baptist Convention

FMB retains policies on employment, divorce

GLORIETA, N.M. (BP) — The Southern Baptist Foreign Mission Board in August pledged to remain committed to fulfilling the denomination's mission goals in a manner that is "biblically sound, evangelistically focused, and faithful to our Baptist heritage and conviction."

A resolution introduced by Mark Cortis

of Winston-Salem, N.C., affirmed the work of the Southern Baptist Convention Peace Committee and acknowledged the positive affirmation the committee has given the board's work.

The action was taken after FMB President R. Keith Parks had explained in the four-day meeting that he sees no need to

change the board's procedures for missionary or staff appointments as a result of the Peace Committee's report to the convention in June.

The board's staff and officers have taken the Peace Committee's report seriously and reviewed it carefully, Parks said. "In light of the Peace Committee's on-the-spot evaluation of how we are doing things and the fact that the committee itself gave us affirmation, I would simply report to you that I think we're in good shape, and the Peace Committee report does not require any action from this board," he said.

The Peace Committee, appointed in 1985 to discover sources of the controversy in the 14.6-million-member denomination and make recommendations for reconciliation, called upon Southern Baptist institutions to build professional staff and faculties from people who clearly reflect the dominant theological position of the Baptist Faith and Message Statement of 1963.

Parks noted that as the Peace Committee did its work, a subcommittee visited the Foreign Mission Board in Richmond, Va. After its visit it reported, "You're doing a much better job than we had any awareness you were doing." He said no recommendations were made regarding the processes the board has followed in the appointment of missionaries and the selection of staff.

For many years, the board has had each missionary candidate write out a doctrinal statement, Parks said. Since 1963 there also has been the specific request, "Is your doctrinal position in agreement with the Baptist Faith and Message Statement, and if not, please explain why not."

"And occasionally," he added, "there is a job or a title that some missionary will want to argue about. But that is the basic standard we have followed. I think our position is stronger than simply saying, 'Do you agree with the Baptist Faith and

Message?' or 'Would you sign this statement?' Because we go well beyond that in requesting them to verbalize personally what they believe."

All these statements are carefully reviewed, and the missionaries appointed represent what has been accepted as the Southern Baptist doctrinal position, Parks noted.

Through the years, the doctrinal beliefs of a few missionaries already under appointment have been questioned, he said. In a couple of instances, he added, the conclusion has been the missionaries' beliefs no longer represented that of Southern Baptists, and they have resigned.

Missionaries and staff come under intense scrutiny as they speak at churches, associations, and conventions and there are "lots of antennas out there checking us out," Parks said. But every time a question is raised by someone, a thorough

to you without any hesitation that your missionaries and staff are sound, solid, Bible believing Southern Baptists," he noted.

The trustee meeting concentrated on dialogue sessions, with business held to a minimum. The board appointed 66 new missionaries, reappointed two, and employed two for Cooperative Services International, the entity through which Southern Baptists can respond to requests from countries where missionaries cannot work. These additions bring the total force to 3,827.

One of the new couples will serve on the southern Pacific island of New Caledonia, the denomination's 111th mission field. The new personnel bring to 314 the number approved so far this year.

The board also moved ahead with steps to seek a vice-president for communications. Nannie Lou Crofts of Phoenix, Ariz., chairman of the communications and public relations committee, said after a

(Continued on page 2)



Armses



Sanderses



Schmidts



Vincent's

Four Tennessee couples join missionary force

GLORIETA, N.M. — Four couples with Tennessee ties were among the 68 people named as missionaries by the Southern Baptist Foreign Mission Board Aug. 12 at Glorieta Baptist Conference Center.

Mr. and Mrs. James B. Arms Jr. will serve in Malawi, where he will start and develop churches and they will be involved in a variety of outreach ministries. Currently, Arms is pastor of Hill Grove Baptist Church, Guston, Ky.

Born and raised in Murfreesboro, Arms considers Belle Aire Baptist Church there his home church. A graduate of Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville, Ky., he has been minister of youth at Crievewood Baptist Church, Nashville, and pastor of Holly Grove Baptist Church, Lascassas.

Born in Shelbyville, Diane Sanders Arms also lived in Murfreesboro while growing up and considers Belle Aire Baptist Church her home church. A graduate of the University of Tennessee Center for the Health Sciences, Memphis, she has been a dental hygienist in Murfreesboro and Louisville.

The Armses have one child, Nathaniel Bennett, born in 1986.

Mr. and Mrs. Van E. Sanders will live in Kenya, where he will start and develop churches and they will be involved in a variety of outreach ministries. Currently, they are Home Mission Board church planter apprentices in Kent, Ohio, where they work with Kent Baptist Chapel.

Born and raised in Chattanooga, Sanders considers Red Bank Baptist Church there his home church. A graduate of the University of Tennessee at Chattanooga and Southwestern Baptist Theological Seminary, Fort Worth, Texas,

Sanders has been a self-employed maintenance worker. He also has been a HMB summer missionary in Wyoming, and a FMB missionary journeyman in Zambia.

Elizabeth Hicks Sanders, a native Georgian, is a graduate of Auburn (Ala.) University. She has been a bank credit analyst in Chattanooga, a Spanish teacher in Fort Worth, and a HMB summer missionary in Arizona.

The Sanderses have two children: Anna Bailey, born in 1984; and Philip Warren, 1987.

Mr. and Mrs. Bruce M. Schmidt will work in Kenya, where he will start and develop churches and they will be involved in a variety of outreach ministries. Until recently, he was associate pastor of Long

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Statement affirms SBTS professors

Seventeen participants at a recent doctor of ministry seminar at Southern Baptist Theological Seminary, Louisville, Ky., have released to the press a statement affirming SBTS Professors Wayne Ward and Paul Simmons, who led the seminar.

"As a diverse group of ministers from several states, our callings encompass missions, chaplaincy, pastorates, and specialized ministries," the statement said. "We are all in one accord in wholeheartedly affirming the dedication of our two professors, Dr. Wayne Ward and Dr. Paul Simmons, who practice Christian ministry and scholarship with integrity and without fear of the truth or without regard to creeds."

In a cover letter, Larry Holland, pastor of First Baptist Church, Russellville, Ky., stated, "Even in all of our diversity, we 17 participants were able to publicly affirm the

seminary and these two fine professors who are under direct and indirect attack by persons and groups within our convention."

Two Tennesseans, Fred Baldwin, pastor of First Baptist Church, Greenbrier, and Robert Coombs, associate pastor of West Hills Baptist Church, Knoxville, were among the 17 who signed the statement.

"These two Christian brothers have helped us to better understand the nature of the gospel and our own individual calling and ministry," the statement continued. "They have shown us their love of and commitment to Holy Scripture as the basis for Christian faith and practice. Moreover, they have challenged us to deal openly and honestly with life's issues in a spirit of love as we 'do the Word.'"

Virginia Baptist board releases escrowed funds

RICHMOND, Va. (BP) — The Virginia Baptist General Board has released funds which had been placed in an escrow account to support the Baptist Joint Committee on Public Affairs, in the event its budget was deleted or reduced by the Southern Baptist Convention.

Board Treasurer Nathaniel W. Kellum said the action taken by the SBC at its annual meeting last June which continues funding for the Washington-based religious liberty agency, "satisfies the

conditions of the motion" passed last year by the Baptist General Association of Virginia.

Messengers to the general association at its meeting last November in Richmond agreed to a motion to set aside \$75,000 from the SBC portion of Phase I of the BGAV budget in an escrow account for the Baptist Joint Committee.

For several years, some Southern Baptists have criticized the BJCPA claiming its positions on tuition tax credits and religious activities in public schools are at odds with majority opinion in the SBC.

A motion at the SBC meeting in 1986 to sever ties with the BJC and the subsequent naming of a special study committee to examine the relationship between the two led the BGAV to approve a contingency plan to support the embattled agency.

"In the event that the 1987-88 SBC Cooperative Program budget omits or reduces funding for the Baptist Joint Committee, the treasurer shall send the \$75,000 directly to the Baptist Joint Committee," the Virginia Baptist motion said.

"If the Baptist Joint Committee is fully funded, then the treasurer shall send the \$75,000 to the Cooperative Program," it added.

In June, the special study committee recommended, and the SBC messengers

approved, a plan that continues full funding and makes some changes in the BJCPA's structure.

Kellum, who had been placing \$6,250 in the escrow account each month since December, said about \$36,500 was re-

leased to the SBC Executive Committee at the end of June.

He said some Virginia churches had asked that their contributions to the Cooperative Program not be added to the escrow account.

Tennesseans...

(Continued from page 1)

Leaf Baptist Church, Wilmington, N.C. A native Virginian, Schmidt is a graduate of Old Dominion University, Norfolk, Va., and Mid-America Baptist Theological Seminary, Memphis. He also attended Southeastern Baptist Theological Seminary, Wake Forest, N.C. He has served in the U.S. Army, did summer mission work in Georgia and England, has been a hospital chaplain's assistant in Memphis, and was a part-time assistant minister of young married couples at Bellevue Baptist Church, Memphis.

Martha Jones Schmidt, also a native Virginian, has been a secretary in Memphis. She attended Tidewater Community College, Virginia Beach Extension, Va.; and the University of North Carolina, Wilmington.

The Schmidts have two children: Nathaniel Glen, born in 1977; and Stephanie Ann, 1987.

Mr. and Mrs. Gene T. Vincent will serve in Argentina, where he will start and develop churches and they will be involved in a variety of outreach ministries. He is now pastor of First Baptist Church, East Prairie, Mo.

A native of Memphis, Vincent considers Lucy Baptist Church there his home church. He is a graduate of William R. Moore School of Technology, Memphis; Union University, Jackson; and Southern seminary. He has been associate pastor of Westover Baptist Church, Jackson, and pastor of First Baptist Church, Bargserville, Ind.

Born in Memphis, Melanie Noah Vincent also lived in Millington while growing up. She also considers Lucy Baptist Church her home church. A graduate of Union University and Southern seminary, she has worked as a clerk in Jackson and Louisville and a substitute teacher in East Prairie, Mo. She also has been a HMB summer missionary in Arizona.

The Vincents have two children: Candace Olean, born in 1983; and Krystal Jo, 1985.

Each of the families will go to Rockville, Va., in the fall for a seven-week orientation before leaving for the field.

Hospital conference features W. Oates

NASHVILLE — Wayne E. Oates, author and minister, will address ministers from middle Tennessee during Baptist Hospital's annual pastoral care conference, "Caring for the Caretakers," Aug. 31.

Oates is presently a professor of psychiatry and behavioral sciences at the University of Louisville, where he also oversees the program of ethics and pastoral counseling. He also is senior professor in psychology of religion and pastoral care at Southern Baptist Theological Seminary.

The conference will meet at Baptist Hospital's West Building Auditorium from 9 a.m. to 3 p.m.

McMinn accepts new post at BSSB

NASHVILLE — Tom McMinn, a 12-year veteran of the Southern Baptist Sunday School Board and a former minister of education, has been named manager of the Sunday School children's program section.

