

Baptist and Reflector

Vol. 153/No. 36/September 9, 1987

Newsjournal of Tennessee Baptist Convention

Madden anticipates reaching budget-goal

With only two months left in the Tennessee Baptist Convention's fiscal year, Executive Secretary-treasurer Tom Madden believes Tennessee Baptists will meet the convention-adopted \$22.5-million Cooperative Program mission goal, even though total gifts through August fell \$4,680,597.18 short of the goal. Madden said with two strong months,

Tennessee Baptists can reach the goal. He noted that September and October traditionally are good months in receipts from TBC churches.

August gifts reached \$1,301,987.36, an increase of \$59,619.73 over August of 1986. For the year to date, Tennessee Baptists have given \$17,819,402.82 through the Cooperative Program, an increase of

\$1,104,915.69 (6.61 percent) over the same period last year.

To be on schedule for the 1986-87 budget goal however, Tennessee Baptists would need to have given \$18.75-million. Therefore, the \$17,819,402.82 total to date falls \$930,597.18 (-4.96 percent) short of the goal.

"We're grateful to God for what Ten-

nessee Baptists have given," Madden said, adding that he has confidence churches will make up the shortfall during the final two months of the fiscal year.

In order to reach the challenge, Tennessee Baptist churches will need to average more than \$2.34-million each month channelled through the Cooperative Program.

Venezuela crusades bring 4,000 spiritual decisions

By Connie Davis

The 3,407 professions of faith, 564 rededications, and 147 decisions for special service are the recorded statistical results of the Aug. 14-25 crusades in Venezuela.

But the 228 volunteers who represented Tennessee and formed the largest group to participate in the Tennessee/Venezuela partnership would probably share differences of opinion about the crusades. They were involved in the first phase of the 1987 crusades, which will continue Sept. 18-29, and involve 128 volunteers.

The 1986 crusades involved just 150 representatives of Tennessee in the three-year partnership, which began in November 1985.

Scattered across the country's Baptist associations which had been divided between the two crusade dates, the Tennessee volunteers and those from out-of-state

representing the state's partnership worked in a variety of Baptist churches. They had memberships from 10-400. Their locations ranged from sparsely populated rural areas to metropolitan areas of about 3-million persons.

The three- and four-member teams helped the church hold revival services from Sunday to Sunday.

Marshall Gupton, pastor of Una Baptist Church in Nashville and president of the Tennessee Baptist Convention Executive Board, was a volunteer helping the Piritu Baptist Church in Piritu, a city of about 10,000 people.

"The biggest impression I got was that here are a people who do so much with so little," said Gupton, comparing them with Americans.

The population is very young in age, he continued, but they boldly witness. Also, the opportunities to witness abound. Gupton shared that the country's ambassador

to Peru accepted Christ after an encounter with a team and that his team witnessed in Venezuela's largest political prison.

He also learned that about 1-million Venezuelans worship four major pagan gods and that spiritism is another religion of many Venezuelan people.

He encouraged others to go to this beautiful country without any fears. The people are gracious hosts, he said.

Susan Hansen, a member of Broadmoor Baptist Church in Memphis, works in a Memphis business. The Spanish she learned during her two-year stint as a journeyman in Spain prepared her to be used in a church as a translator, even for the revival services because of the short supply of translators.

She said she learned that she could lead people to understand salvation through Christ while serving in Venezuela. She also learned how to use the Catholic Scrip-

tures to lead a Catholic to accept Christ by following the example of one of the Venezuelan pastors.

Another highlight of her trip was to worship with the Venezuelans. The people sang Psalms that were accompanied by a mandolin-like instrument and truly enjoyed worshipping the Lord, she said.

Another volunteer, Mike Young, participated in the August crusades. He is Baptist Student Union director at Chattanooga State Technical Community College in Chattanooga.

Young and his wife, Sandra, worked in Valencia, a city of 300,000. Every visit that he made resulted in at least one person accepting Christ, he stated. He made about 25 visits during the week. He added that the Venezuelan Baptists had prayed, prepared, made appointments with persons, and accompanied him on the visits.

People would stop to listen as they (Continued on page 2)

Committee reminds messengers to follow procedure



Association _____

This is to certify that: _____ of _____

(name of church) (town)

(complete address of church including zip code)

Mr. _____
has appointed Mrs. _____
Miss _____ in
Rev. _____

business session, (date) _____ a messenger to THE TENNESSEE BAPTIST CONVENTION. This appointment is made on the basis of and in agreement with the Convention's constitutional requirement, as follows (which entitles this church to _____ messengers.

ARTICLE II. Composition: The Convention shall be composed of messengers from cooperating Baptist churches. Each church shall be entitled to two messengers. Each church shall also be entitled to one messenger for each one hundred members or fraction thereof beyond the first one hundred subject to a maximum of ten messengers from any one church. A messenger shall be a member of the church by which he is elected. The term "cooperating Baptist church" shall be applied to such churches as contribute financially to the Convention or its agencies and subscribe to and support the principles, programs, and policies of the Convention.

Date _____, 19____ Signed _____
(Church Moderator or Clerk)

THIS CONSTITUTION DOES NOT PROVIDE FOR ALTERNATES

In order that you may be located if necessary, please give your address during the Convention.

Phone _____

Official registration cards for messengers to the annual Tennessee Baptist Convention are now available from associational offices or from the registration secretary, Pat Porter, P. O. Box 728, Brentwood, TN 37024.

