

# Baptist and Reflector

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## Public Affairs Committee disputes BJCPA funding

By Dan Martin and Mark Kelly  
NASHVILLE (BP) — A dispute over who will control the funding of the Baptist Joint Committee on Public Affairs highlighted the first meeting of the newly reconstituted Southern Baptist Public Affairs Committee.

The committee, during its first meeting Aug. 20-21, voted to ask the Southern Baptist Convention Executive Committee to provide a written clarification as to whether the \$448,400 allocated for the BJCPA in the 1987-88 SBC Cooperative Program allocation budget is to go directly to the Baptist Joint Committee or is to be channeled through the 18-member PAC.

"The question is whether the \$448,000 appropriation goes to the Baptist Joint Committee or comes to us for some say-so," said Chairman Samuel T. Currin of Raleigh, N.C.

Currin, who has been U.S. attorney for the Eastern District of North Carolina, but who soon will become a state superior

court judge, said he believes the revisions in Bylaw 18, adopted at the 1987 annual meeting of the SBC, created a Public Affairs Committee to "operate separately, but also as part of the Baptist Joint Committee."

Historically, the Public Affairs Committee — one of three SBC standing committees — has been a conduit through which the SBC names members, and provides funding for the Washington-based BJCPA, a religious liberty coalition of nine Baptist groups in the United States and Canada.

Currin told committee members he had been chairman of the PAC for four years, but said, "I have been chairman of a piece of paper."

The chairman, who told the committee he was in Israel during the 1987 annual meeting of the SBC, also said, "I believe messengers at the convention thought they were funding the Public Affairs Committee and not the Baptist Joint Committee."

Messengers to the 1987 annual meeting in St. Louis adopted a revision of Bylaw 18, which governs the Public Affairs Committee. The revision revamped representation on the committee and encouraged the PAC to continue to function in relationship with the Baptist Joint Committee, while suggesting it operate separately, as well.

The bylaw change increased SBC members from 15 to 18, and reduced the number of agency executives serving on the committee from nine to five, while increasing at-large members from five to 12. The sitting SBC president retains a seat on the committee.

Confusion about the implications of the revision apparently centers on the action which instructs the Public Affairs Committee to function "separately" from the BJCPA and the listing in the Cooperative Program allocation budget for the Public Affairs Committee as the recipient of the \$448,400 allocation rather than the BJCPA.

Gary F. Young, pastor of First Southern Baptist Church in Phoenix, Ariz., who was chairman of a special nine-member fact-finding committee of the Executive Committee which proposed the bylaw change, briefed committee members about the work of the special committee.

Young said the fact-finding committee did not recommend or intend to recommend that funding go to the PAC. "Placing the funding directly in the hands of this committee would ruin the 'jointness' of the Baptist Joint Committee. Our report to the SBC concluded that there is enough strength in jointness that we should try to make it work. Coalition is essential to effectiveness, and it would ruin the 'jointness' if we had recommended that this committee control the funds," he said.

Despite Young's interpretation, committee members were divided over how the funds should be handled, and members returned to the issue several

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## Crusade plans continue despite attempted coup

By Marty Croll

MANILA, Philippines (BP) — In the midst of the Philippines' fifth coup attempt in 18 months, Southern Baptist missionaries were continuing to plan for four upcoming church-planting crusades.

American participation in the crusades will hinge on how the Western media tells the story of the most serious challenge yet to the administration of President Corason Aquino, missionaries said.

Reached in the Philippines the evening of Aug. 28, Missionary Sam Waldron said

he would meet Aug. 29 with a Foreign Mission Board administrative official to plan how they will ensure that some 250 American pastors expected to participate in the crusade would be assigned only to quiet spots.

Waldron, chairman of the organization of Southern Baptist missionaries in the Philippines, said government forces in Manila were beginning to regain control of parts of military camps and some radio and television stations they had lost during the previous 21 hours.

Waldron had talked with missionaries throughout the country, and said none of them sensed personal danger. The revolt was limited to scattered strategic spots in Manila, he said, and the rebels were most-

ly soldiers who sensed injustice within military ranks.

Missionaries worked all day Aug. 28. Workers at the Baptist headquarters in (Continued on page 2)

## State offers free service to block 'Dial-A-Porn'

Within the next two weeks, pastors of Tennessee Baptist churches, along with ministers from other denominational groups, will receive a letter from Keith Bissell, commissioner, Tennessee Public Service Commission, regarding the use of "900" telephone numbers that are being used to provide pornographic messages.

The Public Service Commission, through South Central Bell, is offering a "900" blockage service free of charge to anyone who requests it before Nov. 17. The blockage service would make it impossible for anyone to call a 900 number from a home that has taken advantage of this service.

In the letter, pastors are being encouraged to inform their members of this service. Forms enclosed in the letter will make it easy for church members to request the service.

"I am extremely pleased that we have

taken the action necessary to protect our children from Dial-A-Porn," Bissell says in the letter.

## TBCH tops offering goal

Tennessee Baptists topped the statewide goal for this year's Tennessee Baptist Children's Homes special offering by more than \$30,000.

A total of \$751,251 was donated in the annual Mother's Day Offering, according to final figures recently released by the Children's Homes. The goal was \$720,000. The offering provides funds for almost one-third of the TBCH annual operating budget.

"These generous gifts to the Children's Homes will provide additional resources for our children's needs," said Gerald L. Stow, executive director and treasurer of TBCH. "The list grows daily of children that need our special care. These funds will enable us to help additional children by providing the staff, housing, clothing, food, medical, and other essential needs."

The Children's Homes have provided care and spiritual support to children who have been orphaned, abused, neglected, or abandoned since the agency's establishment in 1891.

## Statewide week of prayer for missions begins Sunday

Tennessee Baptists will observe the annual Week of Prayer for State Missions Sept. 6-13, using the theme, "Reaching, Touching, Teaching... Tennessee."

Special program materials have been mailed to each church in the state to be used in promoting the annual event. Program suggestions have been prepared for specific age groups and were included in the materials packet, along with a sermon outline, "A Vision of the Fields," by Jerry

Oakley, president of the Tennessee Baptist Convention and pastor of Springfield Baptist Church, Springfield. The sermon outline is based on John 4:31-38.

In connection with the week of prayer, the annual Golden State Missions Offering will be received in Tennessee Baptist churches. This year's statewide goal is \$1-million.

The goal and allocations for the 1987 offering were set by the Executive Board of the Tennessee Baptist Convention, on a joint recommendation from the board's state missions committee and the executive committee of Tennessee Woman's Missionary Union.

The offering will be distributed to 36 allocation items, ranging from as high as \$200,000 to as low as \$1,475. The largest allocations are: Camps Capital/Renovation, \$200,000; New Work Revolving Loan Fund, \$150,000; Mission Lot and Building Fund, \$100,000; Site Fund for New Churches, \$100,000; and United Tennessee League, \$75,000. Other allocations support a variety of other mission and ministry needs across Tennessee.

The Golden State Missions Offering was begun in 1902 as a project of Tennessee's Woman's Missionary Union.

# Lolley calls Southeastern to keep 'original dream'

WAKE FOREST, N.C. — Calling the seminary to stay with its original dream, President W. Randall Lolley opened Southeastern Baptist Theological Seminary's 37th academic year with an address Aug. 25.

Lolley, a Southeastern alumnus and president since 1974, said it would be easier for him to see his theological alma mater die than for it to become something different from its original dream.

Speaking to the faculty, administration, and student body, Lolley asked: "Do Southern Baptists in the 1980s want a seminary like the one they founded in the 1950s?"

Looking back on those 37 years, Lolley said he wondered whether Southern Baptists or Southeastern seminary had changed the most.

"I believe," he responded, "that this seminary has consistently expressed the dream of its founders, many of whom are still alive. I have asked them and they

have told me so."

That dream, Lolley said, had two crucial elements: free and responsible theological education with the Bible at the center of the curriculum; and ministry as an expression of a believer's gifts and calling. Both, he said, grew from the idea of "a free conscience, free church, free country way of doing theological education."

Lolley sees that as the "Southeastern way, ... dedicated to serving Christ ... always motivated by the desire to build up His church ... ." Therefore, he continued, those who teach and work at Southeastern will always be ready "to lay down weapons," but "... in His name we must not, and we will not, lay down our tools."

Lolley repudiated the determination of truth "by majority opinion ... Prophets do not ask permission — in the name of prestige or their paychecks — for the privilege to be prophets. Southeastern prefers to work on 'the prophetic edge' of our denominational enterprise," he said,

for "... if we shackle a teacher today, we will shackle a preacher tomorrow."

For Lolley, the heart of the Southeastern curriculum is "the Bible, the Word of God ... ." The authority of the Bible, he said, is set by its divine origin, and the integrity of the Bible is seen in that it "leads to salvation in Jesus Christ."

Calling attention to the 1963 Baptist Faith and Message statement of the SBC, Lolley noted its affirmation that "The criterion by which the Bible is to be interpreted is Jesus Christ." This unifying Lordship of Jesus Christ at Southeastern, he said, is "... why we can afford to let our consciences be free." Because Jesus Christ is the norm, "our interpretations are not subject finally to the opinions of any other person living or dead."

In continuing to highlight the original dream for the seminary, or the "Southeastern Way," Lolley said ministry involves all of God's people, is gender-neutral, and is in partnership with other Christians.

"We believe the Bible," he said, "when Joel says '... your sons and your

daughters will prophesy ... ' My friends," Lolley exclaimed, "that means preach; no matter how much we might wish God had chosen another word."

If Southern Baptists want Southeastern to be "distinct and determinative for these days in our denomination — like the seminary detailed in the 'Plan of Action' endorsed by the trustees last March — then this president will give every tick of his time and every millibar of his energy to producing that kind of institution."

"If, on the other hand," he continued, "Southern Baptists desire a seminary in Wake Forest different and destructive of the idea which this school has sought through its history to incarnate, then this president will give not one moment of the time or one millibar of the energy he has left to producing that kind of school. I cannot and will not do for Southern Baptists something that in my conscience is not 'as unto the Lord.'"

Reflecting on Southeastern seminary, he said, "Sometimes I could easier see her die than see her become distorted into an institution she has never been."

# BJCPA funding ...

(Continued from page 1)  
times during the two-day meeting.

Richard Land, special assistant to the governor of Texas, said some messengers, Executive Committee members, and "even members of the special (fact-finding) committee" told him they thought they were funding the PAC. He added, "They (messengers) told us they wanted us to function separately, but they didn't tell us too much about how to do it."

Norris Sydnor, pastor of Riverside Baptist Church in Ft. Washington, Md., said: "This is a new day. It (the bylaw revision) created a separate committee, and we are to operate as a separate committee. That is the way I voted."

Thomas E. Pratt, pastor of Calvary Baptist Church in Brighton, Colo., said a continuation of direct funding of the BJCPA was "not what I understood I was voting for in St. Louis. We understood we were voting for some control. Now, it seems we have no more control than ever."

"I do not believe we were organized to be toothless tigers, but to effect significant changes in the Baptist Joint Committee in order to preserve our participation in it," he said, adding that if the money did not flow through the PAC, then the SBC was providing "\$450,000 to support issues on which, in some cases, we are violently opposed."

Robbie Hughes, a homemaker from Jackson, Miss., said: "It appears to me that the function of this committee is practically nullified if we have no say-so over the money. We (the SBC) provide a majority of the money and go to only one meeting (of the BJCPA) a year. Then they (the BJCPA) spend our money for the rest of the year and we have no say-so."

Three other committee members, however, said their understanding of the action in St. Louis did not coincide with that of the others.

"That (direct funding of the PAC) is not what I understood we were voting for," said J. I. Ginnings, a petroleum engineer from Wichita Falls, Texas. "I felt the funding was status quo."

Lloyd Elder, president of the Southern Baptist Sunday School Board, said he was not aware some people interpreted the bylaw change as meaning funds would go to the Public Affairs Committee. "The first time I ever heard that interpretation was at this meeting," he said.