His responsibilities include supervising and directing the field service work of four children's Sunday School consultants, the editor of Children's Leadership, and the design editor of children's Sunday School productions on the Baptist Telecommunication Network.

McMinn, 43, was promoted from lesson design editor in the children's program section. Earlier, he had been a consultant for children's work and editor of children's Sunday School materials.

Before coming to the Sunday School Board in February 1975, McMinn was minister of childhood education at Green Acres Baptist Church in Tyler, Texas.

A native of Texas, McMinn is a graduate of Oklahoma Baptist University, Shawnee, and Southwestern Baptist Theological Seminary, Fort Worth.

Belmont focuses on older students

NASHVILLE — While the average age for Belmont College students is about 24, about one-fourth of the college's enrollment is over age 25, according to Belmont College Dean of Admissions David R. Smith.

To meet the needs of this growing number of working adults, Belmont College is once again offering classes before and after business hours.

The college will host an open house in the Gabhart Student Center Aug. 23 from 2 to 4 p.m. for adults interested in pursuing or resuming college.

There will be a panel discussion on what it's like to go back to school and faculty will be available for advising.

Regular registration for fall semester night courses will be from 5 to 7 p.m. Aug. 25 in the School of Business.

About 850 senior adults plan to gather in Pigeon Forge

About 850 persons will gather for the annual Senior Adult Conference at the Grand Hotel's Conference Center in Pigeon Forge Sept. 9-11 to hear Robert Hastings Jr., editor emeritus of the Illinois Baptist, and Charles Page, pastor of First Baptist Church in Nashville.

Hastings will lead devotional times and speak on storytelling. Page will lead Bible study sessions. The conference theme is "Coming of Age."

Other program personalities include

Policies...

(Continued from page 1)

joint meeting with the strategy committee, any input on qualifications for this vice-president or suggestions of names to be considered should be submitted to Parks by Sept. 1. Parks has indicated he hopes to nominate the vice-president before the end of the year.

For the past year and a half, FMB Executive Vice-president Bill O'Brien also has headed the communications and public relations office. An associate vice-president and two assistant vice-presidents have helped handle administrative detail. But in May the board's transition committee, as part of the recent reorganization, recommended that the need for a separate vice-president be studied.

In the dialogues, board trustees took another look at their policy limiting career missionaries to those who have not been divorced but made no recommendation for change.

Discussion of the divorce policy stemmed from questions raised at the board's April meeting. Harlan Spurgeon, vice-president for mission management and personnel, pointed out that from its beginning in 1845, the board has not appointed divorced people as missionaries. The board's present policy statement on divorce, approved in 1980, reaffirms the long-standing policy for career missionaries and other commissioned categories of service.

In addition to the biblical concerns about divorce, the policy notes there are distinctive elements overseas that justify great concern in dealing with the question. These include the need for a clear presentation of the Christian ideal in marriage, convictions among national Christians in other countries, and stress factors overseas that require missionaries to be unusually strong in personal qualities, emotional maturity, and family life.

Correction

In an article in the Aug. 12 issue of the Baptist and Reflector concerning the state Sunday School leadership conferences, two of the seven conferences were inadvertently omitted. They are planned for Aug. 24-25 at First Baptist Church in Memphis and Aug. 27 at First Baptist Church in Paris.

The B&R staff regrets this error.

Earl Wilson, president-treasurer, Tennessee Baptist Foundation, Brentwood; Gerald Stow, executive director-treasurer, Tennessee Baptist Children's Homes Inc., Brentwood; Paul Cates, retired assistant professor of education, Carson-Newman College, Jefferson City; Kermit King, acting senior adult ministries consultant, Baptist Sunday School Board, Nashville; Dennis Lyle, retired church development director, Nashville Baptist Association; James Porch, pastor of First Baptist Church in Tullahoma; and Dallas Roscoe, minister of education/associate pastor, Redbank Baptist Church, Chattanooga.

Sessions will include training for senior adult workers.

Leading the music will be Julian Suggs, Tennessee Baptist Convention church music department director, Brentwood; and Don Campbell, minister of music, First Baptist Church, Sevierville.

Participants are asked to bring crafts, art, photography, and other displays for an exhibit. Baptist Book Store materials also will be available.

The registration fee of \$7 per person may be sent to TBC church training department, P.O. Box 728, Brentwood, TN 37024, but no pre-registration is required. Lodging and additional information is available from the TBC.

The conference will begin at 7 p.m. on Wednesday and close at noon on Friday.

Etha Clay Sisk dies in Lebanon

Etha Clay Sisk died Aug. 11 in Lebanon. Sisk was a Tennessee Baptist Convention worker from 1941-53.

He was a regional missionary for the eastern region from 1941-44, a field missionary in the Knoxville area in 1945, a superintendent of rural missions based in Knoxville in 1946, and a field missionary for the area in 1947.

From 1948-53 he was a state stewardship worker.

The funeral was Aug. 13 at Nove's Funeral Home in Lebanon and he was buried in Wilson County Memorial Gardens in Lebanon.

Preachers' School elects officers

JACKSON — Three new officers for the West Tennessee Preachers' School were elected at the 1987 annual meeting of the school.

Joe Thomason, pastor of Munford Baptist Church, was elected as president of the organization. Ben Young, pastor of Ardmore Terrace Baptist Mission, Memphis, was elected vice-president. Doyle Neal, director of missions for Beech River Baptist Association, Lexington, will serve as the music leader for next year's school.

The West Tennessee Preachers' School is held each year at Union University in Jackson. Its purpose is to provide continuing pastoral leadership training, Bible teaching, and spiritual growth for preachers in the Mid-South.



MEMPHIS ACTIVATORS — With the assistance of Missionary Gladys Martin (center, standing), the Activator team from Ardmore Baptist Church in Memphis led sessions for the children and youth of missionaries in Thailand during a recent six-day meeting of missionaries. The team includes (from left, standing) Janice Davidson, leader; Acteen Shanova Wilson; Martin, coordinator; Acteen Cherie Carson; Lynda Wilson, leader; and (kneeling) Charles Davidson, who accompanied the group.

'Florida Baptist Witness' responds to peace report

ORLANDO, Fla. (BP) — The Florida Baptist Witness will "continue to contribute to the process of reconciliation" in the Southern Baptist Convention but will not abandon use of theological terms to describe opposing positions in the SBC controversy, according to the newsmagazine's directors.

The Florida Baptist Witness Commission, which governs publication of the weekly newjournal for Baptists in the state, has adopted a statement in response to the SBC Peace Committee report approved by messengers to the convention's annual meeting in June.

Recommendation VII of the peace report asks state Baptist newjournals, other publications, and individual Baptists "to refrain from the use of intemperate and inflammatory language, labeling individuals and impugning motives."

"Specifically, we request that all Baptist writers and individual Baptists refrain from characterizing fellow Southern Baptists in terms such as 'fundamentalist,' 'liberal,' 'fundamental-conservative,' 'moderate-conservative,'" the recommendation continues.

The terminology used by reporters has been debated in the 9-year-old SBC controversy. Some people say such labels are offensive and distort the positions espoused by leaders on both sides.

The response from the Witness commission, which was adopted on a motion by Max Cadenhead, pastor of First Baptist Church of Naples, expressed "strong agreement with the intent of the recommendation."

The commissioners cited a statement on editorial policy, adopted last year, which in part calls on the Witness staff to use the highest journalistic standards to report the news of Southern Baptists in a "timely, objective, and accurate" fashion.

The more recent response adds, "While recognizing that designations and terms must be used in reporting some events and defining certain issues, such language will not be used in an inflammatory or divisive manner."

Currently the Witness uses the terms "fundamental-conservative" and "moderate-conservative" to refer to the two major camps in the SBC conflict.

Horace Andrews, a St. Petersburg judge, told fellow members of the Witness commission it is impossible to report news of the controversy without using descriptive terms. Others agreed.

Toni Clevenger of Pensacola, chairwoman of the commission, said everyone wants the SBC conflict to cease, but added, "If the division exists, it needs to be referred to from time to time."

Several commissioners said the Witness' editorial guidelines, adopted in July 1986, address what the Peace Committee targeted in its recommendation, namely the use of inflammatory rhetoric.

"This is precisely what we were trying to do," said Ken Smith, a pastor in Gainesville. "We think the intent of the Peace Committee has been met."

The commission's response, which was drafted following its annual budget-planning meeting July 27-28 in Orlando, will be sent to each member of the Peace Committee, said Editor Jack Brymer. Brymer said the committee members also are receiving a complimentary subscription of the Witness so they can make their own evaluations.

Black deaf workers hold first meeting

WASHINGTON (BP) — The Southern Baptist Home Mission Board and Shiloh Baptist Church of Washington hosted the first national Baptist conference for black workers with the deaf at Gallaudet University, the only liberal arts school for the deaf.

"We are here because you believe in the strength of your ministry to black deaf persons. You give yourself to deaf work so that black deaf people may have an equal opportunity to hear the gospel and come to a saving knowledge of Jesus Christ as their personal Savior," Carter Bearden, national missionary to the deaf at the Home Mission Board, told participants.

During a business session the 40 participants — representing 16 black churches in nine states and the District of Columbia — voted to name the conference "National Baptist Conference of the Deaf."

Baptists visit Washington to discuss abortion issue

By Greg Warner

JACKSONVILLE, Fla. (BP) — Several Florida Baptists went to Washington to ask the state's two senators to support an amendment limiting health insurance coverage of abortions.

Although neither Sen. Lawton Chiles nor Sen. Bob Graham endorsed the amendment — labeled the Danforth Abortion-Neutral Amendment — Graham promised to seek a solution to the legislative dilemma facing abortion opponents.

The dilemma centers on the Civil Rights Restoration Act, which is expected to come before the Senate soon. Although the act is supported broadly, even among anti-abortionists, some observers fear enforcement of the bill will require many hospitals and colleges — including some Baptist institutions — to provide employees and students with health insurance for abortions.

"We don't think we should be required by the federal government to provide for something we find unconscionable," Patrick Anderson, a criminologist and first vice-president of the Florida Baptist Convention, told Graham.

The trip to Washington was organized by Anderson, head of the criminology department at Florida Southern College in Lakeland. He was joined by Gary Redding, pastor of Lakeside Baptist Church in Lakeland and president-elect of the Florida Baptist Pastors' Conference, and Robert Vickery, a businessman and member of First Baptist Church of Orlando.

The group was accompanied by Larry Braidfoot, general counsel of the Southern Baptist Christian Life Commission.

The Southern Baptist Convention in June passed a resolution calling for passage of the Danforth Amendment, which is named for its first proponent, Sen. John Danforth of Missouri. The amendment, which would be attached to the Civil Rights Restoration Act, has been the major battleground for the abortion debate in Congress this year.

The Civil Rights Restoration Act is designed to restore the 1963 Civil Rights Act, which prohibits discrimination based on sex and race in institutions that receive federal funds. In 1984, the U.S. Supreme Court ruled in the Grove City case that the act applies only to the specific area of an institution that benefits from federal money. The Civil Rights Restoration Act would apply the original legislation to the entire institution.

Most Baptist institutions can qualify for a religious exemption from the Civil Rights Act by proving they are both controlled by and receive significant financial support from a religious body.