The convention will be held Nov. 10-12 at Radnor Baptist Church, Nashville. Registration is scheduled to begin Monday, Nov. 9, at 2 p.m. at First Baptist Church, Franklin. On Tuesday through Thursday, registration will be at Radnor Baptist Church.

Messengers are urged to obtain the new messenger cards, since last year's cards will not be accepted at the registration desk.

The Credentials Committee asks that you be reminded of the following.

1. The registration card for the annual meeting of the Tennessee Baptist Convention is cream with black lettering (see sample copy). No other cards will be accepted at the registration table.
2. Each messenger must be elected by the church. The pastor is not automatically considered a messenger and should be voted on by the church along with other messengers.
3. Only one name should appear on a card.
4. The Constitution does not provide for alternates.
5. Lost ballots will not be replaced.

Larry Baker urges action on abortion

By Tim Fields

NASHVILLE (BP) — Southern Baptists who are concerned about abortion need to "move beyond words to action . . . and beyond polarization to a united assault on the forces of death," N. Larry Baker told participants at a national conference on abortion.

Southern Baptists have sounded the

alarm concerning abortion in resolutions at the Southern Baptist Convention, at state conventions, and at the SBC Christian Life Commission abortion consultation last May in St. Louis, "but those words and resolutions must be translated into the arena that leads to and calls for action today," said Baker, Christian Life Commission executive director.

"Let the world hear us declare that we are outraged by the flippant and casual way in which this society judged the act of abortion and by the unrelenting encouragement that it gives to the practice of abortion. Let the world trumpet our belief that human life from conception is sacred and must be protected and nurtured in all its aspects," he said.

During the closing session of the CLC-sponsored conference that drew more than 150 registrants from 19 states, Baker, who has been under fire from some conservatives for his exceptions to abortion, said he had listened to and talked with hundreds of Southern Baptists who have differing views on abortion.

"I believe that we can move beyond the divisiveness that separates many and beyond the confusion that marks others," he said, offering several suggestions.

"First, Southern Baptists can move beyond words to actions. There are many ways to act," he said. "An editor writes an editorial. A pastor preaches a sermon. A church opens a crisis pregnancy center. A family takes a woman with a crisis pregnancy into its home. A layperson writes letters. A lawyer works to change laws. A group organizes to influence legislators. A denominational staff person designs material that seeks to inform, sensitize, and activate Christians for the struggle."

Second, "rescue the abortion issue from captivity to any secular political agenda," he said. "The sanctity of human life is not a conservative political concern; it is a Christian concern. The concern for women, their needs, and their rights is not a liberal political concern; it is a kingdom concern, a Christian concern."

He urged Southern Baptists to move beyond a single focus to a wide range of abortion-related problems, such as sexual morality, family relationships, personal responsibility, church, community, social class, economics of the baby market, and "male chauvinism that manipulates and uses women for sexual gratification and abandons them when something goes wrong."

Baker's final suggestion was for Southern Baptists to "couple opposition to an evil with ministry to hurting persons."

"For most women who seek abortion, an unwanted pregnancy is not an inconvenience; it's a catastrophe. That is why we

talk about (the need for) crisis pregnancy centers," he explained.

Some teen-agers who become pregnant are thrown out of their homes by enraged parents, he said: "Some face poverty and the fear of not being able to care for a baby. Many face the stigma of unwed motherhood. Panic, helplessness, shame, dread, and worry terrorize their emotions and inflame the abortion decision."

"All of this is part and parcel of the tragedy of abortion. Scores of women have chosen abortion and struggled with the devastating grief in the aftermath. These women need the care of the church, the healing and forgiveness of God."

"Abortion is not an issue in the abstract," he reminded. "It always comes packaged in persons, with names and faces, hopes and fears, pains and problems that are very human and very personal. We must see beyond a point to be argued to a person to be cared for."

In spite of the conference, which was one of several initiatives on abortion undertaken by Baker since his election in January, CLC commissioner Rudy Yakym told the Tennessean, Nashville's morning newspaper, that he expects a motion to remove Baker as director of the moral concerns agency during the annual trustees meeting Sept. 15-16 in Nashville.

The story quoted Yakym, of South Bend, Ind., as saying the move to fire Baker could happen though he does not know if anyone yet "feels called by God to do it. We'd have the votes, but if no one is led by God, it won't happen."

"That's an incredibly profound action with profound consequences. It may be the agenda item that splits the convention. If he's dismissed, it might be the thing that makes left-leaning churches leave the convention. If we don't excise him, conservatives may feel nothing's going to change even though we have a majority on the board," the story quoted Yakym as saying.

The front-page story came just two days prior to the national abortion conference, but Yakym told the Tennessean such conferences "won't fool anyone."

"Most people regard it as window dressing rather than a heart-felt concern for the unborn. He's looking conservative because he has a conservative board. But we don't need a chameleon. We need someone with strong convictions," Yakym said of Baker.

On the heels of Baker's election last January, Yakym and two other conservative trustees said they could not support Baker as CLC head because their views were not fairly represented on the search committee that recommended Baker and because of his beliefs on abortion that would allow for exceptions in cases of rape, incest, and "possibly" catastrophic deformity such as the absence of a brain in the fetus.

James Wood, one of those trustees, was quoted in another front-page Tennessean article the morning after the abortion conference as saying he would not rule out a bid to unseat Baker this month.

"I'll be amazed if people like myself do not remain concerned about CLC's leadership," Wood, pastor of Mount Vernon Baptist Church in Atlanta, told the newspaper at the close of the conference, which he attended.