Harold C. Bennett, president-treasurer

of the SBC Executive Committee and treasurer of the SBC, briefed the committee on its status according to the bylaws and the business and financial plan of the convention.

"This committee is a standing committee, and standing committees do not have program money or program assignments," he said, adding, "You have the authority to meet once a year and, if additional meetings are desired, a request must be made to the Executive Committee."

Bennett said the PAC is funded through an item in the Executive Committee budget and added that the committee has no funds of its own. "If you take action that requires funds, there are no funds for this year or next year," he said.

He added he did not interpret the SBC annual meeting action as funding the PAC rather than the BJCPA. "This committee is not a legal entity. I am not about to send you any money unless I am specifically instructed to do so," he said.

The committee, during its Thursday session, agreed to report to the Executive Committee that it was divided over the intent of the bylaw change. However, during the Friday afternoon session, Roy Gean Jr., an attorney from Fort Smith, Ark., said: "I personally think we ought to make a stronger statement (to the Executive Committee). I think we should tell them we feel very strongly about this and urge them to direct that the money be channeled through our committee."

Pratt moved "that this committee express its strong sentiment to the Executive Committee that we believe funding for the Baptist Joint Committee on Oct. 1, 1987, should be funneled through this committee," but later modified it to indicate the BJCPA should be funded "with the approval of this committee." The action was adopted by an 8-2 vote.

In the discussion, Land specified the effort to channel the money through the PAC was not a "back door" attempt to defund the BJCPA, and said the amount going on to the Washington organization "would not necessarily be changed in amount."

Land also requested that the Executive Committee provide "written notification" of "all procedures necessary to make budget adjustments at the earliest possible opportunity," should the committee decide the PAC would not be given control over the funds.

# Belmont College's carillon joins 'Bells Across America'

NASHVILLE — At 3 p.m. Sept. 17, exactly 200 years after the signing of the U.S. Constitution, Belmont College will join institutions across the country in a "Bells Across America" celebration.

The national tribute will involve a simultaneous ringing of bells for 200 seconds to celebrate the birthday of the document which established the world's first government of the people, by the people, and for the people. All types of institutions, from religious and educational to social, service, and professional, will participate.

Belmont will join the celebration with its 23-bell cast carillon, which weighs more than three tons and is one of only three carillons in Tennessee. Richard Shadinger, court carillonneur, professor of music, and performance studies depart-

ment chairman, will deliver the commemorative concert, which will begin at 3 p.m. and last for 20 minutes.

Belmont's carillon, dedicated in 1986, is located in the Tower, a 105-foot-tall landmark built in the 1850s to provide water for the Acklen plantation and mansion, Belle Monte, now the site of the college.

As one of Belmont College's heritage projects for Tennessee Homecoming '86, the carillon is an exact replica of an earlier carillon located in the Tower. The original 23-bell carillon was purchased by the Ward-Belmont Alumnae Association and Class of '28 in memory of soldiers who fought in World War I. Ward-Belmont, a finishing school for young women, occupied the present-day Belmont College grounds from 1913 to 1951.

# Plans continue ...

(Continued from page 1)

Manila went home early because of potential transportation problems. As news of the coup first began to filter out, the Filipino workers made jokes about it, Waldron said. But as it persisted and reports came out that airfields and radio and television stations had fallen, Waldron said he noted some discouragement and despair.

The coup came at an especially awkward time for Baptist efforts in the Philippines. For the past year, missionaries have been working with about 250 Filipino Bible study groups throughout the nation, preparing them to organize officially into churches while American pastors are scheduled to be there during the last part of the year.

Missionary Jim Slack, a church-growth expert in the Philippines who played a key role in planning the crusades, arose early the morning of Aug. 28 in Abilene, Texas, where he is on furlough. He was trying to gauge what American reporters were saying about the coup. Judging from the past, participation by Southern Baptist preachers in the crusades will depend a lot on how the American media reports the incident, Slack said.

"That's where most people plug into for their information, and sometimes that's

tragically off base," he said. "The missionaries wouldn't decide to go ahead (with the crusade) if it was not a secure enough situation that they couldn't pretty well guarantee it."

Slack said Waldron, who has spent most of his missionary career on Mindanao, the large southern island in the Philippines, is capable of pinpointing secure spots for the crusade.

Missionaries in the Philippines have asked for 232 American preachers for Mindanao and 20 for Luzon, the large northern island. Each preacher will work with a Bible study group, preaching evangelistic messages one week and church doctrine the next, and then helping the group organize into a church. The campaigns are scheduled for Sept. 15-Oct. 2, Oct. 13-30, Nov. 3-20, and Nov. 10-24.

Leaders in the Luzon and Mindanao-Visayas conventions plan to start 395 new churches by the end of 1988. They hope about 400 preachers from the United States will help them. Their overall goal is to start 2,200 new gospel points by 1990.

"In times like these people begin to ask the basic questions like, 'What is life?' and, 'How secure am I in it?' And if we can't deliver some message of Christian hope in the future, then we're in sad shape," Slack said.

# SBC committee urges confirmation of Bork

By Dan Martin and Mark Kelly

NASHVILLE (BP) — The confirmation of Robert H. Bork as a United States Supreme Court justice has been "strongly urged" by the Southern Baptist Public Affairs Committee.

By a 7 to 5 vote, the committee — which was expanded and re-constituted during the 1987 annual SBC — adopted a resolution which commended President Ronald Reagan's nomination of Bork and strongly urged the Senate Judiciary Committee and the Senate to confirm the nomination.

The committee, which held its first meeting in Nashville Aug. 20-21, also strongly urged the Baptist Joint Committee on Public Affairs, "which receives 91 percent of its subsidy from the Southern Baptist Convention cooperative funds, to issue a similar recommendation and to direct its staff to lobby on behalf of the Bork nomination."

The resolution was presented by Les Csorba III, executive director of Accuracy in Academia, of Alexandria, Va., who was elected to the PAC in June.

In presenting his resolution, Csorba said the Public Affairs Committee "does have a responsibility to represent the convention on First Amendment issues, and adopting this resolution is consistent with that."

The resolution says Bork, "by all the historical judicial standards, including legal reasoning ability, high-quality legal opinions and scholarly writings and judicial temperament, is extremely qualified for the United States Supreme Court."

It cites SBC resolutions to show Bork "is consistent" with the SBC position opposing homosexuality and pornography and supporting traditional Baptist views on First Amendment guarantees and the presentation of the role of religion in textbooks.

Prior to the vote, committee members were told by Harold C. Bennett, president-treasurer of the SBC Executive Committee, they were departing from tradition.

"I know of no time when either the convention or a convention-related agency has endorsed a person for office," Bennett said. "This is different from anything we have ever done."

Lloyd Elder, president of the Southern Baptist Sunday School Board, said the resolution "seems more ideological than First Amendment" in concern and urged the PAC not to endorse a candidate for election. "The process of confirming a judge is part of the political process. It is not running for office, but it is running for election," he said.

Following the vote, Elder requested that his negative vote be recorded in the minutes, and added: "If this is proposed for the agenda of the meeting of the Baptist Joint Committee, I will oppose it, and if it is placed on the agenda, I will vote against it. I think the Baptist Joint Committee has no more business dealing with this than do we."

Another member, J. I. Ginnings, a petroleum engineer from Wichita Falls, Texas, said: "I do not feel empowered to act on the issue of Judge Bork. While I am sympathetic to his nomination, I believe we should not become a body for endorsing candidates. . . ."

During discussion on the resolution, Larry Lewis, president of the Southern Baptist Home Mission Board, asked Csorba if he had any information on Bork's religious affiliation or convictions.

"His resume lists 'Protestant,'" Csorba said.

"I understand he is an agnostic, and I just thought you ought to know that," Lewis said.

Bork, who has been judge on the Court of Appeals for the District of Columbia since 1982, was nominated by President Reagan in early July to replace retiring jurist Lewis F. Powell Jr. Confirmation hearings will begin before the 14-member Senate Judiciary Committee Sept. 15. If the confirmation clears the committee, a vote is not expected until mid- or late October.

In addition to supporting the Bork

nomination, the Public Affairs Committee also adopted resolutions supporting the Danforth "abortion-neutral" Amendment to the Civil Rights Restoration Act of 1987 and opposing BJCPA "association" with People for the American Way.

Two other resolutions — one supporting a prayer amendment and the other opposing the inclusion of humanism in school textbooks — were postponed until the PAC's next meeting.

The resolution on the Danforth Amendment, presented by Richard Land, special assistant to the governor of Texas, parallels the resolution adopted by the 1987 annual meeting of the SBC, which said the Civil Rights Restoration Act "could be used in federal court to force pro-life hospitals to perform abortions."

The resolution, which was adopted without a negative vote, calls on the U.S. Senate to pass the Danforth Amendment and also urges "the trustees of the SBC Christian Life Commission and the BJCPA to adopt formal resolutions" in support of the amendment.

It also specifies the resolution "should not be construed as unqualified support for the Civil Rights Restoration Act, even as altered by the Danforth Amendment."

Members also commended the Christian Life Commission staff "for their actions in support of an abortion-neutral amendment."

The other adopted resolution, presented by Albert Lee Smith, an insurance executive from Birmingham, Ala., decries People for the American Way and its founder, TV producer Norman Lear, and a videotape circulated by the organization entitled "Life and Liberty for All Who Believe," which "is highly critical of Southern Baptist leaders."

It says the PAC believes "it is in the best interest of our convention and of the other eight Baptist denominations that the BJCPA cease and desist from any further association with People for the American Way because its record and objectives are thoroughly foreign to the objectives of our

nine Christian groups."

During the two-day meeting, Albert Lee Smith was elected vice-chairman. Chairman Samuel T. Currin of Raleigh, N.C., who was elected by the messengers to the 1987 SBC as part of the Committee on Nominations report, appointed Les Csorba III as recording secretary.

Currin also appointed two subcommittees, one a long range planning and policy committee and the other a BJCPA staff evaluation committee.

Richard Land will chair the planning and policy committee. Named to the committee are J. I. Ginnings; Landrum P. Leavell II, president of New Orleans Baptist Theological Seminary; Larry L. Lewis; and Mrs. Dudley J. (Robbie) Hughes, a homemaker from Jackson, Miss.

Currin said the planning and policy committee "will look at this committee and how it should be functioning." He also added he "jotted down" a few items the committee should study, including "what we might want as bylaws, whether we want our own staff member or staff members, whether we want our own newsletter or publication, how often we should meet, and what our budget should be."

Named to the BJCPA staff-evaluation committee, which Currin said would look at current staff members of the BJCPA, are Smith as chairman; Csorba; Roy R. Gean Jr., a Fort Smith, Ark., attorney;

Thomas E. Pratt, pastor of Calvary Baptist Church in Brighton, Colo.; and Norris W. Sydnor Jr., pastor of Riverside Baptist Church in Fort Washington, Md.

During the meeting, two items were referred to the staff-evaluation committee, both concerning publications of the BJCPA.

Land requested an evaluation of two Baptist Press news stories, written by a staff member whom he declined to name, and Csorba and Pratt both voiced displeasure with the "lack of balance" in Report from the Capitol, the magazine published by the BJCPA.

## Texas commission challenges SBC committee's endorsement

By Ken Camp

DALLAS (BP) — The Southern Baptist Convention Public Affairs Committee's endorsement of Robert H. Bork for United States Supreme Court justice may violate SBC bylaws and could jeopardize the tax-exempt status of the nation's largest evangelical denomination, according to a statement issued by the Texas Baptist Christian Life Commission.

The statement was adopted without dissenting vote Aug. 28 by the commission, which serves as the public affairs committee for the 2.4-million-member Baptist General Convention of Texas. It terms the action by the Southern Baptist PAC a "radical and tragic departure from Baptist polity" and calls for a review of the committee's action as a possible violation of SBC bylaws.

Noting that the Baptist Joint Committee on Public Affairs has not joined the Southern Baptist PAC in endorsing Bork, the statement says, "While Baptist agencies and committees have often addressed issues, they have wisely and historically avoided endorsing particular candidates for appointment or election."