Some Baptist institutions could have trouble qualifying, however, Braidfoot said. Moreover, no exemptions are offered to non-religious institutions opposed to abortion because of the Supreme Court's 1973 *Roe vs. Wade* decision guaranteeing a woman's right to an abortion.

The requirements for abortion funding likely would have the greatest impact on colleges and hospitals, which are governed by Title IX of the Civil Rights Act, Braidfoot said.

Under the 1975 federal regulations for applying the Civil Rights Act, for instance, colleges could be forced to include abortion coverage in health insurance policies for students and employees. Colleges routinely require students to carry health insurance and often sell such insurance at reduced rates.

The intention of the Danforth Amend-

ment, advocates said, is to guarantee that the federal regulations used to enforce the Civil Rights Restoration Act be neutral in regard to abortion funding. In other words, they said, the civil rights laws should not be used to require public or private institutions to fund abortions if they do not want to. Neither should the law prohibit such funding, however.

Because the Danforth Amendment does not challenge the Constitutionality of abortion, Redding said it is common ground for both fervent anti-abortionists and more moderate foes of abortion.

Redding and the other Baptists emphasized they were not opposing civil rights or the Civil Rights Restoration Act, but only asking for protection from the requirements to fund abortions.

The Senate is about evenly divided on the Danforth Amendment, according to Braidfoot, with about 20 senators still undecided. Although the House of Representatives has not yet acted on the civil rights legislation, it has approved Danforth-type amendments in the past, Braidfoot said.

Robert Parham, associate director of the Christian Life Commission, said a close vote on the Danforth Amendment could allow Southern Baptists to play a crucial role in the final decision. Many of the undecided senators are in the South, added Parham, who handles abortion issues for the CLC.

HCBA names new principal

SEYMOUR — John Walter Grubb, principal of the Advocate School in Riverside, Calif., has been named principal of Harrison Chilhowee Baptist Academy in Seymour, according to academy president, William L. Palmer.

Grubb's appointment is effective on Aug. 17. The academy begins its 108th school year on Aug. 24.

Grubb is a former principal of Riverside, Calif., Christian High School/Monroe Christian Elementary School institutional complex.

He is a graduate of Riverside's California Baptist College, and California State University in Fullerton, Calif. Grubb has also studied social science education at the University of Tennessee in Knoxville and educational administration at Azusa Pacific University in Azusa, Calif.

Before his appointment as principal of the Riverside Christian High School/Monroe Christian Elementary School complex he was the school's social science teacher for grades 7-12. He was director of admissions, dean of students, and math instructor at California Baptist College.

While principal of the Advocate School, Grubb developed a private practice in counseling.

Jerry Shelton begins Broadmoor pastorate

Jerry Shelton began his pastorate at Broadmoor Baptist Church in Nashville on May 31.

Shelton comes to Nashville from Schoch, Ky., where he was pastor of Whipperwill Baptist Church.

He and his wife, Cindy, have one daughter, Lindsey.



Grubb



TEACHING — Pamphile leads a camp study session while Wendy Patterson (center) of Kingston and Scarlet Heath of Kingston listen.



BEYOND CULTURES — Camper Christi Elkins (left) of Athens and Counselor Pamphile became friends during GA/Acteen Camp.



ON A ROCK — Counselor Pamphile (bottom) poses with her group at Camp Carson July 13-17 which included (first row, from left) Jenny Houghton of Elizabethton, Wendy Patterson of Kingston, Scarlet Heath of Kingston, Shannon Cope of Greenback, Christi Elkins of Athens, (second row) Becky Cornett of Lenoir City, Bethany Booker of Johnson City, (top row) Sheila Carver of Elizabethton, and Stephanie Boyer of Johnson City.

Venezuelan partner's life touches girls

By Connie Davis

Coming to serve in the United States as a part of the Tennessee/Venezuela partnership could have been just another cultural experience for Neisa Pamphile. The 28-year-old Venezuelan has done mission work in countries in Africa, Asia, South America, and Europe and speaks six languages.

But when she shares some of her experiences, her reasons for working in Tennessee Baptist Girls in Action/Acteen camps this summer become clearer.

World traveler

Speaking in clear English, Pamphile explains that she has been serving Operation: Mobilization, an interdenominational organization that does missions work from two ocean liners. Pamphile served for about four years from the ship, Doulos, with about 300 other persons from about 40 countries. The ship is also the largest floating book exhibition in the world, she notes.

Part of the time she was program coordinator, which meant that she worked in a location for three months before the ship arrived. Her work included getting permission from governmental officials, contacting churches, organizing conferences, and preparing promotion for radio, TV, newspaper, and other media.

"We saw so much misery and poverty in India,"

says Pamphile, referring to her last assignment.

Praying for direction from God on when to return home, Pamphile relates that she didn't want to "vegetate ... after I had such an experience."

Her father, who had served as a translator for several Tennessee volunteers during the Venezuela partnership since its beginning in November 1985, had shared with Pamphile his excitement about the partnership, which led her to become involved.

She left her Operation: Mobilization work in India to come to Nashville in June realizing that she would "have to adjust again," she says.

In each country she lived in homes of volunteer workers from that country and accepted many of their customs. In India, that included eating with her fingers and wearing a sari, the draped cloth dress of Indian women.

She also had learned how to depend on the Lord for everyday needs because she received no salary and lived on the money her small church in Venezuela sent her. She only had one pair of slacks to wear for many months, she confesses.

'Miss Neisa'

"The Lord is so special in the way He plans your life," Pamphile says, as she reflects on her work in the U.S. this summer.

The girls under Pamphile's supervision each week seem to feel special because of their special counselor.

They are excited about the dress from Africa that she will wear to the Thursday night banquet. She jokes that it will make her "look like Diana Ross."

But the campers also listen attentively to her story about her mission trip to Chile. She tells them that she saw many poor people. When she offered her coat to a shivering boy on a winter day, he asked just for her shoes. She gave them to him.

Even though the girls "talk, talk, talk all the night," exclaims Pamphile, eat all the time, and say "yuk" to everything, they are "so aware of everything you do." She tries to "live what I preach."

The talented and beautiful girls, as she describes them, enjoy her souvenirs and the phrases and choruses she teaches them, but they also have needs.

Counselors "need a close walk with God to be able to counsel them (the campers)," she maintains. Campers share that they had been abused, raped, and are afraid for many different reasons. One girl shares that her mother was killed and her father is a drug dealer.

Other girls are just unhappy, though they have many possessions and a lot of money, according to Pamphile. By simply emphasizing God's unique love for each individual, Pamphile feels some girls went away understanding that joy comes from God, not from pretty hair or clothes.

Because she has seen so many hungry people, she

also tries to teach the GAs and Acteens to spend money and eat "with a conscious." And her recent experiences with answered prayer often lead her to ask the Lord for unusual things. One afternoon she asks the Lord to lead a girl to share a drink with her because she is short on spending money. Pamphile says when a girl brings her a drink, it is a witness to the other girls.

The girls and staff loved her like God, she shared. Though she is "close" in her personal life, they "opened" me, she added.

Without regrets

Afraid that she didn't "have the right English" or that she would be a "party pooper" because she was older than most of the other staff members, Pamphile confirms God's direction in her life. "I have been accepted," she says, which proves "once more that God is everywhere."

Having earned the highest university degree in English in Venezuela, Pamphile left a very lucrative teaching job with an international oil company to join Operation: Mobilization. She explains that she just wasn't doing what she could for the Lord.

Her decisions also were complicated by the fact that she was the oldest of five children in her family and she felt an obligation to help her family financially. Her parents always had worked very hard and, at first, did not encourage her to leave her job to do missions work.

When she returned home before the end of her commitment to the missions work, she couldn't find a job for several months. But the result of her time at home was a commitment by her parents, her church, and herself to her missions work.

She recalls the Lord's leading when she was trying to get permission for work in an African country. The Moslem governmental official had reacted negatively to another ship representative, but he granted permission for the work to Pamphile, though she was a "poor girl from a Third World country," she confides. She feels her "chocolate" (black skin) helped her in that instance.

Back home

Pamphile is excited about returning home to help the Woman's Missionary Union leaders in her country, now that she has learned more about the structure of the WMU organizations while in Tennessee.

Not able to envision herself in a secular job again or to ever have the desire for a husband or family, Pamphile plans to work at Venezuela's Baptist camp.

She notes that Tennessee Baptists probably are not aware of the great impact the partnership is having on her country, but adds, "We must do our part. We have the resources. We have a great God."

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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.

Too high a price

Dear editor:

When Jesus said, "Blessed are the peacemakers . . ." He did not mention that their task would be difficult, perhaps unappreciated, or even ignored. But their task is important!

While most Baptists want peace, many seem willing to pay too high a price — for example, the losses of individual freedom to think and believe as the Spirit leads and of autonomy of the local church such as when CP funds are withdrawn whenever that church makes an unpopular decision.

The Baptist umbrella has grown and the parameters have been extended to include many people with many different views, ideas, and beliefs. But now, some Baptists want to use a smaller umbrella and redefine the parameters which would exclude many other Baptists. In their zeal to purify the faith, they are departing from some traditional beliefs by wanting to establish and to enforce doctrinal uniformity. But Baptists have always practiced some doctrinal diversity!

I am not bothered by the few, if any, liberals in the SBC. My concern is for the many Baptists who take their faith and heritage for granted, who have a limited knowledge and view of Scripture, who are against academic freedom and higher education, or who see the church as a social club where they are periodically entertained.

When Jesus said, "The path is straight and narrow . . ." He did not mention that we could go off either side. While most Baptists are aware of the left side of apostasy, they seem oblivious to the right side of doctrinal uniformity with its creedalism.

Baptists seem to have lost both their sense of direction and identity. Baptists need to talk about their complex problems. There are few, if any, easy and simple answers.

Jim Pennington
Rt. 2, Box 107J
Johnson City, TN 37601

Lack of trust

Dear editor:

Our home and foreign missionaries are wonderful servants of Christ who have believed the Bible and loved the Lord enough to give their lives with little pay, leaving home and family to minister in Jesus' name.

The requirements for being hired as one of these ambassadors for Christ are extremely high, and a person must go through a lot before ever entering his or her field of service.

Now our Home Mission Board is placing new, rigid, "doctrinal guidelines" on them, saying, in effect "we no longer trust that you're orthodox enough for us." Surely even the most legalistic ultra-fundamentalist doesn't want to send such a negative message of doubt about the "correctness of belief" to these dedicated missionaries whose lives and words have proved already their integrity.

Will the Foreign Mission Board do

likewise? I sincerely hope not!

We who pray daily, by names, for our missionaries, who read our missions publications and study books, who hear wonderful sermons and programs about their work, who know dozens of them personally, who have them as relatives and friends, are grieved deeply at the lack of love and trust this action shows.

I believe we as a convention should apologize for judging them and should wholeheartedly lift and support them without reservation.

Diane Owen Jordan
Rt. 2, Box 719
Talbott, TN 37877

Actions speak louder

Dear editor:

A mission team with which I was working was helping a west African national Baptist convention add housing to facilities at their convention/assembly center.