Wood went on to say, however, that he does not plan to make such a motion himself to fire or demote Baker at the trustee meeting.

"We are sounding an uncertain trumpet if our approach to ethics is to try to provide for exceptions on a very tough ethical issue," the paper quoted Wood, who has a severely deformed 9-year-old son, as saying.



GIFT GIVING — Marshall Gupton, pastor of Una Baptist Church in Nashville, presents an electric fan to church members of a church he helped. The gift will help cool the church building.

Venezuela crusades . . .

(Continued from page 1)
witnessed, and for many, it was the first time they had heard the salvation story, he continued.

Young likened the Baptist church in Venezuela to the first century church.

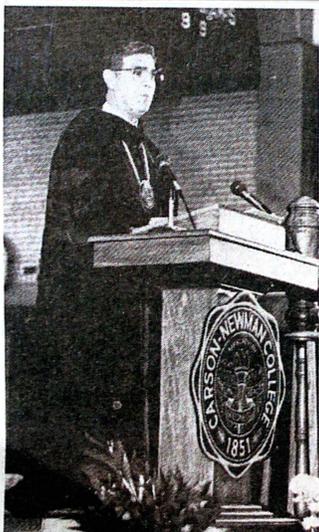
worked had about 200 in worship when they arrived and about 300 after the revival. It also had seven Sunday School classes held in homes in the area when they arrived and 10 classes when they left. Even though the church just has an interim pastor, it is working hard to reach its community, and hopes these Sunday School classes will become churches, reported Young.

Young also was encouraged by the interest of the pastor and a seminary student in campus ministry in their country.

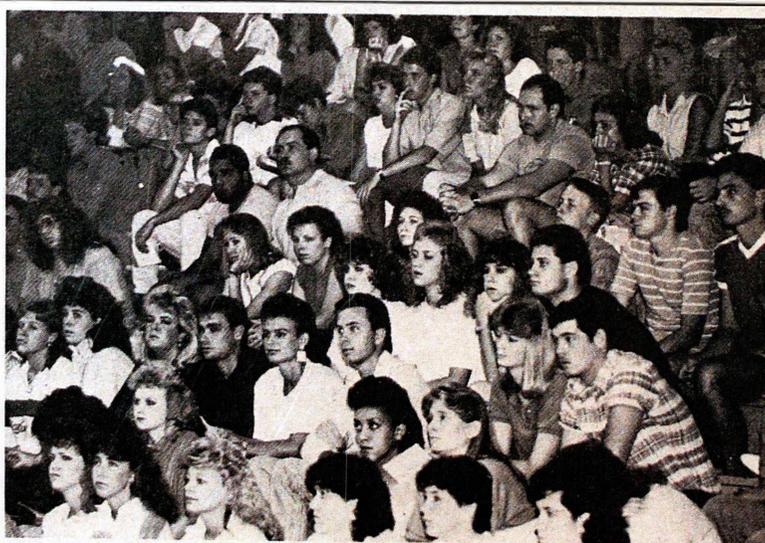
"Even with the language barrier, the Holy Spirit was able to touch hearts. Truly we serve the same Lord," stated Young.



CRUSADE WORKERS — Lloyd Morrow (left) of First Baptist Church in Kingston and Missionary Richard Beal, a professor at the Baptist seminary in Los Teques, stand in front of the First Baptist Church in Turen.



CONVOCATION — Students, faculty, and staff at Carson-Newman College, Jefferson City, gathered Sept. 1 in Holt Field House to open the 1987-88 academic year. President Cordell Maddox (left photo) challenged the students to com-



mit themselves to the quest for knowledge and truth. Asking the question, "Who will teach you this year?" Maddox suggested four major sources of knowledge: the faculty, authors of great books, other students, and themselves.



Long



Freese



Brown

Regional training to prepare church media library workers

The 1987 Church Media Library Regional Clinics will be held at Camp Carson in Newport on Sept. 26 and at Camp Linden on Oct. 3.

Participants may choose one of the following conferences: introduction to media library ministry and how to process media, developing a media library ministry in a small church, intermediate classification and cataloging, how a church media library can support the church, the learning team, and ears to hear, eyes to see: witnessing through media.

Barbara Freese, consultant, church media library department, Baptist Sunday School Board in Nashville; Anne Long, projects coordinator, church media

library department, BSSB; Pat Brown, librarian, Southern Baptist Historical Library and Archives, Historical Commission in Nashville; and Pat Morris, librarian, Union University in Jackson, will lead conferences.

The president of Tennessee Baptist Church Media Library, Helen Brown of Murfreesboro, also will lead a conference.

Church Study Course credit may be earned during the clinics and a Baptist Book Store exhibit also will be offered.

The cost is \$12 per person or \$10 per person if from the same church.

For more information, persons may contact the TBC media ministries department, P.O. Box 728, Brentwood, TN 37024.

Americans United declares Bork endorsement 'mistake'

WASHINGTON, D.C. — Contrary to the opinions of some religious leaders, confirmation of Supreme Court nominee Robert H. Bork would prove disastrous for religious freedom, according to Americans United for Separation of Church and State.

Formally announcing opposition to Bork's appointment to the nation's high court, Americans United Executive Director Robert L. Maddox, a Southern Baptist, urged the U.S. Senate to reject the nominee.

"Far from being a conservative, Mr. Bork is an extremist on religious freedom questions," said Maddox. "Our research into his record on church and state proves beyond any reasonable doubt that Mr. Bork would overturn decades of Supreme Court doctrine and allow unprecedented government meddling in private religious matters.