"Not only has the Public Affairs Committee embraced the appointment of Mr. Bork, a spokesman for the committee has indicated to the press that in its endorsement of Bork, the committee speaks for Southern Baptists.

"In its formal action and statement to

the press, the committee has exhibited incredible disregard for and ignorance of Baptist polity," the CLC statement continues. "It is good for appropriate Baptist agencies and bodies to inform Baptists of important issues and how candidates stand on issues, but it is bad for one Baptist to presume to speak for another and to adopt partisan positions on candidates

and appointments for office."

The statement decries such action as "tremendously divisive and destructive," saying such endorsements divide fellowship over persons who may not live up to the expectations of an endorsing group and hurt the Southern Baptist witness among those who may negatively perceive the person endorsed.

## PAC seeks extra meetings

NASHVILLE (BP) — Two extra meetings — one in October and the other early in 1988 — have been requested by the Southern Baptist Public Affairs Committee.

During its first meeting in its revised form, the 18-member committee requested that it be given funds for the two additional meetings so that it could fulfill its responsibilities under the revised Bylaw 18, which was adopted during the 1987 annual meeting of the SBC in St. Louis.

As a standing committee, under SBC bylaws, the committee is authorized to hold one meeting per year, with requests for additional meetings channeled through the SBC Executive Committee.

The action requesting additional meetings specifies the committee wishes to meet in conjunction with the annual meeting of the Baptist Joint Committee on Public Affairs, scheduled Oct. 5-6, in Washington, and to hold an additional meeting to formulate its report for the SBC Book of Reports in January or early February.

The committee is scheduled to meet again Oct. 4, in advance of the annual meeting of the BJCPA. If another meeting is authorized by the SBC Executive Committee, the Public Affairs Committee also will convene for its second meeting Oct. 6-7.

## Long dies in Niota

Roscoe Long, a retired pastor and member of First Baptist Church, Niota, died at his home in Niota Aug. 17. He is survived by his wife, Willie Clark Long of Niota; a son, John C. Long of Knoxville; three sisters; and a brother.

Long served as pastor of East Niota Baptist Church in Niota; Oak Grove Baptist Church in Riceville; Marshall Hill Baptist Church in Niota; Gregory's Chapel Baptist Church in Sweetwater; Mount Pisgah Baptist Church in Niota; and Salem Baptist Church in Dayton.

The memorial service was held at Kyker's Chapel, Sweetwater, Aug. 18. Anderson McCulley, pastor of First Baptist Church, Niota, and Robert Kelley, a former pastor of the Niota church, officiated the service.

# 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.

## Peace through conformity

Dear editor:

Recent developments in the SBC bear a striking resemblance to other periods of history. Our leaders talk of compromise and peace, yet recent decisions by the HMB indicate otherwise. One is reminded of the words of Jeremiah 6:12-14. Our leaders say, "Peace, peace," but there is no peace.

Jesus came to break down barriers, not to build them. The good news of His gospel is that it is for everyone. His message is one of inclusion rather than exclusion. Contrast this with the HMB's recent decision to exclude women, divorced ministers, and those whose theological positions differ from "dominant convictions and beliefs held by Southern Baptists at large" (one cannot help but wonder whether the Baptist Faith and Message really is the sole criteria for evaluating an individual's theology).

The HMB has sent a dangerous signal. Women, divorced individuals, and non-fundamentalists are no longer welcome in positions of leadership. Are they welcome in the SBC?

In 1534, the British Parliament passed what became known as the Act of Supremacy, making the king of England the supreme head of the Church of England. In 1539, after no small amount of resistance, the Statute of the Six Articles (defining heresy) was issued. It was an act for "abolishing diversity of opinion in certain articles concerning the Christian religion." The resulting persecution was so strong that David Joris wrote that the true church "... is not the one that persecutes but the one that is persecuted."

The situation then was not unlike the situation within the SBC today. Only the

method of persecution has changed. Those in power within the convention seek to eliminate those who differ from them theologically and/or socially.

It is tragic that Southern Baptists, in seeking peace through conformity, have forgotten the message of the gospel of Jesus Christ!

J. Michael Raley  
3735 Beaufort Lane, Apt. A  
Louisville, KY 40207

## On doctrinal purity

Dear editor:

I am a Tennessee Southern Baptist prison chaplain whose employment depends on HMB endorsement. I have held that endorsement for almost 15 years without any major fears of having it withdrawn — until now.

I admit it. I have some beliefs of conscience that are not consistent with the majority of Southern Baptists. How long will it be before HMB President Larry Lewis' inquisition campaign purges the ranks of heretics like me?

Tests to determine purity are flawed on their face. Inquisitors can never be sure of the accuracy of their test. I can answer questions like I was taught in Sunday School until my integrity becomes more important than keeping a job. Put enough tape recorders in front of me and send in enough legalists to spy out my liberty, and sooner or later they will get the evidence they want to burn me at the stake.

Intimidation and coerced confessions do not promote the kingdom of God. We seem to be raising up a generation of parrots for our pulpits and institutions instead of prophets. The doctrinal purity sought by our convention will be found only in the free and unhindered interchange of beliefs and ideas, not by the enforced mouthing of prescribed platitudes.

Ben W. Bledsoe  
600 State Road  
Memphis, TN 38134

## No biblical basis

Dear editor:

I find no biblical basis for Mr. Leazer's statements concerning cults, namely: "It is important for Southern Baptists to study cults and know something about them ... Studying about cults helps Christians define their own faith" (Bap-

tist and Reflector, Aug. 12, page 4).

Christians would have no problem defining their faith (1 Peter 3:15) if they would study God's Word as we are commanded to do (2 Timothy 2:15), but sadly, most are "ever learning (from every source but the Bible) and never able to come to the knowledge of the truth."

The Bible says the gospel was not made known by following cunningly devised

fables (cults) but by God's Word, "whereunto ye do well that ye take heed" (2 Peter 1:16, 19).

God told Israel (Deuteronomy 12:30) concerning the nations subdued by them, "and that thou inquire not after their gods, saying; how did these nations serve their gods?"

Our testimony among men should be as Paul's, "For I determined not to know any thing among you, save Jesus Christ, and Him crucified."

Mrs. Dexter L. Woods Jr.  
1811 Indian Hills Rd.  
Lebanon, TN 37087

## Baptist college tuition continues upward climb

By Lonnie Wilkey

NASHVILLE (BP) — As Baptist colleges make final plans for the 1987 fall semester, parents of college students will have to dig a bit deeper into their wallets for tuition and fees.

According to figures released by the College Board in New York and published by the Chronicle of Higher Education, average tuition at four-year private schools will rise 8 percent, to \$7,110.

The news is better at Baptist colleges and universities. While the average percentage increase is the same, the dollar amount is lower at most Baptist schools. Only three schools exceed the \$7,110 average.

Southern Baptist College in Walnut Ridge, Ark., is the lowest-priced senior college, with tuition and fees of \$2,494, a 4.9 percent increase over 1986-87. Other institutions with tuition less than \$3,000 include Brewton-Parker College in Mt. Vernon, Ga., \$2,550; and Blue Mountain College in Blue Mountain, Miss., \$2,784.

A year's tuition and fees at the University of Richmond (Va.) will be \$8,335, the most expensive of any Southern Baptist school. Next in line are Furman University, Greenville, S.C., \$7,314; and Wake Forest University, Winston-Salem, N.C., \$7,250.

Three Baptist colleges held the line on tuition and fees with no increase: Truett McConnell College, a two-year school in Cleveland, Ga.; William Carey College in Hattiesburg, Miss.; and Wayland Baptist University in Plainview, Texas.

Averett College in Danville, Va., reported the largest percentage increase, 18.3, with tuition and fees of \$5,500.

Figures released by the College Board include only tuition and fees. Room and board are not included.

Tuition increases were increasing much more rapidly earlier this decade, but are now stabilizing at a more modest level, observed Arthur L. Walker Jr., executive director of the Southern Baptist Education Commission.

Walker noted several reasons colleges

have to increase tuition costs: The costs of college insurance and equipment have jumped two to three times the rate of inflation since 1974. Also, some major costs are rising quickly to make up for past inflation, including salaries, which are 10 percent below their 1976 levels.

The higher costs for private institutions are misleading, Walker said. There is little difference between the cost of education at private and public colleges, he noted: "Students at public institutions, regardless of financial need, receive a subsidy from state taxpayers that keeps tuition low. The cost of education is the same at an independent college, or even lower in some states."

Baptist college administrators are doing a good job in keeping costs affordable for their Baptist constituencies, he said.

Tuition costs and percentage increases at Tennessee's Baptist colleges are: Belmont College, Nashville, \$3,750, 11.9; Carson-Newman College, Jefferson City, \$4,780, 10.6; Union University, Jackson, \$3,240, 6.2.

## Ed Mayfield retires

Ed Mayfield retired as pastor of Midway Baptist Church, Sewanee, on Aug. 30. He plans to live in Hixson after his retirement.

The Missouri native has been in the pastorate for 57 years, having served churches in Missouri, Arkansas, Kentucky, Illinois, and Tennessee.

Tennessee pastorates include Mt. Elim Baptist Church in Spencer, Auburn Baptist Church in Auburntown, and Blooming Grove Baptist Church in Woodlawn.

Associational service includes having served as treasurer for seven years for the Graves County association in Kentucky, and as moderator of the St. Frances association in Missouri.

While in Kentucky, he served on the state convention's executive board.

Mayfield intends to continue serving as supply and interim pastor.

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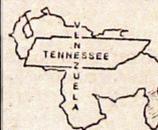
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## Tennessee/Venezuela prayer net partnership

—Charlotte Kirby, church/home missionary in Guanare, celebrates her birthday Sept. 3.

—Twelve-year-old Daisy attends Iglesia Bautista Salem in Naguanagua. She suffers from malnutrition and crippling arthritis. Pray for her and those who minister to her and her family.

—Pray for the physical safety of missionaries as the economic situation worsens and a corresponding rise is seen in the number of crimes.

—Pray for Wilma Hundley of Memphis, state prayer net partnership coordinator, and Carrol Kelly of Tennessee WMU staff, who are attending the Venezuela WMU annual meeting.

# Mozambican rebels free Southern Baptist nurse

DALLAS (BP) — Southern Baptist Kindra Bryan was released Aug. 18 by guerrillas in Mozambique, three months after her abduction May 13.

The Texan was released along with the six other people seized from a rural missionary clinic in the central province of Mozambique. Bryan, 28, was serving as a nurse on a Youth with a Mission team. She is in the custody of the U.S. State Department in Malawi.

Bryan, along with an Australian and five Zimbabweans, including a baby, were released after trudging 300 miles to Mozambique's border with Malawi. For two weeks the group walked 12 hours a day through jungles and rugged land.

Newspaper reports said Bryan's parents, Claude and Mary Jo Free of Bryan, spoke with their daughter Aug. 18 and 19.

"She said she was well and doing OK. She talked like she was exhausted and very weak," Free said.

The 5-foot-2 missionary who weighed about 125 pounds before her abduction lost more than 25 pounds during the three-month ordeal and is being treated for malaria and dysentery, her mother said. In addition she also suffered heat exhaustion two weeks before being released.

The State Department is keeping information confidential on where the hostages

were held before the two-week trek, and the Frees have not been told where their daughter is staying in Malawi.

Tentative plans are for the nurse to fly into Houston Wednesday evening, Aug. 26, accompanied by James R. DeLoach, associate pastor of Second Baptist Church in Houston, where she is a member.

DeLoach spent several weeks in Malawi in May attempting to expedite the release of Bryan.

"The congregation has constantly been working with the State Department and U.S. congressmen to have Kindra released," said Betty Brockman, assistant to Ed Young, pastor of Second Baptist.

"We have had a 24-hour-a-day prayer

vigil since Kindra's capture, and it will not stop until she has landed in Houston. She is one of our own, and we are so grateful about the good news," Brockman said.

Bryan had been working for a little more than a month with the mission organization when she was kidnapped.