During one week, 30-plus national pastors and religious leaders come together to plan for a revival in the capital city. They joined us, staying at the existing assembly housing facility. This facility included four British toilets. Our water supply was slow and limited — not conducive to the British toilets' operation.

One morning our SBC missionary (30-plus years in Africa) came by the construction site and asked me to continue a chore for him for the next few days. He had to be away.

I followed him to the living quarters as he told me how helpful it is for people in conferences to have clean facilities. Our missionary showed me what to do. Flush the toilet, while at the same time dumping in an additional 1½ gallons of water from shoulder or head height. It worked.

Then it struck me. Every day we had been there this stately career missionary had sought out this selfless task to do for us.

My friends, how many of us — pastors, deacons, convention leaders — would seek out such a chore? I believe that we do not have to be concerned about the doctrine of a godly man cleaning toilets in honest service to strangers.

Let's begin trusting each other again. Let's get behind our home and foreign missionaries with our giving and praying. Let's support the BSSB and commissions with understanding and thanks.

Let's encourage our bright, committed children to attend our seminaries. Let's quit worrying about doctrinal stance, and get more interested in letting the Lord lead us into something good done for others.

Harris M. Deere
4220 Jamesborough Pl.
Nashville, TN 37215

Thanks for helping

Dear editor:

I would like to take this opportunity to thank Southern Baptists as a whole, Tennessee Baptists in general, and the Tennessee Baptist Foundation specifically for the financial help I have received since enrolling at Midwestern Baptist Theological Seminary in 1985.

Prior to that time, I had been a member of a Tennessee Baptist church and served as pastor. For the last two years, I have received funds directly from the Iddie M. Flannagan Trust. These funds have been instrumental in my ability to pay the difference between the Cooperative Program scholarship that all students receive and the actual cost of a seminary education.

Many people, like Iddie M. Flannagan, have learned that their giving to the Lord need not cease at death. She, like others, saw to it that part of her estate was trusted to the stewardship of a state Baptist foundation. Through the Baptist foundation, this estate has multiplied and has continued to give to those who are striving to follow the leadership of the Lord. I can think of no better way to fulfill the call to stewardship that is set forth in the New Testament.

Lord willing, I will graduate in May of 1988. Thanks to this scholarship, I have been able to concentrate more on study and less on finances. Thank you, again, Tennessee Baptist Foundation.

Timothy W. Smith
Rt. 1, Box 90
Malta Bend, MO 65339

Thanks, Woodmont

Dear editor:

We at Highland, Ind., would like to say thanks to Woodmont Baptist Church, Nashville, and the Tennessee Baptist Convention.

From July 19 through July 24, we were privileged to have a youth mission team from Woodmont to help with Vacation Bible School. We had the greatest VBS in our church's history, thanks to this fine group of young people and their adult sponsors.

The mission team bore the entire burden of expense for the mission trip.

Woodmont youth minister, Harry Rowland, brought a fine message to our congregation on Sunday morning, July 19. Their minister of music, Joe Morrell, led the singing and brought special music. We were greatly blessed. In the evening service, the Woodmont youth choir presented a musical, "The Race is On." This great evangelistic musical also was presented at First Baptist Church of Dyer, Ind., on July 22, and again at Highland for our VBS family night July 24.

In all of the group's activities, not an iota of misbehavior did I see. They exemplified Christ not only in their teaching, but in their lives as well. The Tennessee Baptist Convention and Woodmont Baptist Church can take great pride in the fact that this group represented you well.

We had an enrollment of 137 in our VBS, which is about twice the number we had last year. This included a backyard Bible club that the youth team conducted in our local city park. While there were no professions of faith, many children have been asking questions about salvation. The Holy Spirit is dealing with them.

Some of our bus children, who come from broken, poverty-stricken homes, cried when it was time for the team to leave. I believe they felt an expression of love from the team that was foreign to their young lives.

Ronnie L. Murrill, pastor
Highland Baptist Church
9738 Fifth St.
Highland, IN 46322

Bind misunderstandings

Dear editor:

Now that inerrancy has become a common word throughout our Southern Baptist Convention, two observations seem to be of prime importance.

First, we must not assume that victory is won and relax our watchfulness. The growth of liberalism in our convention started at least 30 years ago, possibly 40. The historical-critical method of interpreting Scripture has much good in it and has been followed by godly men. But its pitfalls are many and perverse. Its ra-

tional, anti-supernatural roots have spread slowly, deceptively, imperceptibly, without fight or fanfare, for many years. And the restoration of inerrancy will take the same kind of perseverance and scholarship for many years to come. The task will take time and it will be arduous.

Secondly, we must avoid judging men by "labels" and we must continue to maintain fellowship. Regardless of label, we know that many "moderates" were firm in their faith in the Bible as the inspired Word of God, "truth without any mixture of error" in all matters of faith and practice, but they feared for the stability of the structures of our denomination as "conservatives" pressed for reformation. And, regardless of label, we know the "conservatives" have proven that they were just as loyal to the denomination as anyone could be. The basic problem was theological. The Peace Committee recognized this. That truth just would not go away. It could not be put down or put aside.

What are we to do now? Forgetting the labels, with malice toward none and with charity toward all, let us seek to bind up the misunderstandings and to repair the broken fences, working within the parameters laid out by the Peace Committee and adopted by the convention with such a huge majority.

Maurice Blanchard
8 Highland Terrace, Rt. 7
Ringgold, GA 30736

Test for AIDS

Dear editor:

I am convicted by the Holy Spirit that our hands as ministers of Christ are about to become sticky with blood, if we don't make a change now.

Under our present law, we don't have to require a blood test on a marriage certificate. We can become a partner to the crime of murder.

With the AIDS virus on the rampage, I admonish my fellow preachers to refuse to marry any couple who has not been tested for this horrible stench that is sweeping our land.

Let it not be said that SBC pastors don't care about the remnant that God has left here. Please take a stand now. Let us keep our hands clean of the stench of AIDS in this so-called Christian nation.

Holton E. Meyers
Rt. 1, Box 60-A
Readyville, TN 37149

Edify the Body of Christ

Dear editor:

Christians, what did God say for us to do when any man was overtaken in a fault?

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness considering thyself, lest thou also be tempted" (Galatians 6:1).

There sure aren't many spiritual Christians around today, are there? For you would be restoring Jim Bakker with the spirit of meekness, edifying the Body of Christ instead of tearing it down, for we are members of His Body (Jesus Christ) and members of one another.

As a son of God, child, and daughter, I have restored him, Jim Bakker, and if she (Tammy) is a son of God (John 1:12), I have also restored her.

If any man has lusted after any woman, he has already committed adultery.

Now, if any man has done this, he is the same as Jim Bakker. Many men just haven't been caught yet. Many are going to be tempted, because "ye failed to restore him with the spirit of meekness."

N. Jean Simms

146 Cox Circle

Greeneville, TN 37743

Ministry in Erwin targets migrant workers

By Terry Carroll

When most people think of migrant farm workers, they usually think of Texas, Florida, and California. Most never think of this as a trademark of Tennessee.

However, migrant farm workers have been coming to work in the tomato and strawberry fields of Erwin for over a decade. Migrant workers, predominantly of Mexican decent, converge on this little town in the mountains of east Tennessee every March and stay until October.

This year between 120 and 150 men, women, and children have come. They live in substandard housing, speak a different language, and make just enough money to get by. However, conditions are changing, largely due to the efforts of Southern Baptists in the area.

Juanita Mullins began a program of ministering to the migrants in the early 1970s after she had been a medical missionary in Indonesia. She and her husband had to return to the United States when their children became seriously ill. Their daughter, Para, developed shingles and encephalitis, and their son was diagnosed has having acute diabetes.

The early years were marked by the hard work and dedication of Mrs. Mullins. Her church, First Baptist Church in Erwin, gradually took over more of the burden, both financially and physically. Today, the program involves not only First Baptist Church, Erwin, but also the Holston Baptist Association and the Tennessee Baptist Convention, as well as summer missionaries.

Juanita Mullins and her husband, Darrell, have recently returned to Indonesia, and Para supervised the daytime program this summer.

According to Aubrey Hay, pastor of First Baptist Church, Erwin, this has been the most successful year for the program. He lays most of the credit at the feet of summer missionaries Gilbert and Pauline Gonzales.

"Pauline and Gilbert have been super. We have never had the kind of response we've had this summer," says Hay.

The Gilberts are no strangers to uprooting when they experience God's call. The couple, both of whom are over 40, had already raised a family in Corpus Christi, Texas, when they felt led to enter the seminary last year. They moved to San Antonio, Texas, to attend the Hispanic Baptist Theological Seminary.

When contacted about the mission opportunity in Erwin, the couple again prepared to move.

The Gonzaleses, who are bilingual, are the first couple to work with the migrants. The two previous summers, the missionaries had been young, male seminarians.

Until the introduction of summer missionaries into the program, most of the emphasis had been placed on the daytime program for the children. This summer, the Gonzaleses have been able to conduct regular visitation and Bible study with much greater success than in previous summers.

Hay believes the Gonzaleses have been more effective due to their ability to speak Spanish and because they are older and, therefore, more respected by the older migrants. They also have been more effective at helping the adults with day-to-day problems faced by a Spanish-speaking person in an English-speaking area, such as making an appointment with the doctor's office or visiting the local immigration office.

In a recent revival conducted at the various camps where the migrant workers live, 15 professions of faith had been made by mid-week. Similar efforts

in the past had resulted in about five professions.

Eliab Saenz, director of Spanish missions for First Baptist Church in Nashville and the evangelist for the revival, gives the credit to God, but says the groundwork was laid by Pauline and Gilbert.

The Gonzaleses expressed gratitude for their opportunity to serve in Tennessee, even though at first they were hesitant about coming to Erwin.

"Even when we accepted, I was not into missions . . . my heart was not in it. Toward the end of June, the Lord really spoke to me and showed me how much I was needed here. Since then, it has been a joy," Gilbert said.

While the program with the adults has enjoyed record success, the children's program also has continued to grow.

This summer, 24 children, ages 5 to 12, participated in the nine-week program which lasts from May through July. According to Para, children under 5 are taken to a state program in Unicoi while children over 12 must work in the fields with their parents.

A typical day begins at about 9 a.m. when Gilbert and Pauline drive the First Baptist Church van to pick up the children at the camps. They are brought back to the church and have a small breakfast followed by Bible study. Lunch is provided by the other churches in the association. In the afternoon, activities include arts and crafts, as well as a time for recreation such as swimming or softball.

Many of the children in this program are faced with the unusual responsibility of being part-time parents also. These children must be at home in time to keep their younger siblings who have been at the state program. The church program is constructed around this schedule because the parents quite often work from sunrise to sunset, according to Pauline Gonzales.

"They (the children) have to grow up so soon. The older ones take on all the responsibilities of taking care of the younger ones," she says.

The Gonzaleses hope to return next summer after they complete another year in the seminary. Also, Para, a recent graduate of the University of Tennessee, Knoxville, will more than likely return to supervise the daytime program after she has spent a year at Southern Baptist Theological Seminary in Louisville, Ky.