"Religious groups which have endorsed Mr. Bork because of his positions on a couple of political issues are making a grave mistake," Maddox asserted. "These groups may win a battle or two by helping place this nominee on the high court, but they will lose the larger war for full religious freedom for all. We strongly urge

them to examine his record more closely."

In addition to philosophical extremism, Maddox noted that Bork has suggested specific changes in Supreme Court doctrine which would undermine individual rights. He charged that Bork would:

- Allow state and local governments to regulate or even ban legitimate church ministries such as schools,

- Limit the legal standing of individuals and religious groups to protect their Free Exercise rights in court,

- Allow state legislatures to mandate prayers and other religious devotions in public schools,

- Allow legislatures to enact laws enforcing sectarian viewpoints and intruding on individual privacy,

- Allow taxpayer subsidies of parochial schools and other religious institutions, and

- Limit taxpayers' rights to challenge parochial school aid and other Establishment Clause violations in federal court.

"It would be sadly ironic," Maddox concluded, "if Americans chose the bicentennial year of the Constitution to place a man on the high court who would jeopardize some of its most basic tenets."

Robert H. Bork's speeches reveal church-state views

By Stan Haste

WASHINGTON (BP) — Federal Appeals Court Judge Robert H. Bork, nominated as a justice on the U.S. Supreme Court, has said he believes the high court's record in First Amendment church-state cases has resorted in a "rigidly secularist doctrine."

Bork's views came to light in texts of speeches delivered at the University of Chicago in 1984 and the Brookings Institution in 1985 made public by the U.S. Senate Judiciary Committee, the panel that will decide whether to recommend Bork to the full Senate.

Confirmation hearings on the high court nominee, President Ronald Reagan's third since taking office in 1981, are scheduled beginning Sept. 15. Judiciary Committee chairman Joseph R. Biden Jr. has said he hopes the panel will vote on Bork by Oct. 1.

In an Aug. 12 televised address to the nation, Reagan made Bork's confirmation a top domestic priority, asking for public pressure on the Senate to approve the 60-year-old judge before the high court's 1987-88 term begins Oct. 5.

While noting in his Chicago address three years ago that church-state law "is a field of law with which I have had no great familiarity," Bork went on to say his study of modern religion decisions of the high court are notable for "the extraordinary power and scope of the interpretations" of both the establishment and free exercise clauses of the First Amendment. Those clauses read, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

"The establishment clause might have been read merely to preclude the recognition of an official church or to prevent discriminatory aid to one or a few religions," Bork said. "The free exercise clause might have been read simply to prohibit laws that directly and intentionally penalize religious observance.

"Instead, both have been interpreted to give them far greater breadth and severity."

Regarding the establishment clause — repeatedly interpreted by the Supreme Court as requiring the institutional separation of church and state — Bork specifically took to task the three-part test devised in 1971 to determine if the law or governmental practice in question violates the Constitution. The test requires that the law or practice have a secular purpose, have the primary effect of neither advancing nor inhibiting religion, and not result in excessive entanglement between church and state.

"Those tests are obviously designed to erase all traces of religion in governmental action," Bork said.

He said further that "a relaxation of

current rigidly secularist doctrine would ... permit some sensible things to be done," including "the reintroduction of some religion into public schools and some greater religious symbolism in our public life."

He also endorsed non-discriminatory aid to sectarian schools, aiming specific criticism at a 1985 high court decision outlawing the practice of sending public schoolteachers into parochial schools at taxpayer expense to provide remedial and other specialized instruction.

At the same time, Bork also criticized the court for expanding the free exercise clause in cases brought by citizens and religious groups against government.

"The exceptional sweep of establishment clause doctrine has led some to conclude that there is an anti-religious animus pervading the evolution of law," he said. "But that seems by no means a necessary conclusion, since the court has been almost equally assiduous in demanding religious freedom for individuals under the free exercise clause. That hardly bespeaks a hostility to religion."

As an example of what he called "the overly expansive interpretation" of the free exercise clause, Bork cited the 1972 decision in *Wisconsin vs. Yoder*, a case brought by Amish parents challenging a state law requiring school attendance to age 16. In its ruling, the high court held on the basis of the free exercise clause that Amish parents could be exempted from the law and remove their children from school after the eighth grade. The state failed to demonstrate a "compelling interest" in applying the law to the Amish, the court ruled.

In his Chicago and Brookings speeches, Bork took the court to task for applying the compelling interest test, suggesting he favors instead a test that places less of a burden on the state.

Bork's nomination, recently endorsed by the Public Affairs Committee of the Southern Baptist Convention, appears to have an even chance of emerging from the Judiciary Committee to the floor of the Senate. Of the panel's 14 members, six — Biden, Edward M. Kennedy, Robert C. Byrd, Howard M. Metzenbaum, Patrick J. Leahy, and Paul Simon — have indicated they will vote against Bork.

But five others — Strom Thurmond, Orrin G. Hatch, Alan K. Simpson, Charles Grassley, and Gordon Humphrey, — have said they will vote for the nominee.

The other three — Dennis DeConcini, Howell Heflin, and Arlen Specter, — apparently are undecided. Bork opponents on the panel need two of the three to vote against him in order to block the nomination, 8-6, inside the committee. If one of the trio votes in favor of Bork, the nomination would be reported to the floor on a 7-7 vote, without recommendation for confirmation or rejection.