The armed guerrillas of the Mozambique National Resistance denied earlier that the seven were kidnapped. The guerrillas said they evacuated the group to safety from an area of heavy fighting.

The rebels also said Bryan was taken in order to keep the Mozambique government from abducting her and blaming it on the rebels.

## Appeals courts reverse judges in pair of textbook challenges

By Stan Haste

WASHINGTON (BP) — Separate federal appeals panels have reversed two U.S. district court judges who ruled earlier in favor of parents who challenged the use of textbooks in public schools on religious grounds.

Both panels — consisting of three

judges each — unanimously set aside rulings by lower judges in Alabama and Tennessee. Each of the cases likely will be appealed to the U.S. Supreme Court.

In a decision announced Aug. 26, a panel of judges from the 11th Circuit Court of Appeals in Atlanta held that Alabama District Judge W. Brevard Hand erred last March by banning 44 textbooks from

Alabama classrooms on grounds they promoted the religion of secular humanism. Hand ruled the state had established secular humanism as an official religion in violation of the First Amendment. More than 600 parents of public schoolchildren in Mobile brought the challenge that resulted in Judge Hand's decision.

Writing for the appeals panel, Judge Frank M. Johnson Jr. held use of the challenged textbooks "has the primary effect of conveying information that is essentially neutral in its religious content ... none of these books convey a message of governmental approval of secular humanism or governmental disapproval of theism."

The Mobile parents, joined by several schoolteachers, had objected specifically to home economics, history, and social studies texts. During a trial last fall, most of the objections were aimed at the home economics texts.

Regarding those books, Judge Johnson wrote that the appeals panel's review "reveals that the message conveyed is not one of endorsement of secular humanism or any religion."

"Rather, the message conveyed is one of a governmental attempt to instill in Alabama public schoolchildren such values as independent thought, tolerance of diverse views, self-respect, maturity, self-reliance, and logical decision-making."

He added: "Nor do these textbooks evidence an attitude antagonistic to theistic belief. The message conveyed ... is one of neutrality: the textbooks neither endorse theistic religion as a system of belief, nor discredit it. Indeed, many of the books specifically acknowledge that religion is one source of moral values and none preclude that possibility."

Such governmental neutrality squares with "the separation of church and state mandated by the First Amendment," Johnson wrote. Quoting from the 1962 high court decision banning state-written prayers from public schools, Johnson added, "The establishment clause ... stands as an expression of principle on the part of the founders of our Constitution that religion is too personal, too sacred, too holy, to permit its 'unhallowed perversion' by a magistrate."

In the other decision, a panel of the 6th Circuit Court of Appeals in Cincinnati reversed U.S. District Court Judge Thomas G. Hull in a highly publicized case pitting parents in eastern Tennessee against Hawkins County school officials. Hull ruled last October that protesting parents were right when they cited the First Amendment's free exercise of religion clause in demanding that school officials permit them to teach reading to their children at home. Requiring the pupils to read from the challenged texts amounted to a breach of free exercise, Judge Hull held.

But the appeals panel ruled, 3-0, that Hull too was wrong. Chief Judge Pierce Lively wrote, "The requirement that students read the assigned materials and attend reading classes, in the absence of a showing that this participation entailed affirmation or denial of a religious belief, or performance or non-performance of a religious exercise or practice, does not place an unconstitutional burden on the students' free exercise of religion."

Judge Lively also pointed to Tennessee laws that permit parents to send their children to church schools or teach them at home, options that would shield the children "from exposure to some ideas they find offensive."

## Vietnamese Bible translation includes Southern Baptists

MIDLAND, Texas (BP) — A joint translation effort between Southern Baptists and seven denominations will produce the world's first Bible in the national Vietnamese language.

Leon Taylor, layman at First Baptist Church of Midland, Texas, said the translation will be the first Vietnamese Bible to be translated from the original languages of Greek and Hebrew. The ethnic group's only existing Bible is a 1916 translation from Chinese into a regional Vietnamese dialect.

"The current version is comparable to translating our King James Version into the Vietnamese language. You simply lose too much in translation," Taylor said.

The seven-year, \$800,000 project is expected to produce the Gospel of John by early 1988, while the New Testament is to be published by the summer of 1990. The entire Bible is targeted for a late 1994 publication date, he reported.

Southern Baptists serving on the 12-member board are Thang Nguyen, national ethnic missionary with the Southern Baptist Home Mission Board in Atlanta; Daniel Dao Tran, pastor of Vietnamese Garland Baptist Church, Garland, Texas; Zelma Parsons, Vietnamese Bible teacher at Sherwood Baptist Church, Odessa, Texas; and Taylor.

"The existing translation uses a language that is unintelligible to most Vietnamese," explained Taylor, who has been named president of the Vietnamese Bible Corporation. "The original translator, a non-Christian, utilized a regional dialect and local idioms, many that are no longer used. Our goal is to produce an inexpensive, contemporary, and accurate translation on the sixth-grade reading level that will be understandable to Vietnamese around the world."

The missionary effort of various Christian denominations in Vietnam, led by the Christian and Missionary Alliance, has produced numerous seminary-trained leaders who will aid in the project. "The translation must be attempted now by those leaders who fled Vietnam before they are too far removed from their language and cultural context," Taylor noted.

The translation team is composed of seven Vietnamese pastors and scholars from various Christian denominations, including members of Southern Baptist churches. Wycliffe Bible translators who served in the country are acting as technical advisers and trainers, and the United Bible Societies is providing a consultant.

The translation will benefit the 1.5-million refugees scattered around the free world and 60-million people still living in Vietnam. About 190,000 of the refugees reside in the United States and Canada, said Oscar Romo, director of the Home Mission Board language missions division.

## Ethnics to meet in 1987 retreats

The annual retreat for Cambodians, Laotians, and H'mongs will be Sept. 11-13 and the retreat for Hispanics and Koreans will meet Sept. 25-27. Both will be held at Camp Linden in Linden.

Joshua Vang, a national consultant for Laotians and H'mongs with the Home Mission Board, and Tom Wright of the HMB language missions division, will lead conferences at the Sept. 11-13 retreat.

Chang S. Moon, a Southern Baptist from Washington, will speak at the Sept. 25-27 retreat.

Wright will be leading a new ethnic leader training program, "School of the Prophets," which will include studies on the Holy Spirit and Christian growth at the retreat for Cambodians, Laotians, and H'mongs.

The retreat for Hispanics and Koreans will feature sessions on starting and improving devotionals and on Baptist history.

Conferences and worship will be held in the different languages. Special activities will be provided for children and youth. Scholarships are available to offset the costs of the retreats.

More information may be obtained from the TBC missions department, P.O. Box 728, Brentwood, TN 37024.

## Church training events set

Church training leaders in churches and associations and the New Start Project associational coordinators will be trained in September.

Three Saturday retreats will provide age group leadership instruction on Sept. 12 at Camp Carson in Newport, on Sept. 19 at Camp Linden in Linden, and on Sept. 26 at Camp Cordova in Memphis.

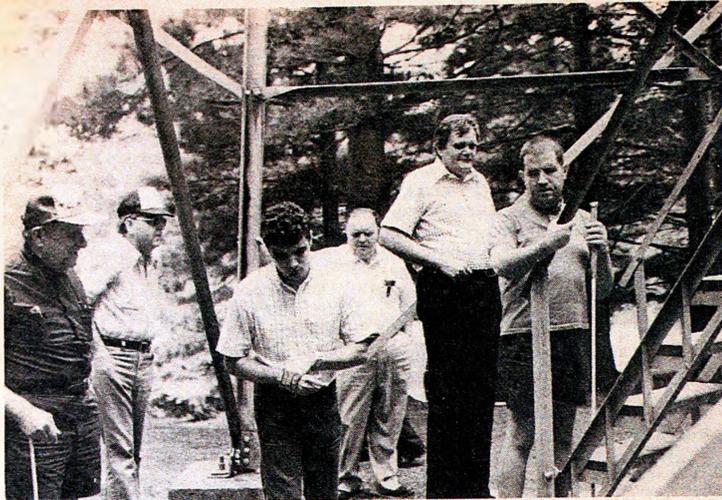
Associational coordinators of the New Start Project will meet on Sept. 11 at Camp Carson and on Sept. 18 at Camp Linden from 7-9 p.m., just prior to two of the Saturday retreats.

LIFE (Lay Institute for Equipping) training will be launched at the Saturday retreats for general officers, and will be led by Steve Williams, Wert Campbell, and Henry Campbell of the Baptist Sunday School Board's church training department.

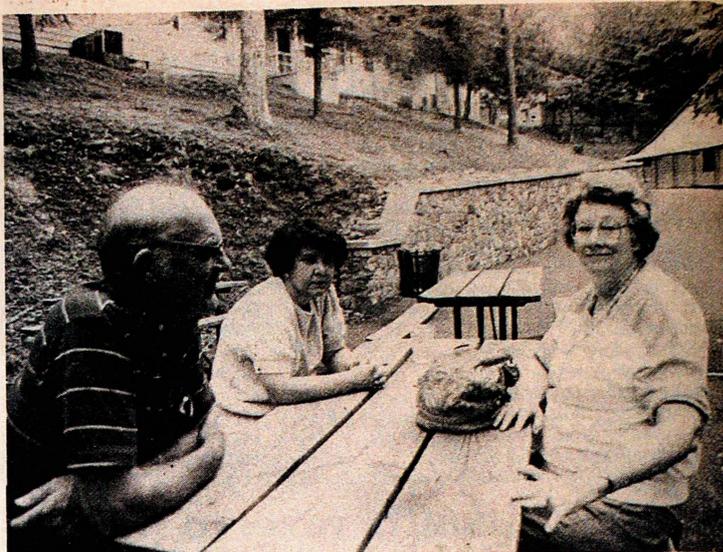
The adult conferences will be led by Jerry Chapman and Bill Stancill of the BSSB church training department, and Don Mauldin of the Tennessee Baptist Convention's church training department.

Mary Allen of the TBC church training department will direct the youth conference, and the children's workers will be taught by Rob Sauls and Robert Brown of the BSSB church training department. Cindy Franks of the TBC church training department will lead the preschool conference, and Dennis Lyle, retired from the Nashville Baptist Association, will lead a special conference for leaders.

Participants may receive some financial assistance on their transportation costs. For further information, please contact the TBC church training department, P.O. Box 728, Brentwood, TN 37024-0728.



**CLIMBERS** — Blind campers (from left) Leroy Armstrong of Nashville, Bobby Cowan of Nashville, Allen Justice of Loudon, Hubert Mooneyham of Nashville, Neal Phillips of Newport, and Johnny Jones of Smyrna get ready to climb the steps to the top of the fire tower.



**NEW FRIENDS** — Alvin Blake (left) and Dorothy Blake (right) of Alcoa meet Charlyene Couey of Nashville.

## Campers 'see' opportunities

By Connie Davis

The campers who arrived at Camp Carson in Newport immediately began to enjoy the outdoor smells, the sunshine, the crooked paths, and the quietness, but they could not see the beauty around them.

Some of the approximately 50 persons attending the annual retreat of the Tennessee Baptist Fellowship of the Blind Aug. 14-16 had come from as far away as Jacksonville, Fla. Others had boarded a commercial bus at 5 a.m. and traveled 12 hours to attend the retreat.

Family, friends, and church workers accompanied the campers to help them with mobility — one of the major obstacles of blind persons.

The campers were soon attending sessions on the theme, "By Love Compelled" and going to worship. They were practicing their music for the annual "Singspiration," and voting on recommendations at business sessions.

Some rode in a van up a steep curving road to visit the fire tower that overlooks miles of countryside.

Even Leroy Armstrong of Park Avenue Baptist Church in Nashville successfully

climbed the steps that led to the top of the fire tower. He had climbed it before, but since then the 74-year-old had undergone open-heart surgery.

### Program

Calling the participants to begin ministering to others instead of always receiving ministry, Charles Couey, who is vice-president of the fellowship and director of ministries with the blind at Park Avenue Baptist Church in Nashville, can relate because he is also blind. He said blind persons should become active members of their churches.