The return of an experienced staff as well as the continued backing of the program by the Holston association and the Tennessee Baptist Convention, secures the future of the program.

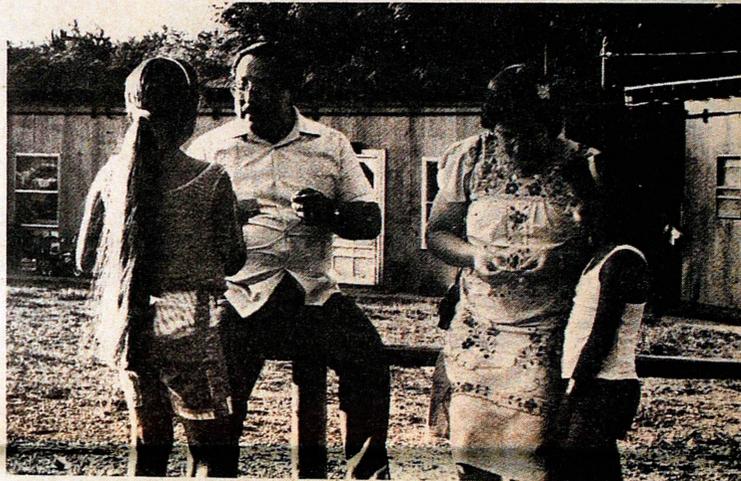
The Gonzaleses and Hay are excited about the idea of setting up a program to teach the migrants how to read and write

in English. They believe this would be the most effective program they could implement as far as improving the migrant families' quality of life.

"To be successful with the migrants you have to be flexible, have a high tolerance, and depend on God," says Hay. The staff of this program certainly exemplifies all of these qualities.

No, Tennessee may not be what you think of when you hear of migrant farm workers, but spreading the gospel should come to mind when you hear the words "Southern Baptist." That trademark is displayed freely by the program in Erwin.

—Terry Carroll, a recent graduate of Middle Tennessee State University in Murfreesboro, is serving as an intern in the Baptist & Reflector office.



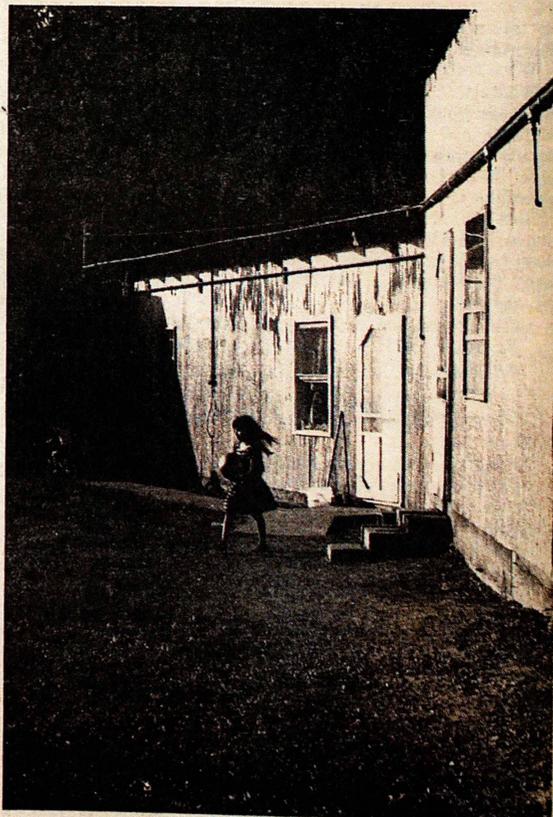
CROSSING BARRIERS — Pauline, (right), and Gilbert Gonzales speak fluent Spanish and English, making it easier to help solve the problems, big and small, of the migrants.



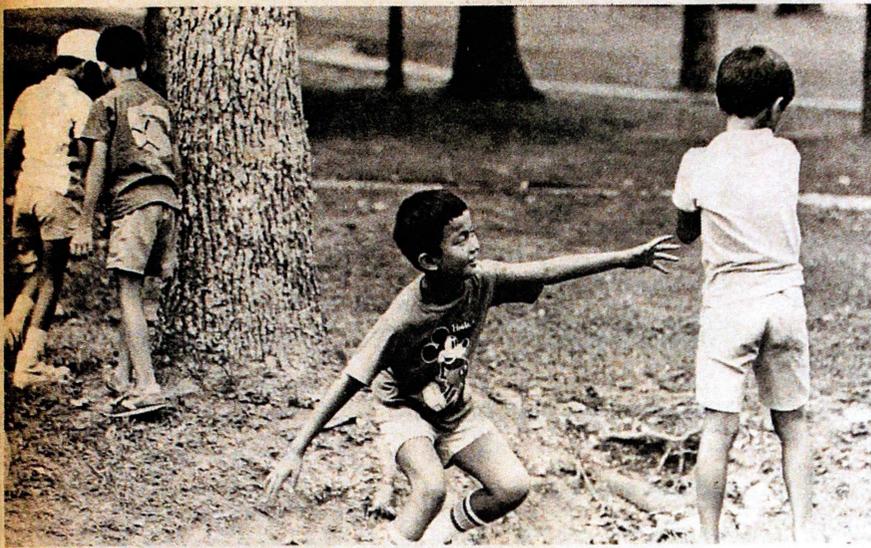
SPREADING EXCITEMENT — Fanny Barnett, (center) who has worked with the migrant children for four years, gets into the middle of the action at the day time program.



RELATING THE EXPERIENCE — "It has been a joy," says Gilbert Gonzales (right) of his experience as a missionary to the migrants.



SIMPLE LIFESTYLE — Though they have very little hope of improving their lifestyle, the migrant children find pleasure in the simplest of activities.



Cultures cross for fun, worship

By Mona Collett

Eleven different language cultures joined together for the third annual ethnic camp sponsored by the missions department of the Tennessee Baptist Convention. One hundred eleven youth and children spent the week of Aug. 10-14 at Camp Linden in Linden.

Japanese, Chinese, Korean, H'mong, Cambodian, Laotian, Iranian, Kurdish, and Hispanic cultures were represented, as well as Vietnamese from Chinese descent. Fifteen deaf campers attended the camp that crossed all language barriers. "Kids are kids in any language," says Camp Director James Redding as he

tempers the teasing between two adolescents. Redding is program associate in the TBC missions department. Redding explains that the staff of 30 counselors are prepared to cross any cultural barrier they might encounter.

The backgrounds of the staff are as varied as those of the campers. Sam Chhom is pastor of a Cambodian church in Chattanooga. He and his wife, Levuth brought members of their congregation and worked as counselors.

A recent Islamic convert, Elly Farajain, is a member of Central Baptist Church in Hixson.

The Korean congregation of Belmont

Heights Baptist Church in Nashville was well represented. James Sok, the pastor, and his wife Mary, accompanied 35 children to the camp. She explains that on the last evening of camp they will have a talent show and "all will participate."

Buddy Burgess, minister to the deaf at First Baptist Church, Memphis, and Jerry Seal, minister to the deaf at First Baptist Church, Knoxville, headed the Bible studies and worship services for deaf campers.

When more than 100 children from all different nationalities come together to play, study the Bible, sing, and worship, a universal message is clearly communicated. To keep the message clear, the group was divided into smaller groups to represent not only the countries the campers were from, but other countries around the world.

Personal Perspective



By Tom Madden
TBC Executive
Secretary-Treasurer

All of us like to be accepted and no one appreciates rejection. Yet all of us have experienced one or more forms of rejection.

Someone has said that the hardest blow anyone ever takes is that of rejection. As I have reflected on this, and as we cope with rejection, a cluster of thoughts have occurred to me.

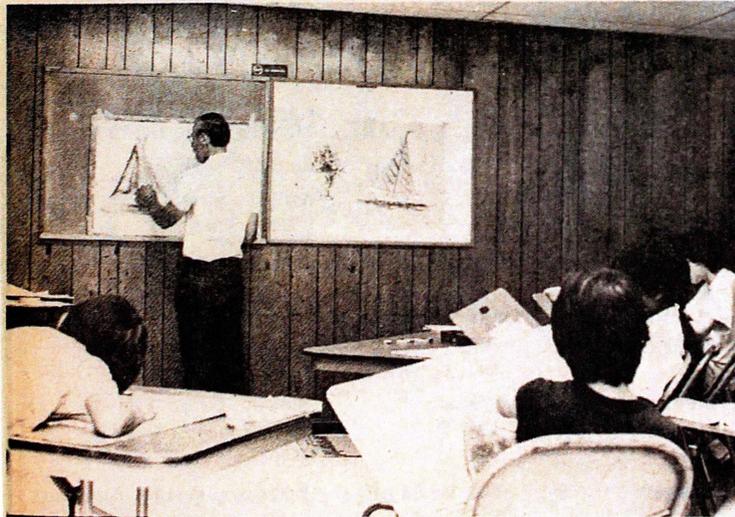
Christ understands what it is to be rejected. They said about Him, "Can any good thing come out of Nazareth?" (John 1:46). He was despised and rejected of men. He was rejected by family, friends, religion, society, and government. He had no place to lay His head. He was crucified on a cross, suspended between heaven and earth as if unwanted by either. He cried out from the cross, "My God, My God, why hast Thou forsaken Me?"

As one who experienced rejection. He never rejects any one of us. He loves each of us. Whosoever will may come to Him without fear of rejection. The prodigal expected rejection when he returned home but experienced overwhelming acceptance.

God, in His grace and mercy, instituted the church where we are to love and accept and not reject each other as all have been received by God. I am reminded of the story told so often about a little boy who walked several miles to go to a certain church and when asked why, answered, "Because they love a little fellow there."

A burden that I carry is that I see so many rejecting Christ. He continues to appeal for acceptance into the hearts and lives but often is cruelly rejected. I am convinced He continues to stand at the heart's door, patiently waiting for entry, although He has been rejected again and again.

When I experience rejection, or when a person shares with me how he has been deeply wounded by rejection, I try to remember three things: God loves you! Christ understands you! The church is ready to receive you as you are.



A LESSON IN ART — Marian Cook, professional artist from Goodlettsville, instructs campers and interested counselors.



A LESSON ON GRACE — Grace Sok sings during the morning Bible study about grace.



Tennessee/Venezuela prayer net partnership

—Missionaries celebrating birthdays: Phillip Martin, seminary music teacher in Caracas, on Aug. 20; James Crawford, theological teacher in Los Teques, on Aug. 22; Jerry Browder, church/home worker in Caracas, on Aug. 23; and Debbie Redmon, church/home worker in Valencia, on Aug. 24.

—Evangelistic crusades are in process in central, south central, and east central Venezuela. More than 225 persons from Tennessee are participating.

—A search committee at the Baptist seminary in Los Teques is seeking a rector to serve at the seminary.