But if Bork supporters secure the votes of all three undecided panel members, the nominee would be reported favorably to the full Senate by an 8-6 margin.

Church in Rucker area calls Nabors as pastor

Rucker Baptist Church of Murfreesboro has called Leonard Nabors as pastor.

Nabors attended Belmont College in Nashville and is director of the Anchor Home in the city.

Coming from Edgefield Baptist Church in Nashville, Nabors was director of outreach. He was also a church training director, as well as a deacon.

SEBTS faculty notes unity

WAKE FOREST, N.C. (BP) — In its workshop prior to the opening of the fall semester, the 35-member faculty of Southeastern Baptist Theological Seminary unanimously adopted a "Statement of Mutual Support."

The statement emphasizes the lordship of Christ as central to the work and lives of the faculty at the seminary in Wake Forest, N.C.

While not elaborating on its reference to "current circumstances in the Southern Baptist Convention," the statement calls attention to the faculty's "oneness of purpose and ... unity of fellowship." Faculties of the six Southern Baptist seminaries have been criticized for their theological views during the eight years of the theological/political controversy within the convention.

The statement also expressed a feeling that the members of the faculty have been "called to discipleship and ministry under the authority of our Lord Jesus Christ." It goes on to say that the faculty members have a responsibility to freely express their understanding of God's call.

First, Nashville, launches campaign

First Baptist Church, Nashville, is launching a campaign, "First Loves Nashville," in an effort to communicate the church's appreciation for the community in which it has ministered for almost 170 years.

The campaign features a prime-time television special, complimentary coffee breaks and luncheons in the downtown area, singles activities, a parenting seminar, and free concerts.

In addition, church members are undertaking individual community service projects.

Editorial

Looking 'down the road'; a beginning

We can appreciate that probably few Tennessee Baptists are breathlessly awaiting the appearance of a new editor. There may not be many excited people.

But the new editor is excited — at the opportunity and the work to be done. There is a good staff on hand, and the paper has a long heritage of quality and excellence.

As the days wound down and the calendar pointed to moving day, we tried to anticipate first days on the job — and even to look "down the road" for a peek at where Tennessee Baptists are going and where they plan to go. How could we help?

We literally "looked" down the road as we followed the moving van across Maryland, Virginia, and Tennessee. From Bristol all the way to Nashville — there was time to think about Tennessee.

And as we traveled west on I-40 to Jackson that Sunday to enroll our daughter at Union University, we had additional opportunity to look at Tennessee's geography and a young generation. Days before had been aimed at farewells, packing and loading, moving.

Mentally we sat behind the editor's desk in the Brentwood office. Mentally we reviewed the days of May and June, meeting with the various committees and the Baptist and Reflector staff. Nice people, we thought. Hardworking folks, too.

There is a freshness about new jobs. Though it might involve the same skills and spiritual gifts, the newness comes with new faces, different styles, a unique heritage.

Mentally, we were behind the desk before we really arrived. In that situation, we could look across the broad expanse and see more than one Tennessee. The state is big enough to tantalize the driver who likes long distances. Surely there are enough churches to spark some ingenious ideas for Bold Mission Thrust, for missions, for evangelism, for teaching, preaching, for reaching people. And just as surely all those churches combine into one huge voice of Christian faith and a mighty force of spontaneous and planned service to the Master.

CIRCULATION THIS ISSUE — 70,234

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News journal of Tennessee Baptist Convention
Tom Madden, Executive Secretary-Treasurer

BOARD OF DIRECTORS: Fred Isaacs, chairman; Paul Bryant, vice-chairman; Paul Barkley, David Drumel, Ray Fowler, Marshall Guplon, Calvin Harvell, Mrs. Richard Hawkins, James Hutson, Murray Mathis, Calvin Metcalf, Perry Michel, Jerry Oakley, Jere Plunk, Dennis Pulley, James Robertson, Lon Shoopman Jr., and Fred Steelman.

From behind that desk, the thoughts continued. We realized that the desk is only a temporary place of work. Getting away from that desk will enable the editor to meet people, to visit churches, to see people and churches at work — doing what the local church does best.

So we didn't learn much in our long-distance reverie from behind the desk.

Aside from attendance at two SBC Executive Committee meetings annually for 20 years, a couple of trips to Chattanooga, and last week's trek along I-40, our geographic knowledge of Tennessee is sparse. We have studied and read of the culture, the Baptist heritage, the economic growth and governmental structure. We know of the bravery of the people — hence, the Volunteer State. We know of the men who sojourned east to Kings Mountain and the Cowpens battles of Revolutionary War fame.

But now the time of speculation is past. The desk is no longer imaginary. We are here — and now the work begins — with excitement and with intent to proceed on the mission with Tennessee Baptists.

There are certain things we pledge to Tennessee Baptists.

1. We will serve with integrity. Where opinion is stated, the editor will register his signature. We will try diligently to separate news from editorial opinion.

2. The editorship of a Baptist newsjournal is no place for incompetency or dog leadership. We all can judge incompetency. Dog leadership is when the leader makes no decision — and waits to see how the crowd moves; then he follows. We will strive for an aggressive but compassionate style of leadership.

3. We pledge to avoid being a mugwump. A mugwump is one who is always neutral and undecided. He is unable to make up his mind. In common terms, he is a fence-straddler.

4. We will be fair. Of course there will be those who say, in some cases, that we have not been fair. But we will try to assess the facts, grasp the situation with honesty, seek the truth, and tell the people.