Couey led a session on witnessing to sighted persons. He shared a Bible he had prepared with the help of sighted persons to help a sighted person to understand salvation through Christ.

Bible verses to help explain the steps to salvation were marked with tabs so the blind person could open to the page on which the verse appeared. The verses had been marked for the sighted person. Couey also had prepared cards in braille that he used in explaining the verses and steps to salvation. They were attached together with a binder ring and kept in a pocket on the inside cover of the Bible.

Bruce Edwards, president of the fellowship from Black Oak Heights Baptist Church in Knoxville, presided at the retreat. Other speakers included Wayne Bower of the Baptist Sunday School Board in Nashville and Les Baumgartner of the Tennessee Baptist Convention in Brentwood. The youth choir of Black Oak Heights Baptist Church presented a musical during the retreat.

The fellowship members adopted a

resolution calling for a survey of Tennessee Baptist churches to locate blind persons who are not members of the fellowship and adopted the motto, "Let the blind lead the blind into deeper fellowship with the Lord."

A committee's report also was adopted setting the next annual retreat for Aug. 12-14 at Camp Linden in Linden.

Members were encouraged to attend the Southern Baptist Convention meeting in 1988 to support the organization of a Southern Baptist conference of the blind.

### Members

Marie Morris, a member of the fellowship from Cumberland City, enjoyed the retreat with her three children and parents from Memphis. Her husband, who also is legally blind, had to remain at home to work in the food services company they own for the employees of the Cumberland City Steam Plant.

Morris attended Memphis city schools and Southwestern College (now Rhodes College) in Memphis, despite her blindness. She is a graduate of Arkansas Enterprises for the Blind and worked for Internal Revenue Service in Memphis before she and her husband moved to Cumberland City.

"Blindness never bothered me," stated Morris, who credits her parents for her accomplishments. She doesn't even mind not seeing her children, who have no vision problems. The only thing that bothers

her about being blind is not being able to drive.

She recalled participating in Girls in Action and other activities in a Southern Baptist church as she grew up, and wishes her children could be as involved, but they live in a rural area and must rely on others for transportation.

Alvin and Dorothy Blake, who are from Alcoa, attended their first retreat. They learned about the fellowship of the blind through the B & R.

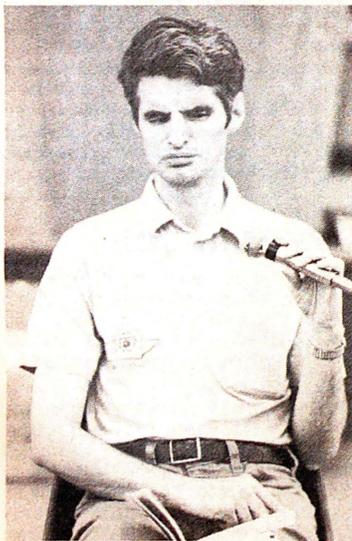
Dorothy Blake had been losing her sight for many years. The reason has not been diagnosed by doctors.

She still teaches a Sunday School class and enjoys spending time with her husband, who is retired from an administrative position at the University of Tennessee.

Nettie Mae Wynn from Jacksonville, Fla., has attended the retreat for four years. She and her husband, Alvin, brought two women from Florida who are also visually impaired.

Wynn, who has been instrumental in developing Baptist fellowships for the blind in several areas of Florida, had to quit her position as a schoolteacher because of her vision problems.

She believes that blind persons don't feel accepted by society, which makes it hard to get them involved in group activities — even those for blind persons. They are also very dependent on others, she explained.



**FOR THE SIGHTED** — Charles Couey, vice-president of the fellowship, demonstrates the Bible and presentation he prepared to help a sighted person understand salvation through Christ.

### Bearden receives language award

RIDGECREST, N.C. (BP) — Carter Bearden, Southern Baptist Home Mission Board national ethnic missionary among the deaf, received the language missions worker of the year award during home missions conference in Ridgecrest (N.C.) Baptist Conference Center.

Bearden received the award for his leadership in the establishment of more than 700 deaf Southern Baptist churches and in the development of the Southern Baptist Conference of the Deaf, said Oscar Romo, HMB language missions director.

Bearden, who is deaf, has been a home missionary to the deaf since 1949.



**USING NEW HYMNBOOKS** — Participants use the new braille hymnbooks several members of the fellowship helped provide for the retreat.

# Tanzanian officials tell volunteers to leave area

KYELA, Tanzania (BP) — Plans for eight Southern Baptists to help Kyela Baptists in an evangelistic crusade ended abruptly Aug. 15 when Tanzanian officials told the group to leave the border district.

The volunteers had just arrived to participate in a crusade scheduled in the Kyela district of Tanzania, which is located in the southwestern part of the country and borders on Malawi. Southern Baptist efforts in the district have resulted in more than 40,000 baptisms during the past nine years.

The group included four pastors and two lay people from Virginia, an associate pastor from Alabama, and a pastor from Ohio.

They were restricted to a Baptist compound before being told to leave by Tanzania's Home Affairs Department. The volunteers also failed to receive an expected letter that would have allowed them to visit churches in the area. The actions followed an incident in which local officials pointed out the volunteers apparently failed to follow orders from immigration authorities in Dar es Salaam.

After the volunteers received permission to leave the Baptist compound, mission personnel drove them to a Baptist conference center in Iringa. As of Aug. 19 they were waiting to see if Southern Baptist missionaries working in Iringa and Dar es Salaam could secure permission for them to speak in churches there, according to one of the volunteers, Louis R. "Bobby" Cobbs Jr., a layman from Roanoke, Va.

Despite the loss of Americans as guest speakers, the evangelistic crusade proceeded with the scheduled involvement of Tanzanian Baptist pastors. More than 360 Tanzanians accepted Jesus Christ as Savior during the first three days of the crusade, according to Southern Baptist Missionary Evelyn Knapp. Other decisions from extremely remote areas near the border with Malawi had not been reported.

The group included Cliff Knight, associate pastor at Lakeview Baptist Church, Auburn, Ala.; Al Griffin, pastor at Floyd (Va.) Baptist Church; Danny

Davis, pastor at Melville Avenue Baptist Church, Danville, Va.; Carol Kammeter, a member at Culpeper (Va.) Baptist Church; Philip Parker, pastor at Calvary Baptist Church, Portsmouth, Va.; Phil Taylor, pastor at First Baptist Church, Westerville, Ohio; Gerald Melton, pastor at Sycamore Baptist Church, Stuart, Va.; and Cobbs, a member of Melrose Baptist Church, Roanoke.

All of the volunteers except the Virginia woman, Carol Kammeter, were scheduled to speak to many of the 185 congregations in western villages of the Kyela district between the time they arrived and the time they were scheduled to leave the area Aug. 30. Kammeter was to help with cooking.

The group had landed in Dar es Salaam Aug. 13 and had driven directly to a demonstration farm run by Agricultural

Evangelist Doug Knapp, Cobbs said. The volunteers were staying at the Knapp home on the farm compound in Makwale awaiting a letter from government offices in Dar es Salaam authorizing them to speak in churches.

But officials from the immigration office and the district commissioner's office visited them two days after they arrived in Makwale, visibly upset that they had failed to report to government offices in Mbeya, Cobbs said.

"Apparently this is something new and had not been required before," Cobbs said. "The immigration officer (upon their arrival at Dar es Salaam) wrote on our passport, 'Report to Mbeya,' but did not say anything to us. We were in such a rush and fatigued that we did not notice it until the two officials arrived at the Knapps' home and pointed it out."

Tanzania has a long tradition of religious freedom. Kyela has been one of the most responsive areas where Southern Baptist missionaries work in eastern Africa. Even without Americans, the crusade will involve all of the 360 congregations in the 32,000-member Baptist association in Kyela district.

"We find that guests from the United States are a great help in increasing attendance at evangelistic meetings," Doug Knapp said. "It is also an encouragement to our church members here to know there are Baptist churches in America who care enough to send their pastors all the way to Tanzania to preach."

But, he added, "we have (Tanzanian) men here who can preach the gospel." The crusade is expected to continue until Sept. 23 and another group of volunteers is scheduled to participate in September.

Cobbs said the situation "has been very difficult for us, because we have not been able to share experiences with the Tanzanian Baptists. We feel badly for the church members and pastors, and for the Knapps. They had put so much planning into this, and for all of this to happen, it's just a big disappointment."

During the past nine years, Knapp and a group of Tanzanian Baptists who work with him have baptized so many people that the area has drawn attention from throughout the Christian community for its responsiveness to the gospel. In 1986 the number of baptisms in Kyela totaled 8 percent of those recorded through Southern Baptist foreign mission work. Knapp has made extensive use of volunteer teams from the United States.

## Belmont College graduate becomes Fulbright Scholar

NASHVILLE — Twenty-three-year-old John Robinson, a 1987 Belmont College graduate from Waynesboro, said he always wanted to practice his best language — Romanian — firsthand, but the church music major never thought he would do it as a prestigious Fulbright Scholar.

Robinson received word Aug. 17, however, that he had received a Fulbright grant for a year of study in Transylvania, a city in Communist bloc Romania. The self-appointed missionary, who has a working knowledge of 10 languages, left Aug. 24 to study opera and voice at the Conservatory of Music in Cluj-Napoca, in the heart of Transylvania.

"John has been one of the most outstanding students in my 18 years at Belmont," said Dean of Music Jerry Warren. "His musical, academic, and linguistic accomplishments have prepared him to take full advantage of foreign study. Because of his character and personality, he will be a model representative of the United States," Warren said.

Robinson said he is excited about his year in Eastern Europe, but admits he is no stranger to foreign countries. Having visited 10 foreign countries other than the United States, including several with socialist and communist governments, he is familiar with the difficulties and limitations Christians face in other parts of the world.

"In Eastern Europe, it's harder to be a Christian," he said. "Freedom of religion is not a way of life."

Although Robinson has never been to Romania, he said their language is his "best." "I taught it to myself in college because I wanted to correspond with people over there," he said.

Robinson is an avid letter writer, maintaining correspondence with friends in several countries. He also has done mission work in several foreign countries and stays in touch with many people to whom he witnessed. In 1986, he worked with Romanian refugees in Vienna, Austria, and the year before he worked with Romanian Baptists in Los Angeles.

He also has preached in Yugoslavia, Austria, Hungary, and Czechoslovakia.

His interest in Communist eastern Europe began at Wayne County High School. During his junior year, Robinson, the son of Samuel and Frances Riley of Waynesboro, felt called into the ministry, specifically to help those outside the United States.

Robinson said he still feels called to serve God. "After this year is over, I'd like to have more music study," he said. "And seminary is definitely in line for me in a few years."

"I really feel a calling into foreign mission work, especially in Eastern Europe," Robinson said.

He applied for the Fulbright Scholarship last fall and auditioned in New York in February. He received word that Fulbright officials had approved his grant, but had to wait several months for approval from the Romanian government.

Robinson is one of only five U.S. students approved for study in Romania.

"I know this is an honor and I'm really grateful," he said. "I'm interested in their language and their culture, and I hope I can do some good over there."

"The Romanian Baptist church is one of the greatest New Testament churches I have ever seen," Robinson said. "It is the fastest growing Baptist church in Europe."

## Faculty prepares for new C-N year

JEFFERSON CITY — Members of the Carson-Newman College faculty prepared for the new academic year with a full day of activities at the college's fall faculty workshop Aug. 21.

The workshop featured a presentation by Joseph Lowman, associate professor of psychology at the University of North Carolina at Chapel Hill, on "The Art of Teaching." Utilizing videotape, Lowman explored some methods for creating "intellectual excitement" and "interpersonal rapport" in the classroom.

Faculty members also heard a luncheon address by Donald Garner, the 1987 recipient of C-N's Distinguished Faculty Award. Garner spoke on the necessity for a free conscience in Southern Baptist life.

A reception was held in the evening in honor of new faculty and staff. Mr. and Mrs. Cordell Maddox entertained members of the college family at the president's home.