Tennessee associations set annual meetings for 1987

(Associations are listed alphabetically)

ASSOCIATION	DATES	PLACES	ASSOCIATION	DATES	PLACES
Alpha	Oct. 15 (Aft,N)	First, Hohenwald	Judson	Oct. 2 (M,Aft,N) Oct. 3 (M,Aft,N)	Walnut Grove, Dickson Walnut Grove, Dickson
Beech River	Oct. 19 (N) Oct. 20 (M,Aft,N)	Calvary, Parsons Calvary, Parsons	Knox County	Oct. 19 (M,N) Oct. 20 (M,N)	First, Concord Lincoln Park, Knoxville
Beulah	Oct. 26 (Aft,N) Oct. 27 (Aft,N)	Broadway, Martin Mt. Pelia, Martin	Lawrence County	Oct. 22 (N) Oct. 23 (Aft,N)	Mt. Horeb, Ethridge First, Loretta
Big Emory	Oct. 15 (M) Oct. 15 (N)	Walnut Hill, Harriman Cedar Grove, Kingston	Loudon County	Oct. 29 (N) Oct. 30 (M) Oct. 30 (N)	Bethany, Loudon First, Loudon Kingston Pike, Lenoir City
Big Hatchie	Oct. 19 (N) Oct. 20 (M,Aft)	Grace, Ripley Garland, Covington	McMinn-Meigs	Oct. 21 (N) Oct. 22 (M,Aft) Oct. 22 (N)	First, Englewood East Athens West End, Athens
Bledsoe	Oct. 15 (Aft,N)	First, Portland	Madison-Chester	Oct. 26 (N) Oct. 27 (Aft,N)	Meridian, Jackson North Jackson, Jackson
Bradley County	Oct. 19 (N) Oct. 20 (M) Oct. 20 (N)	Macedonia, Cleveland Hopewell, Cleveland Michigan Ave., Cleveland	Maury	Oct. 22 (M,N)	Cross Bridges, Columbia
Campbell County	Oct. 19 (N) Oct. 20 (M) Oct. 20 (N)	Lake View, Caryville First, Jellico Indiana Ave., LaFollette	Midland	Sept. 21 (N) Sept. 22 (M,N)	Sutherland Ave., Knoxville Sutherland Ave., Knoxville
Carroll-Benton	Oct. 19 (Aft,N) Oct. 20 (Aft,N)	Prospect, Hollow Rock Bethel, McKenzie	Nashville	Oct. 19 (N) Oct. 20 (N)	Immanuel, Nashville Dalewood, Nashville
Central	Oct. 19 (N) Oct. 20 (M,N)	Westside, McMinnville Madison St., McMinnville	New Duck River	Oct. 19 (N) Oct. 20 (N)	E. Commerce, Lewisburg Fosterville, Fosterville
Chilhowee	Oct. 22 (M,Aft) Oct. 22 (N) Oct. 23 (M)	Monte Vista, Maryville Alcoa-way, Rt. 23 Alcoa-way Hwy., Knoxville Oak Street, Maryville	New River	Oct. 12 (N) Oct. 13 (M) Oct. 13 (N)	New Haven, Oneida First, Oneida Antioch, Huntsville
Clinton	Oct. 19 (N) Oct. 20 (M) Oct. 20 (N)	South Clinton, Clinton Central, Oak Ridge Black Oak, Clinton	New Salem	Oct. 25 (Aft,N)	First, Carthage
Concord	Oct. 22 (N) Oct. 23 (N)	Belle Aire, Murfreesboro Barfield, Murfreesboro	Nolachucky	Oct. 20 (M,Aft) Oct. 21 (M)	Morningside, Morristown Leadvale, White Pine
Copper Basin	Oct. 22 (M,Aft) Oct. 22 (N)	New Zion, Farners Maple Grove, Turtletown	Northern	Oct. 2 (M,Aft) Oct. 2 (N) Oct. 3 (M,Aft)	Nave Hill, Maynardville Willow Springs, Luttrell Nave Hill, Maynardville
Crockett County	Oct. 5 (N) Oct. 6 (Aft,N)	First, Alamo First, Alamo	Polk	Oct. 19 (N) Oct. 20 (M,Aft,N)	Old Ocoee, Benton Old Ocoee, Benton
Cumberland	Oct. 26 (N)	Hillcrest, Clarksville	Riverside	Oct. 22 (N) Oct. 23 (N)	First, Byrdstown First, Rickman
Cumberland Gap	Oct. 19 (N) Oct. 20 (M,Aft)	First, Harrogate First, Harrogate	Robertson County	Oct. 19 (N) Oct. 20 (M,N)	Orlinda, Orlinda Oak Grove, Springfield
Cumberland Plateau	Oct. 19 (N) Oct. 20 (M) Oct. 20 (N)	Fairfield Glade, Fairfield Glade Oaklawn, Crossville Fairfield Glade, Fairfield Glade	Salem	Oct. 20 (N) Oct. 21 (M,Aft)	Upper Helton, Alexandria Whorton Springs, Smithville
Duck River	Oct. 19 (N) Oct. 20 (Aft,N)	First, Dechard First, Estill Springs	Sequatchie Valley	Oct. 20 (Aft,N)	Ewtonville, Dunlap
Dyer	Oct. 19 (N) Oct. 20 (N)	Springhill, Dyersburg Hawthorn, Dyersburg	Sevier County	Oct. 19 (N) Oct. 20 (M,Aft) Oct. 20 (N) Oct. 21 (M)	Antioch, Sevierville Dupont, Seymour Jones Chapel, Sevierville Zion Hill, Sevierville
East Tennessee	Oct. 22 (N) Oct. 23 (M,Aft)	Northport, Newport Pleasant Grove, Newport	Shelby County	Oct. 19 (N) Oct. 20 (Aft,N)	Cherokee, Memphis Highland Heights, Memphis
Fayette	Oct. 22 (N) Oct. 23 (N)	Oak Grove, Moscow Shady Grove, Somerville	Shiloh	Oct. 12 (N) Oct. 13 (Aft,N)	Olive Hill (East) First, Bethel Springs
Gibson County	Oct. 20 (Aft,N) Oct. 21 (M,Aft)	First, Kenton New Hope, Dyer	Stewart County	Oct. 22 (N) Oct. 23 (N)	Midway, Dover Calvary, Big Rock
Giles County	Oct. 20 (N) Oct. 21 (N)	Richland, Pulaski Highland, Pulaski	Stone	Oct. 15 (M,Aft,N)	Eastwood, Cookeville
Grainger County	Oct. 15 (N) Oct. 16 (M,Aft) Oct. 16 (M)	Adriel, Bean Station First, Bean Station Mt. Eager, Rutledge	Sullivan	Oct. 20 (M,Aft,N)	West Colonial Hills, Kingsport
Hamilton County	Oct. 22 (M) Oct. 22 (N)	Brainerd Hills, Chattanooga East Ridge, Chattanooga	Sweetwater	Oct. 15 (N) Oct. 16 (M,Aft)	Mt. Zion, Vonore Mt. Harmony, Madisonville
Hardeman	Oct. 19 (N) Oct. 20 (Aft,N)	Essary Springs, Pocahontas Dixie Hills, Bolivar	Tennessee Valley	Oct. 22 (N) Oct. 23 (M,Aft)	Grandview, Grandview Mt. Vernon, Sale Creek
Haywood	Oct. 13 (Aft,N)	Calvary, Brownsville	Truett	Oct. 1 (Aft,N) Oct. 2 (N)	First, Waverly Oak Grove, McEwen
Hiwassee	Oct. 23 (N) Oct. 24 (M)	Peakland, Ten Mile Peakland, Ten Mile	Union	Oct. 8 (M,Aft,N)	Bondcroft Mission, Sparta (East on Hwy. 70)
Holston	Oct. 20 (Aft,N)	Bowmantown, Jonesborough	Watauga	Oct. 22 (Aft,N)	Grace, Elizabethton
Holston Valley	Oct. 22 (N) Oct. 23 (M,Aft)	McPheeter's Bend, Church Hill Maple Hill, Rogersville	Weakley County	Oct. 26 (N) Oct. 27 (Aft,N)	Bible Union, Martin First, Gleason
Indian Creek	Oct. 18 (Aft,N) Oct. 19 (N) Oct. 20 (Aft,N)	Calvary, Waynesboro First, Collinwood	Western District	Oct. 22 (N) Oct. 23 (M,Aft)	Springville, Springville Puryear, Puryear
Jefferson County	Oct. 22 (M,Aft,N) Oct. 23 (M)	Emmanuel, Jefferson City First, Strawberry Plains	William Carey	Oct. 26 (N) Oct. 27 (Aft,N)	Friendship, Fayetteville Macedonia, Ardmore
			Wilson County	Oct. 15 (N) Oct. 16 (M,Aft)	Fairview, Lebanon Gladeville, Gladeville

Tennessee

LEADERSHIP . . .

Russell Howard is serving as associate pastor and minister of administration and finance at Ridgeway Baptist Church in Memphis. He is a graduate of Valdosta State College in Valdosta, Ga., and Mid-America Baptist Theological Seminary in Memphis. Livy Cope is pastor of the Ridgeway church.

Leslie Prouty III serves as associate pastor and minister of education and discipleship at Kirby Woods Baptist Church on Winchester in Memphis. Formerly, he served as an intern at Kirby Woods on Poplar. He is a graduate of Auburn (Ala.) University and Mid-America Baptist Theological Seminary in Memphis. Phil Newton is pastor of Kirby Woods on Winchester.

Leawood Baptist Church in Memphis has called Larry Matz to serve as minister of childhood education. Jerry Glisson is pastor of the church.

Alpha Baptist Church in Morristown has called Mark Chapman as part-time minister of youth. He is a student at Carson-Newman College in Jefferson City. Clay Frazier is pastor of the Alpha church.

The new minister of youth/children at Whitehaven Baptist Church, Memphis, is Walter Norvell. Jim Meredith is the pastor.

Hub Blankenship has resigned from the staff of First Baptist Church, Columbia, to accept the position of minister of youth with First Baptist Church, Anderson, S.C. Tim Floyd is pastor of the Columbia church.

Red Bank Baptist Church, Chattanooga, has called Bryan Johnson as minister of students. Fred Steelman is the pastor.

Steve Parr has been called as minister of education at Central Baptist Church in Oak Ridge, where Tom Melzoni is pastor. He comes from South Hills Baptist Church in Fort Worth, Texas, where he has been serving as minister of education. Parr is a graduate of Samford University in Birmingham, Ala., and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Dwight Porter has resigned from the staff of First Baptist Church, Adamsville, to become minister of music/youth at Richland Baptist Church in Memphis. Joe Jernigan is pastor of the Adamsville church. Robert Lee is pastor of Richland Baptist Church.

Joe Clendenin resigned as pastor of Beech Grove Baptist Church in Dyersburg, effective Aug. 2.

Larry McClarty resigned as pastor of Emmaus Baptist Church in Newbern, effective July 26. He accepted a pastorate near Sikeston, Mo.

PEOPLE . . .

James Kinsey celebrated 15 years as pastor of Calvary Baptist Church in Union City on Aug. 2.

Laura Tosh, the oldest member of Calvary Baptist Church in Union City, celebrated her 100th birthday Aug. 11.

REVIVAL RESULTS . . .

There were three professions of faith and one addition to the church by letter during revival services at Mt. Vernon Baptist Church in Dyersburg, July 26-31. Dean Wallace is the pastor and led the services.