5. We will be the people's advocate. One

primary goal will be to tell the news to the people in fairness, with integrity, in an attractive package, as quickly as possible.

6. The Baptist and Reflector will never be used as a political tool, nor as a tool for any particular theological slant, nor will it be manipulated by any one in any way.

7. We pledge to try to inform, inspire, educate our readers, and to strengthen the programs and priorities of the Tennessee Baptist Convention, the associations, and the local churches.

8. While we will not avoid controversy, we will not promote nor delve into needless and/or un-Christian arguments.

9. On occasion there will be need for interpretive editorials and news stories. We will try to provide these.

Christian journalism in Southern Baptist life has a long and illustrious history. We must not allow that history to be blemished; the task is the same task that faced those first journalists — tell the news openly, honestly, completely, with integrity and compassion.

We are humbled and overjoyed to be a part of the task. We have committed to Christ all that we are. We will not always be pleased with the end result of any issue of the paper, but most pastors are not pleased with every word of every sermon.

For some inexplicable reason, many Baptists perceive themselves capable of editing the paper. But this is not possible. There is but one editor, using God-given gifts for the task. He will not always be the editor Christ wants him to be, but he keeps on aspiring.

In a sense, the Baptist and Reflector is the readers' paper. Some bad news inevitably will be included. But God's good news will be accentuated.

So we begin. We have thus made pledges to you, our readers. At the same time, there must come from you some responsibility to deal fairly, compassionately, honestly with your paper and its staff. You will want to read the paper habitually — to gain the news and resources provided weekly. Working together for Christ as Baptists of Tennessee, we will be bold, always on mission. — WFA

Patterson, Humphreys schedule discussion

NEW ORLEANS, La. — Two Southern Baptist theologians have scheduled a public discussion of the atonement of Christ in an effort both hope will have a peacemaking effect.

Fisher Humphreys, professor of theology at New Orleans Baptist Theological Seminary, and Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, will discuss their views of the death of Christ during an Oct. 19 forum on the New Orleans seminary campus. The discussion is set for 1-4 p.m.

"In the past, a lot of us felt that the best hope for peace was to be silent about our theological differences," Humphreys said. "Now, we are coming to feel that the best way to wage peace is to have open discussion of theological issues."

"I always think it's better to talk to one another than about one another," noted Patterson, who is a graduate of New Orleans.

In 1980, Patterson issued a list of "liberals" in the SBC seminaries. Humphreys was one of those named,

along with quotes from his book, *The Death of Christ*, that had caused concern to Patterson and others.

Humphreys asserted — and still maintains — the quotes were taken out of context and "certainly do not fairly represent my view of the atonement."

Humphreys and Patterson met, along with friends of each one, during the 1987 SBC gathering in St. Louis, to discuss atonement.

Feeling that the meeting was beneficial in clarifying some views, Humphreys considered the possibility of going public with their discussion. NOBTS President Landrum P. Leavell II approved the idea. Humphreys contacted Patterson, who agreed to participate in the public meeting.

The three-hour discussion of the work of Christ will begin with affirmations of what the two theologians hold in common, then move to a discussion of their differing viewpoints of the death of Christ, Humphreys said. Both men emphasize that the atonement is a unique act

of God and is central to Christianity.

Patterson said he hopes the discussion will provide "clarification that would enable people to see (Humphreys) as a solid evangelist."

Nevertheless, he added that the "jury is still out on precisely what he (Humphreys) means in his book." Patterson said he respects what Humphreys indicates his intentions were in the book, but has questions about whether they were accomplished.

Memphis church calls Newton

Kirby Woods Baptist Church on Winchester in Memphis has called Phil A. Newton as pastor.

Newton is a graduate of Mobile College, Mobile, Ala., and New Orleans Baptist Theological Seminary, New Orleans, La.

He previously served as pastor of Calvary Baptist Church in Tusculumbia, Ala.

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.

Agrees with Lolley

Dear editor:

A loud "Amen" to the article "Lolley calls Southeastern to keep 'original dream'" and to the letters by J. Michael Raley and Ben Bledsoe appearing in your issue of Sept. 2!

1. I graduated from Southeastern in January of 1957, so I know of that "original dream." I can only say if the fundamentalists succeed in placing people of their narrow approach as professors in our seminaries, you can kiss scholarship goodbye and expect future graduates to parrot the party-line of dictated doctrine.

2. The fundamentalist controlled HMB in excluding "women, divorced ministers, and those whose theological positions differ" from positions of leadership only enforce the fact that fundamentalists are trying to impose upon today's free society the social standards of civilization in biblical times, and only illustrates that their God is too small!

3. Southern Baptists have long believed in the priesthood of all believers — immediate access through prayer to God. Some of us have forgotten the second part of that belief — the right of every Christian to interpret Scripture in the light of what the indwelling Holy Spirit reveals to

him or her — not in the light of what someone or some autocratic body demands we believe!

4. I accept Jesus Christ as my personal Savior. Everything else is open to disagreement, discussion, and debate. The Christian who believes this also is truly my brother or sister in Christ!

Milton A. Anderson
8301 Hunterhill Drive
Knoxville 37293

Sanctity of life

Dear editor:

SBC resolution proscribes all killing! The secular press has reported that the 1987 Convention "affirmed the SBC's traditional support of the sanctity of all human lives. . . ."

Sanctity is defined in the Random House Dictionary of the English Language as "holiness; godliness; sacred; hallowed."

The secular world is watching our Sanctity of Life resolution. If it means what it says, Southern Baptists have resolved to be opposed to all acts and methods of killing condemned felons.