All indications point to a large increase in enrollment at C-N this fall. On August 25, an overflow crowd of students filled Gentry Auditorium following the conclusion of the summer's final orientation session to hear Maddox's welcoming address to new students.



TENNESSEE WRITERS — Among the 81 writers and potential writers attending the annual Writers' Workshop at the Southern Baptist Sunday School Board in Nashville were (from left) Daniel Martin, pastor of Edgefield Baptist Church in Nashville; Marvin Nail, pastor of Whitsitt Chapel Baptist Church in Nashville; and Virginia Poehlein, a member of First Baptist Church in Camden.

## Dewey Cantrell retires Belvidere pastorate

Dewey D. Cantrell has retired as pastor of Lexie Cross Roads Missionary Baptist Church, Belvidere, after 18 years of service.

His previous pastorates include Oak Grove Baptist Church, Belvidere; Kirkland Baptist Church, Taft; Stewart's Chapel Baptist Church, Flintville; Pleasant Grove Baptist Church, Fayetteville; Donaldson Grove, Huntland.

He plans to stay active as a supply and interim pastor.

## John Meadows writes SS lessons for B&R

John Meadows is writing the Uniform Lesson Series for the Baptist and Reflector, beginning with this issue. He will write through November.

A professor at Union University in Jackson, Meadows teaches Old Testament and philosophy.

He is a native of Mt. Vernon, Ky., and was graduated from Georgetown College in Georgetown, Ky.,



Meadows and Southern Baptist Theological Seminary in Louisville, Ky.

Meadows has served as pastor of churches in Kentucky, Massachusetts, Indiana, and Pennsylvania. He has led numerous revivals.

He was a professor at Mid-Continent Baptist Bible College, Mayfield, Ky., where he later served as acting dean. He taught black pastors in Harrisburg, Penn., through the Seminary and College Extension Office of the Southern Baptist Convention. He was also an elementary school teacher.

Aside from being a chalk and oil artist, Meadows is in the process of writing a novel.

# Tennessean 'trains' in missions work project

By Mike Day

GRAHAM, Wash. — Twenty-one-year old Alan Cole of Memphis took seriously an opportunity to "train" for missions involvement.

The young missions volunteer traveled by train, at his own expense, to the Seattle, Wash., area to participate in a week-long construction project sponsored by the Southern Baptist Brotherhood Commission.

Cole, a member of Scenic Hills Baptist Church, Memphis, joined a team of 12 High School Baptist Young Men and seven Collegiate Baptist Young Men representing seven states to participate in the second Baptist Young Men's National Home Missions Work Project. The construction team was assisted by six adult sponsors in the week-long project.

"These young men are a real answer to prayer," said David Lambert, the bivocational pastor who leads the congregation of 15 families at Mt. Rainier Baptist Church in Graham, Wash. "In a small church like ours, with only a few men, a project like this can stretch out forever. The work these young men have done has put us years ahead," Lambert added.

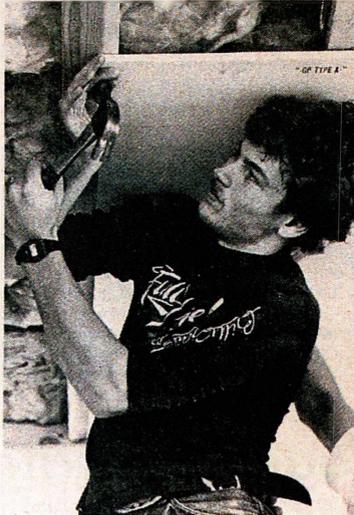
What causes a young technical school student to travel three days (one way) by train to work nine-hour workdays — for no pay?

"I came on this project because I felt like the Lord was calling me to help," said Cole. "It's important that we help finish this building so that more people will have the chance to worship here," he added.

Cole and his teammates faced a huge task — especially for a young, inexperienced construction team. Their assignment was to finish some framing work, install insulation, hang sheetrock, and prepare the walls and ceiling of the church's new sanctuary for painting.

According to team member Roger Orman, minister to students at First Baptist Church, Longview, Texas, the young men were equal to the task.

"This project is a good indication of what young people can do," said Orman. "I brought my young men on this trip



**TENNESSEAN AT WORK** — Alan Cole of Scenic Hills Baptist Church, Memphis, is in a precarious position as he installs sheetrock on the ceiling of the new sanctuary at Mt. Rainier Baptist Church, Graham, Wash.

because they needed to see what can happen when they work cooperatively with other churches."

By the end of the first full work day, the crew had cooperatively completed the insulation of the walls and ceiling and begun the sheet-rocking process in the 5,000 square-foot building.

Project coordinators Kenny Rains and Eddie Pettit of the Brotherhood Commission applauded the first day effort of the team.

"I can't believe we've accomplished this much in one day," said Rains, director of High School Baptist Young Men at the Brotherhood Commission.

"Things really came together today," added Pettit. "We are sure to slow down

when we start the ceiling, but if we don't hit any snags we'll finish ahead of schedule," said the director of Collegiate Baptist Young Men.

Cole and his counterparts received the constant support and encouragement of project leaders. But the volunteer builders also received support from members of Mt. Rainier Baptist Church who provided meals, ran errands, and delivered needed building supplies.

Marjorie Urbach, a Mt. Rainier member and former owner of the property where the church is located, spent the week assisting in the preparation of meals for the group.

"These young men have really put in the hours," she said. "They work so well together — as if they had worked together before. They have really been a blessing to us," she added.

According to Alan Cole, that works both ways. "The people here have really been

nice to us," he added. "I guess the spirit of the Lord has worked to make this kind of friendship happen."

By the end of the week, Alan and his co-workers had finished their construction assignment. The sanctuary was ready for painting. In addition, part of the team had conducted daily door-to-door visitation to invite area residents to the church's upcoming Vacation Bible School.

Despite the amount of work accomplished, Cole thinks he got more out of the project than he put into it.

"This has been a great week for me," he said as the work began to wind down. "I'll leave here knowing that I've been a part of missions — that I've helped someone else in Christ's name.

"But most of all, I'll leave here knowing that I need to stop being concerned about myself so much and give more attention and thought to the needs of others."

## Anti-pornography alliance names Baker to committee

By Tim Fields

NASHVILLE (BP) — N. Larry Baker, executive director of the Southern Baptist Christian Life Commission, has been named to the executive committee of the Religious Alliance Against Pornography.

The alliance is a coalition of U.S. religious leaders. The group's purpose is to oppose hard-core and child pornography, which are not protected by the U.S. Constitution.

Baker was recommended to the alliance by Southern Baptist Convention President Adrian P. Rogers, who formerly was on the organization's executive committee. Rogers and other members of the alliance met with President Ronald Reagan last year to express the group's concerns about pornography.

"I am grateful for the opportunity to join other American religious leaders in the effort to rid our society of a terrible evil that destroys the lives of countless children and wrecks the lives of families and individuals," Baker said. "I hope that my involvement will encourage other

Southern Baptists to tackle the insidious evils of child pornography and hard-core pornography."

Baker said the alliance's goals closely parallel those of the Christian Life Commission in the agency's ongoing efforts to combat pornography.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



Recently, a man in his mid-80s shared with me his conversion experience. As a young man, while plowing in a field that was almost surrounded by trees, he came under heavy conviction. He stopped the team, fell on his face, and asked God to save him and God heard him. He said when he stood up and looked at the trees surrounding him, it seemed to him that they were all swaying in unison and glorifying God.

I immediately thought of how the 148th Psalm pictures the heavens and earth joining in praising God. Here the psalmist appears as the director of a great orchestra who boldly summons the whole universe to join in vast chorus of praise to God.

Every created thing may become the echo and reflection of the divine glory which God bestows upon His people through His grace. The Apostle Paul affirms this when he writes that the whole creation groans and travails in pain while "waiting for the manifestation of the sons of God."

The overwhelming motive addressed to creation to raise a Hallelujah chorus is rooted in the grace which God has shown to His people.

If God's glory is revealed in nature, and it is, He is more gloriously revealed in grace. The God of nature and the God of grace are one. His perfect revelation is in His Son.

"And they sang the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Revelation 15:3).

Let all of us join in praise to Him!



**COMMISSIONED** — Broadmoor Baptist Church, Memphis, held a commissioning service Aug. 9 for 12 members who participated in evangelistic crusades in Venezuela Aug. 14-25. Pictured are (front row, left to right) Sharon Ford; Susan Hansen; Christine Keith; Sue Nichols; Dale Kendig; Marolyn Ford; (back row, left to right) Acie Ford, associate pastor; Larry Neal; Greer Garrott; Eddie Hutchinson; Marty Hopkins; and Bob Kendig, evangelist, Home Mission Board partnership missions.

## Dean Wallace accepts Dyersburg pastorate

Dean Wallace began his pastorate at Mt. Vernon Baptist Church in Dyersburg June 14.

The native of Trezevant has attended Union University, Jackson, and New Orleans Baptist Theological Seminary, New Orleans, La.

He comes to Dyersburg from Eva Baptist Church in Eva.

## HCBA adds staff

SEYMOUR — Mildred McCammon Garner and Deann Lee Stivers have been named dean of women and assistant dean of women, respectively, for the 1987-88 school year at Harrison Chilhowee Baptist Academy, according to academy president, William Palmer. Both are native Tennesseans and residents of Knoxville.

Garner comes to the academy from a similar work assignment during the 1986-87 school year at Walland Academy. She is a graduate of the University of Tennessee in Knoxville.

An experienced teacher, Stivers has conducted education tours to Mexico and the Virgin Islands. She is a graduate of UT Knoxville.

# Five Baptists from Arizona die in Northwest Airlines crash

PHOENIX, Ariz. (BP) — Five Arizona Southern Baptists died in the Northwest Airlines Flight 255 crash that claimed the lives of 155 people Aug. 16.

The Arizona Baptist victims were Susie Cody and her daughter, Jennifer, of the Church on Mill in Tempe; Mary Scott of Foothills Baptist Church in Ahwatukee; and Dan and Karen Pursley of North Phoenix Baptist Church in Phoenix.

Jennifer Cody didn't know it at the time, but she made the most important preparation for a summertime trip more than a month in advance.

The 16-year-old girl made a decision for Christ during a Centrifuge youth camp in early July, about five weeks before boarding the fated Flight 255 after a visit with relatives. The crash was the nation's second-worst aviation disaster. It occurred less than a minute after the plane, which was headed for Phoenix, took off from Detroit Metropolitan Airport.

Gary Hardy, youth coordinator for The Church on Mill, said Jennifer had attended Centrifuge, a youth camp sponsored by the church recreation department of the Southern Baptist Sunday School Board, "through a series of miraculous events."

The high school sophomore, who had been a part of the Tempe church's youth group for about two years, had not signed up for the camp originally, Hardy said, and missed the registration deadline. About 10 days before camp was to begin, a boy cancelled his registration, allowing Jennifer to go in his place. Various members of the church contributed the money she needed to attend the six-day camp, held in Prescott, Ariz.

"We had tried for a couple of years to

get her involved (in youth activities)," Hardy said, but the girl, whom he described as very quiet, had never expressed interest in the activities. At camp, though, "she got involved right away" and late one evening prayed to receive Christ after talking with a youth sponsor, Hardy said.

According to Betty Allen, Jennifer's Bible study teacher for the past year, other members of the youth group were shocked to find out about the girl's death and "are going through some guilt because she was so quiet and hard to get to know." They are asking themselves, "Why didn't we try harder?" Allen said.

Jennifer's mother had been an active member who was involved in Sunday School, outreach, and preschool nursery work, said fellow church member Marsha Lincoln.

The Church on Mill's Sunday evening service Aug. 16 was interrupted shortly after Mrs. Cody's husband, Bill, received word of the crash. Cody, a new Christian but not a member of the church, came into the service after hearing a news bulletin about the crash.

"We just stopped the service, and we all went up front and started praying," one member said, adding that the congregation knew that the mother and daughter were on the flight but not that they had died in the crash.