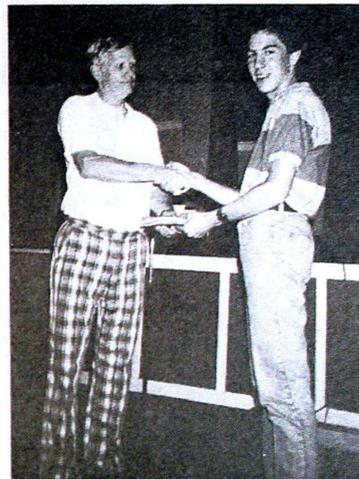
MISSION PROJECTS . . .

Children attending Vacation Bible School at Trafalgar Village Baptist Church in Memphis, gave a total of 22,900 pennies as a special offering for the Tennessee Baptist Children's Homes in Memphis. Robert S. Clark is pastor of the church.

A 17-member mission team sponsored by Calvary Baptist Church, Union City,

returned Aug. 1, from Seminole, Okla. The team worked with Indian Nations Baptist Church where Bill Barnett is pastor. James Kinsey is pastor of the Union City church.

Rachel Brown and Lula Bell Smith from Immanuel Baptist Church in Lawrenceburg, will leave Sept. 3 to travel with a U.S. evangelistic team to England. The team, sponsored by the Southern Baptist Convention Foreign Mission Board, will be working with Lumb Baptist Church in Waterfoot, England.



PERFECT ATTENDANCE — Mike Pitts (right) is presented a Bible by Oscar Owens, Sunday School director at First Baptist Church in McKenzie, for perfect attendance in Sunday School since he was 2 weeks old. The 16-year-old is the son of Wesley Pitts, pastor of First Baptist Church, McKenzie, and his wife Diane.



GROUND BREAKING — Ebenezer Baptist Church, Knoxville, held a ground-breaking ceremony May 17 for a new educational building. The building is expected to be completed in November. Chris Burns, the pastor, is pictured to the right.

Baptist family in Cleveland receives White House honor

The John Paysinger family, members of Valley View Baptist Church, Cleveland, were honored during an awards ceremony at the White House recently as a "Great American Family of 1987."

Christian commitment and community service were cited as proof of their worthiness, according to Patricia Strawbridge, Woman's Missionary Union director for the Bradley County Baptist Association, where the Paysingers have served in a variety of volunteer positions.

"Meeting needs of others is a part of their family life," Strawbridge said. "It may be transporting cancer patients to chemotherapy, talking to a terminally ill person about salvation, aiding stranded highway victims, helping tornado victims, or gathering baby blankets for missionaries in Africa."

The extended family consists of John; Marge; their three adult children, Jane, Nancy, and John Jr.; four grandchildren; and John's mother, Frances Paysinger.

John, a retired extension agent, and Marge have done short-term mission work together and separately. They traveled together on a mission venture to the Caribbean and the entire family has seen home missions work firsthand at a Southern Baptist mission congregation in New York, where Jane is a member.

John participated in a mission trip to Arkansas and Marge went to Chicago with a youth mission group.

"We're just service oriented and we feel this is our Christian commitment," Marge explained.

Union U. announces artist-in-residence

JACKSON — Union University today announced the initiation of a new "artist-in-residence" program in the School of Fine Arts.

Jordan Tang, conductor of the Jackson Symphony Orchestra, has agreed to serve as the first artist-in-residence and adjunct professor of conducting in the department of music for the 1987-88 academic year.

Tang will teach a seminar on advanced conducting technique and will serve as guest conductor and resource person for the music department.

Interpretations

The resolute Christ

By Herschel H. Hobbs

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name" (John 12:27-28a).

It was Monday before Jesus' death. The hour toward which He had been moving loomed before Him. And His soul was troubled. "Troubled" is a perfect tense of completeness. This verb is used to describe an ocean caught in the teeth of a storm. But what should He say?

"Father, save me from this hour" (KJV). This reads as if Jesus prayed to be spared the cross. The original Greek text had no punctuation marks except the question mark (?). Translators punctuate

it as they understand it. In my judgment the context here calls for a question mark (see RSV).

"Father, save me from this hour?" ("Shall I say that?") "But for this cause came I unto this hour." To ask to be spared the cross would have been contrary to His mission. Was not the very thought of this alternative another of Satan's temptations for Jesus to avoid the cross?

But as in all other such temptations Jesus did not yield. Instead He prayed, "Father, glorify thyself." God's greatest glory is in His redemptive work through Christ. So Jesus resolutely persisted in treading the path which led to Calvary. If we would follow in His footsteps we must do the same.

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BIBLE BOOK SERIES
Lesson for August 23

Salvation and judgment

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

Basic Passage: Revelation 14:1-20

Focal Passages: Revelation 14:1, 3-4, 6, 8-10, 13-15

Notice the contrast between the beginning of this chapter and the end of the previous one. Chapter 13 concluded with a beast that looked like a lamb. That beast was requiring people to receive his mark.

In this chapter we have the true Lamb. This Lamb does not stand on sand but upon Mount Zion. The pretender had given his followers the mark of a man. The Lamb had given His followers the mark of His Father.



Nail

The song of the redeemed

Again in this chapter we see the 144,000 who represent the redeemed (see Chapter 7). This time they are singing a new song which only they know. It is apparently a song of redemption.

Once heard a man describe his dream of the day he entered heaven. As he entered the pearly gates along with others, he saw the angels standing aside with wings folded. When he asked why, he was told it was because they had never known the joy of being redeemed.

Truly those of us who have known the redemption freely offered by God have a new song. Others cannot have this joy without having God's redemption.

Verse 4 may give some people problems in identifying this group. The terms used for them seem not to apply to many people who name the name of Christ. However, we must get our images and symbols straight.

Remember that throughout Scripture following false gods was considered idolatry. Remember also that the New Testament speaks of the church as the bride of Christ without spot or blemish. Now see how well these pictures fit with verses 4 and 5. The numbers are symbolic of the inclusion of all true believers.

The gospel proclaimed

We always understand the gospel to mean good news. But that is only true for those who open their hearts to receive it. The gospel message always carries with

it a note of urgency. The message is simple. All are called on to fear God.

Another messenger (or angel) comes with news of judgment. In this instance it is on Babylon which had come to symbolize a collection of wickedness often found in the cities of the day.

Such power and influence had led many people astray. But now that power is gone and Babylon has fallen.

A third angel proclaims the darker side of the gospel message. That messenger declares that judgment is coming on the followers of the beast and his image. They had sought to avoid trouble by going along with those in authority.

Some of these people had been responsible for the execution of many Christians. They had been like the collaborators in many countries in World War II. But judgment was coming. This judgment would be God's wrath let loose at full strength. The display of that wrath would be witnessed by all of heaven.

The gospel in action

But what of those who have died? Many Christians had shed their blood under the persecution of these godless powers. They have suffered greatly. But John is informed that their current state is blessed indeed.

Those who die in the Lord are no longer subject to those persecutions. They are no longer undergoing the struggles of this life. They will have rest and reward for their labor of faith.

But what of those who put them to death and cheer the sufferings of the Christians. Judgment is on its way. There is no specific day for this judgment. It is only told us that it will occur at the right time.

Throughout the Bible you read the term "fulness of time." This same term is applied to a woman who is with child and about to give birth. It is used for a crop which is ripe and ready to be harvested. That same imagery is used here to speak of judgment. It will be brought by God when the wickedness of man has reached its peak.

That final judgment will be complete. This is suggested strongly by the amount of blood poured out in verse 20. At this time all of the godly will be gathered home to be with Christ (vv. 14-15). The unbelievers will be gathered for destruction.

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UNIFORM LESSON SERIES
Lesson for August 23

Citizens of two kingdoms

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

Basic Passage: Romans 13

Focal Passages: Romans 13:1-8, 10-14

The last few words of the Book of Judges give something of the chaos which is manifested when there is no obedience to civil authority: "Every man did that which was right in his own eyes" (21:25b).

Humanism and situation ethics which make man the law-determiner lead to personal and community destruction. The Apostle Paul exhorts his brethren, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (13:1).

God is the highest power. All other power comes from Him. In all of life God must be taken into consideration.

The Psalmist wrote, "Blessed is the nation whose God is the Lord" (33:12) and, "The wicked shall be turned into hell, and all the nations that forget God" (9:17). As a nation, we must not forget God! We ought to be thankful for the religious heritage of our country.

I love my country. This land is my land, my home. This is a country where I can go to any church or to no church! America is a land of freedom. Here we have freedom to profess faith in Jesus Christ. Here we have freedom to practice faith in Jesus Christ. Here we have freedom to proclaim our faith in Jesus Christ. We can share the glories of God as revealed in His Son Jesus Christ. We have the privilege to "Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1).

We as Baptists believe in religious liberty. This truth we affirm. In our denominational life through recent years we have heard much about the "Baptist Faith and Message." That is a statement which was adopted by the Southern Baptist Convention on May 9, 1963. In relationship with "religious liberty" that statement asserted the generally accepted consensus of Southern Baptists. This lesson in Romans gives us the opportunity to look at that belief:

"God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things

not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power."

As we look at these words we are reminded that Christians are citizens of two worlds. Remember the words of the Lord Jesus, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's" (Luke 20:25). Good Christians ought to be good citizens. The institution of government is in accordance with the will and plan of God. Christians have obligations to the government (Romans 13:5).

Christians have obligations to God. Christians obey the law. Christians pray for public officials (1 Timothy 2:1:2). Christians work to establish justice (Micah 6:8), righteousness (Proverbs 14:34), peace (Matthew 5:9), and freedom for all men (Galatians 5:1).

Christians pay taxes: "For for this cause pay ye tribute" (Romans 13:6a). Christians have the duty to vote. Christians serve publicly. Christians have the duty to stand for righteousness and morality. Christians must work to preserve liberty.

This is part of the Christian's social relationship as he seeks to fulfill the exhortation "to love one another" (v. 8b). In loving one another Christians appreciate the worth of each other, respect each other's personality, and sincerely desire to help each other. "Thou shalt love thy neighbor as thyself" (v. 9c).

In the final verses of this thirteenth chapter, the Apostle Paul reminds his hearers that the nearness of eternity and the brevity of life should be motives for their living lives that are pure and that are devoted to God. Paul believed and taught that the end was near.

Christians have the responsibility to "cast off the works of darkness" (v. 12b) and "put on the armour of light" (v. 12c). Christians should behave (v. 13) and put on "the Lord Jesus Christ" (v. 14a). Christians are to be so preoccupied with Jesus Christ that they "make not provision for the flesh, to fulfill the lusts thereof" (v. 14b). "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Galatians 5:16). We are in the world, but we are not of the world.