O. Meredith Smaw, J. D.
1612 Sixteenth Ave., South
Nashville 37212

Opposes resolution

Dear editor:

When studying church doctrines I was taught that no church, association, or convention has the right to interfere with, dictate to, or regulate another church and that the relationship between church and state should be one of absolute separation. These two principles are part of my Baptist heritage: I value them highly and

guard them fervently.

Thus, with deep regret I read that the Public Affairs Committee has issued a resolution stating that the Southern Baptist Convention is supporting U.S. Supreme Court nominee Robert H. Bork. Whether or not I endorse Bork is beside the point; my concern is that the committee would presume to speak for all Southern Baptists.

Nancy B. Daugherty
107 Cumberland View Dr.
Oak Ridge 37830

Campuses focus on evangelism

RIDGECREST, N.C. (BP) — Through Bible study groups, dialogues, Scripture distribution, visitation, and special events, Southern Baptist college students on hundreds of campuses will be actively involved in sharing their Christian faith during the 1987-88 school year.

A national goal of commitments from 1,000 Baptist campus ministries to conduct evangelistic projects has been set as part of ReachOut 87/88, a year of special emphasis on winning college students to Christ coordinated by the national student ministries department of the Southern Baptist Sunday School Board.

While an exact figure is not yet available, the number of commitments is nearing 1,000, said Brad Gray, national student ministries consultant in missions and evangelism.

To prepare for the evangelism projects, students are participating in witness training. More than 1,500 attending the Student Conference at Ridgecrest (N.C.) Baptist Conference Center received four hours of witnessing training in special witnessing seminars.

Gray said one goal of ReachOut 87/88 is to lay a foundation whereby ongoing programs of evangelism can be developed and expanded on campuses and in churches.

C-N adds faculty

JEFFERSON CITY — New full-time faculty members as Carson-Newman College begins the 1987-88 academic year include: Ross Brummett, director of the associate of arts degree in Christian ministries and assistant professor of religion; Gregory Hoover, assistant professor of sociology; William C. Houston, artist in residence; Marilou Johnson, instructor of communication arts; Stephen Karr, assistant professor of biology; Alice McCurry, assistant professor of nursing; and Benny F. Tucker, associate professor of education.



TENNESSEAN ON BOARD — Jack D. Moore (left), newly elected Home Mission Board director, receives an orientation during his first board meeting which met in July from Larry Lewis, president of the HMB. Moore is pastor of First Baptist Church, Fishersville, in Eads. He was elected at the June SBC to the board of directors.

Personal Perspective



By Tom Madden
TBC Executive
Secretary-Treasurer

I recently made a brief study of the events in the New Testament that occurred at the feet of Jesus. Any time I study the life of our Lord, I come away more awed than before with the love and power of our Lord's ministry.

Let me share some of the things the New Testament records as happening at the feet of Jesus.

There was healing at the feet of Jesus. "Great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet; and He healed them" (Matthew 15:30). Healing was a vital part of the ministry of our Lord. The eighth chapter of Luke records for us the well-known story of the Gadarene demoniac, including these words, "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and, in his right mind" (Luke 8:35).

We find worship taking place at the feet of our Lord. In the cleansing of the lepers, the one who came back to give thanks, "fell down on his face at His feet, giving Him thanks" (Luke 17:16). John, imprisoned on the Isle of Patmos, upon seeing the Christ exclaimed: "and when I saw Him I fell at His feet as dead" (Revelation 1:17).

In the beautiful experience of Mary and Martha and Lazarus, we find Mary sitting at the feet of Jesus where she "heard His word." In the last hours of our Lord on this earth, we read about where the apostles came to Him and they "held Him by the feet" (Matthew 28:9).

There was victory at the feet of Jesus. In Luke 24 we have an account of our risen Lord appearing to His disciples and saying to them, "Behold My hands and My feet, that it is I Myself." There were the marks of the nails in His hands and feet. They were the scars of His suffering. Here were the tokens of His triumph and victory manifested by His feet.

The apostle Paul underlines the ultimate victory which tells of the time when Christ will "put all things under His feet" (Ephesians 1:22).

In the hectic pace that most of our people follow, it might be good for all of us to pause and find time to place ourselves at the feet of Christ.

Belmont College announces seminary extension courses

NASHVILLE — Belmont College will offer two courses this fall in its Seminary Extension Program, designed to provide ministers and laypersons with additional knowledge to help them develop a more effective ministry, according to Fred Kendall II, Belmont vice-president for religious affairs.

The courses will be held Tuesday evenings for 13 weeks beginning Sept. 22. The first class, which begins at 5:30 p.m., will be New Testament Survey, Part I. Marvin Nail, pastor of Whitsitt Chapel Baptist Church in Nashville, will teach the course.

Leadership Development will be taught by Kirby Clark, director of Seminary Studies at the Seminary External Education Division of the Southern Baptist Con-

vention. The class will begin at 7:15 p.m.

Registration for the Seminary Extension Program will be during the first class session on Sept. 22 in Room 410 of Fidelity Hall. The cost is \$55 per course, which includes a \$15 registration fee and \$40 for tuition. Textbooks are extra.

Credits earned in the program are recorded with the SBC Seminary Extension Department. In addition, Seminary Extension college-level course credits may be applied toward a degree at many colleges or toward a diploma at many seminaries. Belmont will grant one college hour credit for each course.