Scott, 52, and her 9-year-old son, Sam, residents of Ahwatukee, were returning to Arizona after a vacation with relatives in Michigan when the plane crashed. Foothills Baptist Pastor Henry Smart said Scott had joined the Ahwatukee church, the community's first Southern Baptist work, during its first service March 15. "She agreed with what we were doing and joined the church," Smart said. "I counted her my friend."

The Pursleys had been returning to Phoenix following a family reunion in Ohio when the plane crashed. Mrs. Pursley, 26, had been a part of the sanctuary choir since Nov. 1986 and occasionally had performed as a soloist during Wednesday evening services. Her husband, 28, also was involved in the church's music program, playing cello for the orchestra. The couple had been members of the church since July 1985.

"Dan and Karen Pursley were fine, young Christian adults who had a faithful commitment to the local church," said North Phoenix Pastor Richard Jackson.

"Like all of us who are Christians, Dan and Karen were subject to the events of human experience," he said. "Even during this time, there is no reason to ask, 'Why?' God is not on trial. He did not cause this event to happen."

# SBC Brotherhood Commission aids laity emphasis in Korea

MEMPHIS (BP) — The Southern Baptist Brotherhood Commission has entered into agreement with the Korea Baptist Theological Seminary in Taejon, South Korea, to sponsor a professor and curriculum for laity studies, announced commission President James H. Smith.

The three-year agreement begins in September. The school is the largest seminary outside the United States.

Working with Huh Kin, Korea Baptist Theological Seminary president, and Lee Myung-Hee, who will teach the courses, the commission has assisted the Korean seminary in designing a curriculum that introduces the doctrine of the priesthood of the believer.

Every student will be required to take three courses taught in the school of theology — The Theology of Lay Ministry, Equipping the Laity for Ministry, and Missions Education for Laity.

"We have helped the school realize the importance of the doctrine of the laity becoming a part of Baptist churches and their role in it," said Larry Yoder, the commission's director of church relations.

Korea has built a reputation for huge churches, with some congregations in Seoul claiming more than 40,000 members. However, the majority of Baptist churches are small.

Seminary graduates outnumber the existing Baptist churches in Korea. Typically, a graduate will start a church and pastor it his whole life.

"In many instances, churches start in conjunction with that young man's family and some of his relatives," said Smith. "And in many instances, he becomes the owner of the property and it's his church in a sense. It stays a relatively small church because it is basically a one-man operation."

Huh noted that in order for Baptists to

grow in Korea, a new emphasis must be given to the laity.

"Activating the laity in missions has a lot to do with expansion of Baptists in Korea," he said. "But since Baptists have been overshadowed by non-Baptists, the movement hasn't had a chance to grow. We haven't had the opportunity to develop the doctrine of the priesthood of the believer."

Dan Moon is a language missions consultant for the Brotherhood Commission and the Southern Baptist Home Mission Board. As a native Korean, he has been instrumental in developing the relationship that led to this agreement.

"The Korean Brotherhood's approach to missions education had never been defined," said Moon. "Emphasis has been on church planting with not much emphasis on content given to the hands of laymen once the church was established."

In addition, the Brotherhood Commission is working with Southern Baptist missionary David Weng and Korean businessman Kim Sa-Chul to develop Brotherhood programs in local churches.

"What we are ultimately hoping will be achieved is that there will be an active, functioning Brotherhood in the churches in Korea," said Smith, "and that the churches will catch the vision of involving men and boys in missions."

## New Union calls pastor

Bob Patty was recently called as pastor of New Union Baptist Church near Georgetown in Hamilton County.

Patty is a graduate of the University of Tennessee at Chattanooga and New Orleans Baptist Theological Seminary, New Orleans, La.

He is a native of Chattanooga and previously pastored churches in Mississippi.

## Brummett directs ministries program

JEFFERSON CITY — Ross Brummett has joined the faculty of Carson-Newman College as director of the associate of arts in Christian ministries degree program and assistant professor of religion.

A graduate of Ouachita Baptist University in Arkadelphia, Ark., and Southern Baptist Theological Seminary in Louisville, Ky., Brummett will be the first director of the new program. The associate degree program, which grew out of Carson-Newman's Bible School program, will begin with the 1987 fall semester.

In addition to earning his M.Div. and Ph.D. degrees at Southern seminary, Brummett worked as director of continuing education at the seminary from 1984 until he accepted his new position. He has also served churches in Kentucky and Florida as a pastor and as a minister of youth.

## Troutt honors Barrett

NASHVILLE — Former Belmont College trustee Malcolm L. Barrett was named "honorary alumnus" Aug. 23 at Nashville's Glenwood Baptist Church by Belmont President William E. Troutt.

Barrett, owner of ML Barrett Realty Co., served on the Belmont trustees from 1975 until 1981.

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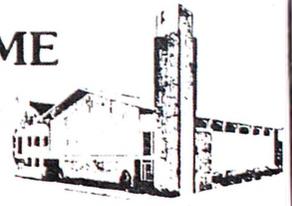
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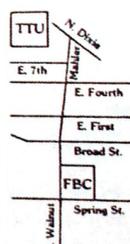
- 5:00-6:30 p.m. Fellowship Meal
- 5:45-6:30 p.m. CCC Conversation with College Crowd
- 6:30-7:30 p.m. College Chorale
- 6:45-7:30 p.m. Prayer & Bible Study



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**BIBLE BOOK SERIES**  
Lesson for September 6

# The fall of Babylon

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

Basic Passage: Revelation 17:1 to 18:24  
Focal Passages: Revelation 17:6-13; 18:2-5

Have you ever driven through the countryside where horses are raised? If you have you have surely seen many of them, with pasture all around them, sticking their heads through the fence to eat some of the grass on the other side.

It is also common among humans to think that the grass is greener on the other side of the fence. To the struggling little band of Christians in John's day the grass surely seemed greener in some ways for those who had not confessed Christ.

As Christians we waste so much of our time looking back over our shoulder to see if the unbelievers are having more fun than we. They have more of life's goods than we. They may have more money than we. They may even seem to have an easier time of it in many ways.

They may have it all in terms of this world's goods. But if they don't have Christ, they have nothing. "What shall it profit a man if he gains the whole world and loses his own soul" (Matthew 16:26).

**The mystery of the harlot and her beauty**

The woman spoken of in this chapter must not be confused with the woman in Chapter 12. The earlier woman was clothed with the brightest and best of God's glory. This harlot is clothed with man's creation.

The harlot is the picture of a nation whose power extends over a large area. She is pictured as enjoying great wealth (purple and scarlet garments, adorned with gold and jewels). Yet she is still a harlot.

She has participated in much immoral activity as a government. She has also set such an example for her subjects that they have fallen into her ways as well.

It is often said that government can't legislate morality. But it can behave in a moral manner and thereby set a proper example for the people of the land.

This harlot seems to have it all without bothering with God. She is described as having taken the lives of many of the children of God who were witnesses of Jesus Christ. John can almost see the blood of the saints dripping from her chin because she has devoured them.

**The fate of the harlot**

The beast upon which the harlot rides is in contrast to the eagle's wings which carried the earlier woman to safety. This beast is described as the servant of the dragon (Satan). His power is identified with several earthly kings (perhaps emperors of Rome).

Though this beast seems to be submissive to the harlot, it is in fact her enemy. It will eventually strip her of everything and then destroy her.

I can't think of a more dramatic portrayal of the results of a sin-filled life. At first it appears we are in control. But the deeper we sink into sin, the more certain it is that we have lost control.

Any habit is difficult to break. But a bad habit is even harder to break. The longer we have it the harder it is to break. Before long the habit is the master.

At last John identifies the harlot as the great city. That great city was Rome. It is sometimes called Babylon or Sodom. Whatever the name, the identity is clear. It is not one city that the angel is pointing out. Instead, he is speaking of any and every center of wickedness and godless power.

**The announcement of the end of the harlot**

Another of God's angels comes with a word from God about the harlot. Though she seemed to have it all, she was doomed from the beginning as we have seen. Here the angel tells us why.

She has become home to all the powers of wickedness because she has led so many down the path to hell. Therefore God calls all His people out of her much like He called Lot's family out of Sodom.

She will receive a greater judgment because she has led so many astray. In her arrogance she declared herself invincible; but she will receive even more of the kind she had doled out.

**The harlot is deserted by her friends**

The ones who profited most by their association with the harlot are now putting distance between themselves and her. Like rats deserting a sinking ship they stand at a distance and weep over her trouble. But they do not lift a hand to help.

The kings, the merchants and the sea captains all leave her. They weep bitter tears at her passing because they will lose their alliances and profits. They are all alike struck by the swiftness of judgment upon her (in one hour).

Perhaps this causes them to tremble and come near to repentance themselves. More likely, as with motorists who slow down to pass a bad wreck, they breathe a sigh of relief for their own safety and then push the pedal back down again.

The saints are called to rejoice because God has brought judgment upon the harlot for their sakes.

God's people do suffer hardships at the hands of powerful governments and individuals at times. The encouraging aspect of this picture is the reminder that God will make things right. The wicked will not always prosper nor the righteous always suffer.



Nail

**UNIFORM LESSON SERIES**  
Lesson for September 6

# Creation and fall

By John N. Meadows, professor  
Union University, Jackson

Basic Passage: Genesis 2:4 to 3:24  
Focal Passages: Genesis 2:4b-8, 18, 21-22; 3:1-7

When the book of Genesis speaks of creation, it speaks of origin and destiny — Adam's, Abraham's, and ours. This week's lesson portrays God's intimate, "visiting" involvement with Adam and Eve — and with us (Psalms 8:4).

Please allow a word about interpreting the book of Genesis. Believing that "all Scripture is God-breathed" (2 Timothy 3:16), we affirm what Genesis is; and we must depend on the Holy Spirit to illumine our minds as to what Genesis says. The Spirit alone enables our minds to discern the divine intention and applications of these ancient accounts. Hopefully, such an approach to revelation will curb our urge to pose questions that Genesis did not and does not intend to answer. (Note Moses' word in Deuteronomy 29:29.)

**Dignity (2:4b-8)**

God "formed" the man, like a potter forms the clay (2:7). God also "formed" the animals from the dust of the ground (2:19). This is the Bible's way of saying that man is akin to the animals. How then is man different from the animals that also have the "breath of life" (6:17; 7:22)? Is he only a "naked ape" or a "featherless biped"? We are told that the Lord God "breathed" life into Adam and gave him a task (2:5,8). Divinely bestowed intimacy and dominion set Adam apart from the rest of creation, making him the "image of God" (1:27).

Atheistic humanism contends that man comes from nothing and goes to nothing, but in between, his existence is somehow marked by nobility and purpose, that is, he is a creature of dignity. Genesis sets forth true humanism: man came from nothing by the creative work of God and is designed to reflect God's glory (1:27). His dignity is not of himself. God dignified man by making him a partner! Whenever that partnership is severed, dignity ceases.

**Companionship (2:18)**

The woman, later named Eve (3:20), was a "helper fit for him," literally, "one corresponding to him." By the Lord's "breathing," Adam became a "living soul," but he was not fully "Adam" until he gave himself away to another on his own level. He had supremacy over the animals (2:19), but what is power without love?

The woman was wholly his counterpart, valued for herself alone. Subservience was not a part of God's plan. The term

"helper" is often used of God in the Old Testament, (Deuteronomy 33:7, Psalms 70:5). Would anyone argue that God is subservient? After "building" Eve from Adam's rib (Scripture's way of denoting the deep affinity between man and woman), the Lord God, like a father of the bride, led her to Adam. Taken from him, she was like him (in God's image) but different enough to complement him. Upon seeing Eve, Adam broke into poetry that has to do with the bliss and sanctity of marriage (2:23). But one was already on the scene who would make their lives more than prosaic.

**Failure (3:1-24)**

The tempter, whose origin is not unexplained but whose existence is assumed, opened with a question about the tree of knowledge of good and evil that bootlegged the notion that God's word was somehow subject to Eve's opinion (3:1). Taken by the serpent's shrewdness, Eve compensated by jumping to the Lord's defense and added "neither shall you touch it" to the Lord's prohibition, amplifying the Lord's strictness.