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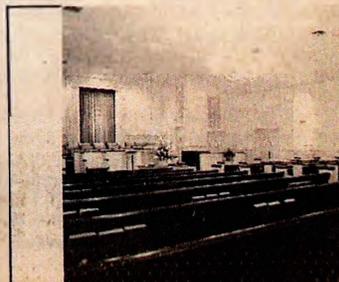
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LIFE AND WORK LESSON SERIES
Lesson for August 23

Learning to minister

By John Lee Taylor, pastor
West Jackson Baptist Church, Jackson

Basic Passage: 1 Timothy 5
Local Passages: 1 Timothy 5:1-5, 17-22

The lesson for this week begins a new unit of study. Under the general theme of Christians as ministers, the first part of this topic answered the question "Who is minister?" We return now to the lessons answering the pertinent question of "How do we minister?" 1 Timothy will provide the scriptural texts for the first two lessons while the other four will come from 2 Timothy.



Taylor

The previous section of the study on ministry dealt with doctrinal basis of Christian ministry. In the lesson this week and through the remainder of the overall study, we will be studying the practical aspects and applications of our ministry to Christ.

In 1 Timothy 5, Paul tells his son in the ministry how to care for and serve various groups in the church. As a part of the family of God, we are given the privilege of responding to the needs of those family members. One commentor calls this part of 1 Timothy "A Church That Cares" or "Special Strokes for Special Folks." Fourteen of the 25 verses of this chapter address the need of caring for the widows in the church. In 1 Timothy 5:1-6:2, Paul advises Timothy on his ministry to various groups within the church.

The focus of this lesson is instructions on how we may minister to each other in

the body of Christ.

Minister in diversity (1 Timothy 5:1-5)

Demarest says, "Every congregation is composed of all different types of people because every person is unique. The basic principle of a church that cares is diversity. Every congregation, small or large, must become a place where each person is treated and cared for as an individual."

In this section of the text, Paul employs selected cases to illustrate to Timothy the various ministerial methods to meet the needs of people:

Older men: Because Timothy is a younger man, he is admonished to "respect his elders" by not rebuking an older man.

Younger men: He is to treat younger men as brothers. In both instances, Paul is emphasizing the Christian community as family.

Older women: Timothy is to relate to the older women as he did to his own mother with love and respect.

Younger women: Timothy's relationship to the younger women in the church is to be as sisters. The manner of his relationships with these women is to be "with all purity." There is to be no hint of wrongdoing; no appearance of evil.

Widows: "Widows indeed" were widows with no family members to give them any aid or support. They were to be able to find ministry in the church because of their faith and their Christian conduct. Those who lived faithless, sinful

lives should not expect such care. Verses 6-16 give amplified advice on ministry to "widows indeed."

Ministry in support (1 Timothy 5:17-18)

There is wide division of interpretation as to who the elders are in these verses. Some see the elders as officials of the church in Ephesus. Others see the reference as relating to the older men of the Church. Most interpret these men as pastors.

The word "rule" means "stand for," referring to the elders standing before the congregation in giving spiritual leadership.

These leaders who served well were to be accorded "double honor." In all probability "honor" included some expression of material support. Paul felt strongly that churches should support their ministers citing scripture from Deuteronomy 25:4 to give validation to his position.

Ministry in purity (1 Timothy 5:19-22)

The other side of the coin from the church's need to support its leadership is

the church's right to expect high ethical, spiritual standards of conduct from those who would lead. Paul urges both restraint and firmness.

One writer said, "Those who labor for Christ are to be shielded from unfair criticism. The Old Testament required the witness of more than one person before an accusation could be considered true" (Deuteronomy 17:6, 19:15). Paul is saying that we should be extremely careful in our accusations always making sure that we have the facts.

Verse 20 gives instructions about rebuking "the ones continuing to sin." The rebuke should have as its motive to be redemptive and should be done before the entire congregation.

The final verses (21-22) constitute a very strong charge to Timothy to minister to all in purity. When Paul used the word "keep," it is a command "to keep on keeping himself pure." Practice without purity renders one's ministry for Christ a mockery.



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Baptist couple leaves mark on Paraguay

By Eric Miller

ASUNCION, Paraguay (BP) — Baptists have said goodbye to a legend in Paraguay.

He's Missionary William Skinner, who with his wife, Frances, worked 36 years bringing both physical and spiritual health to the people of the South American country. In July the missionary physician and his wife packed up a careerful of memories and left for their final furlough before retiring in Nashville.

In Paraguay, the couple touched the lives of people in ways that go beyond normal medical care: flood victims to whom they carried food, medicine, and the gospel; a boy healed after a deadly snake bite; and children who stopped getting hookworm when Skinner insisted their mothers put shoes on their feet.

There's a generation that can read and write because the Skinners found a forgotten community that had no school and started one. There are doctors, lawyers, and businessmen who accepted Christ while in Sunday School classes taught by Mrs. Skinner.

And there are members of five strong churches the Skinners started.

Starting those churches was challenging. The Skinners went to city officials in one Catholic stronghold to ask permission to conduct an open-air church service, but the officials refused.

When Skinner persisted, he was told his life would be in danger if he conducted the service. But he refused to give up and finally got permission. The service drew a good crowd and there were no disturbances.

While handing out tracts door-to-door and inviting people to church, the Skinners sometimes encountered residents who tore up the tracts in their presence.

Some of the churches they started met under mango trees through hard rains and oven-like heat until they could afford a building.

After one congregation got a church building, the tin roof nearly caved in as non-Christians hurled a volley of rocks and bricks at the building during a service. The Skinners and congregation sang hymns louder and louder to drown out the noise until it stopped.

When flood waters isolated a community on a hill in southern Paraguay, the Skinners loaded a boat with food and supplies and went to help. After distributing the supplies, they treated the flood victims for parasites, infections, and malnourish-



HEALING AND SPREADING THE GOSPEL — Missionary Doctor William Skinner has tried to parallel much of his life with that of Christ — healing the sick and showing the way to eternal life. Perhaps this is the reason he has become a legend in parts of Paraguay.

ment. Then they conducted Bible studies and handed out tracts to many who hungered spiritually.

Returning home after the flood, the Skinners stopped by a secular radio station, as requested by a town official. Skinner was ushered into a studio and given a microphone. As he finished explaining the flood relief work, the announcer broke in: "Now, Dr. Skinner will give us a spiritual message for today." He seized the opportunity.

Staying on the mission field for 36 years was trying at times — especially when the Paraguayan government stripped Skinner of his right to practice medicine shortly after arriving on the field. But he attended medical school classes in Spanish and proved his competency by passing more than 30 examinations.

It was trying for Mrs. Skinner, who had a tendency toward homesickness. "I never got used to being separated from family and friends," she said.

This separation occasionally intensified, such as the time Skinner got a long-distance call at the hospital in Asuncion. When he returned home, he was crying. His father had died of a heart attack.

They had to miss the funeral because boat travel was the only way home. They also missed Mrs. Skinner's mother's

funeral, a brother's funeral, their children's college graduations, and a son's wedding.

As they moved closer to retirement, Skinner dreamed of finding a rural area lacking medical services and Baptist work where he and his wife could start a medical clinic.

They had raised four children, started four churches, Skinner had served as mission chairman, Mrs. Skinner had taught a Bible study and led weekly prayer meetings in Asuncion, and he had served as chief of medical staff and chief of pediatrics at Baptist Hospital in Asuncion for 32 years. Still, the basics of missions work called them.

They found Guayaybi — a dusty village lacking cars, indoor bathrooms, electricity, telephones, and mail delivery — and started their clinic.

News of the clinic spread beyond the village. People began walking and riding in horse-drawn wagons for two hours — passing secular doctors and herb healers — to see Skinner at the clinic. They handled 6,500 patient visits in two years, giving away medicine, tracts, Bibles, and eyeglasses.

Some patients told Skinner they felt he had performed a miracle in healing them. Others said "that just coming and talking to me, they have felt like they were well before they even started taking the medicines," he said.

When Skinner removed hardened wax from the ears of a woman who "couldn't hear a thing," she regained her hearing ability, Mrs. Skinner said. The expressions of other patients at the clinic said in unison, "He heals the deaf."

One day the first year the clinic was open, the temperature was 106 degrees Fahrenheit inside the clinic, but the Skinners — drenched with sweat — kept seeing patients and giving vaccinations. Whenever it rained, they had to sleep with plastic on the bed and umbrellas over their heads because the roof leaked in so many places.

Then in 1986, a Southern Baptist couple in the United States donated money to build a six-room brick clinic in Guayaybi, making the Skinners' dream more permanent. The new clinic has a check-in room, a laboratory, a bathroom, two examination rooms, and a waiting room large enough for a small church service.

If a patient at the clinic had family problems or personal problems, Skinner took time to counsel the patient. Mrs.

Skinner coached mothers on child rearing and nutrition.

Patients lingered at the clinic past dark on Thursdays for a church service. Skinner preached and Mrs. Skinner, playing a harpsichord, led the congregation in hymns. In May, this congregation, which originated from the clinic, organized into a church and broke ground to construct a church building.

The idea for a medical clinic came to Skinner as he used his Sundays off from the hospital to travel about in rural areas to treat the sick. He regularly visited the small village of Walter Infran, about 70 miles from Asuncion. He drove as far as he could on a dirt road. Then he traveled the last six miles on foot or horseback.

A villager usually waited with a horse to help him finish the last six miles. One especially hot day, other doctors advised Skinner to postpone the trip until a cooler day. "No one will meet you at the road," they said. "It's too hot today for a horse to walk that far."

Nevertheless, he went. No one was waiting for him at the end of the dirt road, but Skinner put his medical supplies on his shoulder and walked the six miles to the village.

The people were happy to see him and yet amazed that he had made the trip. He treated many sick people that day and then preached about God's love for them.

"I want to cry," said Victor Gimenez about the Skinners' retirement. "There is going to be a big empty space; there is going to be a big hole because the Skinners have given all of their life here."

Gimenez, 34, is pastor of a church the Skinners started. Skinner, who also is Gimenez's mentor, encouraged him to serve as pastor and worked with him training him in pastoral duties and aiding him financially in seminary.

"There won't be another like Dr. Skinner who does lots of good things," says Rosalino Navarro, whom Skinner led to Christ at the clinic. "You can see in Dr. Skinner the love of God."

"Dr. Skinner is a legend here," Gimenez says.

HMB introduces training methods

GLORIETA, N.M. (BP) — Two new evangelism training methods were introduced at the annual home mission conference at Glorieta (N.M.) Baptist Conference Center this summer.

Advanced Continuing Witness Training and Building Witnessing Relationship; both were introduced to Southern Baptist pastors and evangelism leaders from across the United States.

The Continuing Witness Training material is for use with the seminars of the same name, in use since 1981. Since that time leaders from 4,000 churches have been trained to lead the seminar. Continuing Witness Training also is taught at four of the six Southern Baptist seminaries.

The Building Witnessing Relationship material is an evangelism method that categorizes different acceptance levels for sharing Christian faith. It also teaches how to build a relationship for sharing belief in Christ within the community and the marketplace.

Both Advanced Continuing Witness training and Building Witnessing Relationships training will be available in fall of 1988.



SHADE TREE SUNDAY SCHOOL — After 36 years on the mission field, Frances Skinner could still teach Sunday School beneath a mango tree whenever necessary. This Sunday School class and church are the fruit of a medical clinic started two years ago by Frances and her husband, Bill.