The tempter responded seductively with half-truths (3:4,5). What the tempter said was so, but not the way Adam and Eve expected! They overstepped the limit imposed by the Lord and grasped the knowledge He likely intended to give them once they responded to Him in obedient fellowship. The question then and now is: "Who's in charge, around this place?"

Perhaps the basic drive in man is not so much the will to survive as it is the will to be powerful. While the temptations of things physical and beautiful were undoubtedly powerful, it was the prospect of being "like gods" that wiled the wits of the primal pair. God made man in His own image, and man returned the favor — making God over in his image! The tree stands as an "alternative to discipleship: to be self-made, wresting one's knowledge, satisfactions and values from the created world in defiance of the Creator."

What knowledge we have today! Consider how God-guided nuclear science could bless the earth. Reckon with the flip-side of that speculation! Knowledge that jettisons the sovereignty of God calls for the certain judgment of God (Romans 1:28). The world does not want for those who know first-hand that God-denying self-assertion eventually forces its devotees to dwell "east of the garden" among the thorns and thistles of frustration, futility, and despair. But where sin abounds, grace abounds all the more. There is another Adam (Romans 5:20; 1 Corinthians 15:45).



Meadows

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LIFE AND WORK LESSON SERIES  
Lesson for September 6

# Bold living

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

Basic Passage: 2 Timothy 1  
Local Passage: 1 Timothy 1:6-14

There is a distinct difference in the tone of 1 and 2 Timothy. In 1 Timothy, Paul writes from the perspective of his life's work stretching forward for many years. In 2 Timothy, the mood is one of impending death and his subsequent glorification with the Lord. The letter of 2 Timothy sounds much like his last will and testament. There is an air of finality about it (2 Timothy 4:6-7). In his letter of farewell, he gives Timothy the advantage of his view from the near edge of the end. One who is called 2 Timothy Paul's "dying" letter.

Second Timothy was written as Paul was imprisoned in Rome. He was under sentence of death as a leader of the Christians. Many believe Paul was executed as a Roman citizen on the Ostian Way outside of Rome in approximately A.D. 68. As he writes to Timothy from his dungeon cell, he assures Timothy of the Lord's resources for life even in the imminent facing of death.

The lesson this week is better understood when cast against the backdrop of Paul's death. How triumphant that this aged missionary would write about victory in living at the same time he wrote about victory in dying!

Dr. Lucien Coleman views this week's text from the viewpoint of Paul's seeing "bold living" in the context of "bold dying."

"First, he looked upward to Christ

Jesus, the source of life.

"Second, he looked within to assess the meaning of his own life.

"Third, he looked around at those who made up his support system."

In the introduction to 2 Timothy, Paul emphasizes "the promise of life" which is in Christ Jesus. In this greeting, he uses the name Christ Jesus three times. His repetitive attention to Jesus is for emphasis. Paul is affirming his confidence that his life was bound in Christ Jesus in the now and in the forever.

Courageous boldness, 2 Timothy 1:6-8

To overcome fear, courage is needed, and Paul reminds Timothy that a source of his courage lies in the exercising of the gift God has given him. Paul calls for him to "rekindle" the gift, stir up the fire!

No one should assume that Timothy's fire had gone out. You cannot rekindle a completely dead fire. But every fire that burns brightly requires stirring. It is here that we have an analogy as to why many Christians seem to be more like smoldering ashes than brightly burning and warming flames.

Paul urges Timothy "to kindle anew the flames of the fire." Clarence Jordan translates this phrase as "I'm reminding you to shake the ashes off the God-given fire that's in you."

Paul's three elements for courageous boldness include the proper use of one's

power, love, and self-control or discipline. When each of these characteristics is in proper relationship to the other, the Christian may know bold living with courage.

Powerful boldness 2 Timothy 1:9-12

This is the second of four "therefore" appeals in this personal letter (1:6, 1:8, 2:1, 2:3). The word "therefore" introduces a strong exhortation to Timothy. Verses 8 through 10 address some evidence of timidity Paul had noticed in Timothy. The power to be unashamed and unreserved in our living comes from the understanding that Jesus has saved us and called us "according to his own purpose and grace."

Because Jesus has abolished the power of death, we can live victoriously. In 1 Corinthians 15, Paul writes of his classic insight into how Jesus' victory over the power of death is available to all who receive Him. Our faith in Christ does more than enable us to "face" death or to "accept" death. It is a positive way of

life in Jesus Christ who has conquered death and the grave.

Jesus "brought life and immortality to light through the gospel." The words "to light" means "turning the light on." Jesus came to turn the light on in the darkness of sin and death.

Faithful boldness 2 Timothy 1:13-14

Timothy needed to keep on growing in his faith as he held fast to "the form of sound words." The word "form" is from a word which means sketch or pattern. Although Paul would soon be gone, he was leaving Timothy a pattern of faithful boldness.

In verse 14, the word "keep" was used of a soldier on guard duty. Paul is encouraging Timothy to live a life of continued vigilance in his faithful boldness in Christ.

As Christians, we have placed our trust in Jesus and in turn, He has placed His trust in us to live boldly for Him in courage, power, and faith.

## UNDER 65? OVER 65?

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## Eight-year-old boy joins adoptive family in Africa

They had almost given up hope when they attended a reception for missionaries sponsored by the Tennessee Baptist Convention. There they met Gerald L. Stow, executive director and treasurer of the Tennessee Baptist Children's Homes.

"Dr. Stow said there were no infants available for adoption, but asked if we would consider adopting an older biracial

child," said Coutts. "We prayed about it, and then called him to say we would like to adopt the child."

The couple and Josh then made the trip from Morristown, where they were living during their furlough, to the Memphis campus of the Tennessee Baptist Children's Homes. Rocco had been living there for a little more than a year.



**BACK TO AFRICA** — Bob and Becky Coutts, missionaries to Benin, West Africa, have returned to their field of service after a furlough in Tennessee, during which they adopted Rocco (front, center) through the Tennessee Baptist Children's Homes. They adopted Josh (rear, center) during a furlough about eight years ago.

**Book Review**  
By Michael Davis

## Noah's Ark expedition

*More Than An Ark On Ararat* by James B. Irwin with Monte Unger; Broadman; 95 pages.

Those wanting to learn something about climbing the highest mountain in Turkey will find this book interesting reading.

The details of Astronaut James B. Irwin's leading an expedition to find Noah's Ark, the mystery surrounding the famous but desolate mountain, staying in a Turkish motel, riding in a truck, following sheep trails, and the continual slipping and falling on the loose rocks of Ararat are but samples of the human drama that

unfolds for Irwin's readers.

He explains the difficulty of walking on Ararat: "It was particularly difficult to walk the north slope from Lake Kop to the Ahora Gorge. Ararat is an extinct volcano, and the north slope consists almost entirely of loose tailings of lava rock, which make it much like walking on stacked bowling balls."

The greater significance of this book, however, is found in a different direction. "It tells," says Irwin, "what we did discover on the mountain, even though we didn't discover the Ark. We found something far more important."

In forty short, easy-to-read episodes, he gives an account of his 1982 expedition to Mount Ararat and relates the events to Scripture in a way that provides understanding and inspiration. One such event centered around a Turkish commando officer.

"The night before reaching our staging area, we were all crammed into a military bus, which stirred up dust from the rough gravel road. Some were complaining. The commando commented, 'This dust is good training.' Everything in his life pertained to his ultimate goal of being a good Turkish commando. Sure, the dust bothered him, sure he was cold, but he endured hardness."

For Irwin, this experience naturally relates to 2 Timothy 2:3-4, "Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs — he wants to please his commanding officer."

This adventure book can serve as a devotional guide, a new way of understanding certain Scripture verses, and as a resource for information on the 1982 High Flight Expedition.

Rocco was apprehensive about meeting the Coutses. After all, his parents had abandoned him, and two previous adoption attempts had been unsuccessful.

But Rocco's fears were immediately put aside when he met his new family. In the weeks that followed, he developed a loving relationship with his new father, mother, and brother.

"And he's excited about living in Africa. He thinks it's going to be an adventure," said Mrs. Coutts. "We're so thankful to the Lord and Dr. Stow for bringing Rocco into our lives."

When eight-year-old Rocco learned he was finally going to be adopted, he was excited about moving into a new home.

He didn't know that home would be in Africa.

"We didn't want to tell him right away that we were missionaries, and that we would be returning to live in Africa," explained Bob Coutts, who serves as a missionary for the Southern Baptist Conven-

tion. "We wanted to break it to him a little at a time."

Bob and Becky Coutts adopted Rocco through the Tennessee Baptist Children's Homes. Bringing Rocco into their family was an answer to years of prayer, they said.

The Coutts had adopted their first son, Josh, in 1978 during their first year-long furlough from their mission work in Port-Novo, Benin.

"Josh has lived in Africa since he was nine months old. He feels like that's his home," said Mrs. Coutts.

As Josh grew older, the missionaries began their search to adopt a second child. On their most recent furlough in the United States, they contacted several adoption agencies. But time after time, they were turned down. Most agencies won't place a child with a family who already has one child. In addition, Mrs. Coutts was over 40 years of age, another typical cut-off point.

## Ways and means panel adopts rules for tax-exempt groups

By Kathy Palen

WASHINGTON (BP) — The U.S. House Ways and Means Committee has incorporated into its proposed budget-reconciliation package a bill that would make tax-exempt organizations more accountable for their lobbying and political activities.

The legislation would tighten guidelines governing tax-exempt organizations' political and lobbying activities and would impose stricter public-disclosure requirements on those groups.

Under current tax law, the most stringent restrictions on lobbying and political activities are applied to religious, charitable, and educational organizations, which are exempt under Section 501(c)(3) of the Internal Revenue Code and are eligible to receive deductible charitable contributions.

Those organizations are prohibited from engaging in political activities, which are defined as participation or intervention on behalf of any candidate for public office. They also are prohibited from devoting a substantial portion of their total activities to lobbying, which is defined as any at-

tempt to influence legislation.

The Ways and Means bill would add the imposition of a 5 percent excise tax on organizations, as well as their managers, whose tax-exempt status was revoked because of substantial lobbying. The excise tax would not be imposed if the Internal Revenue Service determined an organization's decision to engage in substantial lobbying was not willful and was not due to reasonable cause.

In addition, the bill would expand the definition of political activity to include actions undertaken to oppose any candidate. It also would make organizations and their managers subject to an excise tax if they engaged in political activity.

The legislation would broaden the definition of political expenditures to include money spent for speeches, travel expenses, polling, advertising, fund raising, voter registration, and voter turnout on behalf of any candidate for public office.

The bill would empower the IRS to revoke immediately the tax-exempt status of any organization the agency's commissioner ruled had flagrantly violated the rules on political activity.

## — Interpretations —

### The observing Christ

By Herschel H. Hobbs

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury" (Mark 12:41).

Exhausted after the long day of controversy, Jesus was resting in the Court of the Women. In this court were trumpet-shaped receptacles called the "treasury." Money was placed therein to take care of various temple expenses.

What a picture! The Lord of the treasury quietly watching. Yes, He is concerned about the treasury! He saw the rich giving "much" out of their surplus. Then one "poor widow" came and put in two "mites" or leptas. A leptos was a very thin metal coin worth one-eighth of a cent. So she gave one-fourth of a cent, the smallest offering allowed. Was she stingy? No. The very opposite was true.

"Poor" means abject poverty. Luke 21:2 uses a word for "poor" which means she worked for a living. Her earnings were so small as to leave her in abject poverty.

Jesus did not commend the gifts of the rich. Neither did He forbid the widow to give. He would not rob her of the privilege. In fact, He commended her for her gift. Out of their "abundance" overflow the rich had given, but had much left. Out of her extreme need the widow "did cast in all that she had, even all she living" (Mark 12:44). Jesus does not count the coins but weighs the love. Do not say you have given the "widow's mite" until you have given all you have.

The rich went home to a sumptuous meal. The widow probably went to bed that night with an empty stomach. But she had a full soul.