Belmont's Seminary Extension Program was recently reviewed by the Seminary Extension Department and granted certification through 1992.

Brown joins BSSB

NASHVILLE — Ronald K. Brown has joined the Southern Baptist Sunday School Board as an editor of Life and Work Sunday School materials.

He was pastor of First Baptist Church, Morrow, Ga., from October 1983 until July 1987.

He has served as associate pastor of First Baptist Church, Columbia, and minister of education and administration at First Baptist Church, Madison.

Brown attended Carson-Newman College, Jefferson City, and is a graduate of Eastern Michigan University, Ypsilanti, Mich., and Southern Baptist Theological Seminary, Louisville.



Tennessee/Venezuela prayer net partnership

—Pray for those making final preparation for the Sept. 18-29 crusades in western and eastern Venezuela and that more translators will be willing to serve.

—Pray for the spiritual growth of the members of the Oreb church in Los Teques — especially the single mothers and new Christians.

—Pray for the faculty and students at the Baptist seminary as a new school year begins.

Pope's U.S. visit draws assortment of reactions

By Marv Knox

NASHVILLE (BP) — Baptist involvement in and reaction to Pope John Paul II's trip to the United States is as varied as the locales he will visit.

Baptists are to be involved with festivities surrounding the Roman Catholic leader's visit in Miami; Columbia, S.C.; New Orleans; and San Antonio, Texas. But Southern Baptist involvement will disappear by the time the pontiff reaches Phoenix, Ariz., before heading to Los Angeles, Monterrey and San Francisco, Calif., and completing the U.S. phase of his trip in Detroit.

In Miami, witnessing rather than protesting apparently will be Baptists' focus when the pope begins his tour Sept. 10-11. Local Baptist leaders, expressing no desire to offend the city's Catholic majority, have said they are unaware of Baptist involvement in anti-pope protests.

However, some Southern Baptists will take advantage of the papal visit "with an evangelistic invitation for people to study the Word of God with us," said Doyle Wetherington, director of missions for the Miami Baptist Association.

Copies of the book of Romans, printed with the greeting, "A Message for Miami by Way of Rome," will be distributed by Miami Baptists during and after the visit. Most of the Scripture portions will be distributed through church activities, but college students near the pope's noon Mass will offer celebrants a drink of cool water and a copy of Romans.

The Archdiocese of Miami has invited 1,000 area religious leaders, including most Baptist pastors, to sit in a VIP section during the Mass. Jim Summers, pastor of Northwest Baptist Church, is among Baptists who have turned down the offer and has advised others to do so.

"It is a good opportunity to witness, but it may be taken as cooperating" with the pope and the Catholic Church, he said. "The best way to deal with this is to quietly absent ourselves."

But Steven Kimmel, pastor of Central Baptist Church, is attending the Mass and said he does not consider his attendance to be an endorsement of the papacy. "To participate means you acknowledge that Catholicism is a vital force in the lives of many people in this area," he said. Catholics in Miami outnumber Baptists 1.3-million to 50,000.

In Columbia, Ray P. Rust, executive secretary-treasurer of the South Carolina Baptist Convention, will join other denominational leaders on the platform at a non-Mass service on the campus of the University of South Carolina Sept. 11. Rust also will host former U.S. President Jimmy Carter, a Southern Baptist layman, who will greet the pontiff.

South Carolina Baptists already have expressed hospitality to the pope. State convention president Flynn T. Harrell and the convention's Christian Life and Public Affairs Committee have sent letters welcoming the Catholic leader to the state.

Columbia also will be the site of a meeting between the pope and more than 30 U.S. religious leaders, including two Southern Baptists. Harold C. Bennett, president and treasurer of the convention's Executive Committee, and Carolyn Weatherford, executive director of the Woman's Missionary Union, will participate. The Americans will present a paper on the state of religion in their country, and the pontiff will respond.

"I am pleased Southern Baptists will be represented in the small meeting with Pope John Paul II," Bennett said. He noted he hopes to share with the pope and

other religious leaders "something of the life and work of Southern Baptists."

Weatherford added: "Southern Baptists have work in so many countries where Roman Catholics are in a missions relationship with us. We need to be talking to each other more." She also said she is glad the pope has included women in the meeting, pointing out, "If he is seeking to understand religious life in the United States, he certainly needs to include the perspective of women."

In New Orleans the next day, the pope will be present for a brief reception for religious leaders at St. Louis Cathedral. Nolan Johnston, director of missions for the Baptist Association of Greater New Orleans, will attend. Mark Short, executive director of the Louisiana Baptist Convention, will not be able to attend, according to a convention spokesperson.

"Some folks say we shouldn't participate," Johnston said. "But I work with the archdiocese and other ecumenical groups every week. This is an opportunity to continue my support for the total Christian witness in our city." Johnston has participated with an ecumenical group which has issued a statement pledging that the members are praying the pope's visit will be a blessing to all and praying for his safety in travel.

San Antonio Baptists have adopted an eight-point statement on the pope's visit, said Robert Schmeltekopf, director of missions for San Antonio Baptist Association. The statement affirms the historic Baptist positions that Jesus alone is head of the church and that salvation is by grace through faith, not sacrament. But it also acknowledges the pope's contributions to world peace and human righteousness as head of the Roman Catholic Church.

The statement, adopted in May, urges Southern Baptists to avoid picketing and confrontational tactics. Rather, it encourages Baptists to continue their regular activities when possible and to offer appropriate ministries to visitors when practical.

Some churches in the direct line of papal traffic are planning such ministries as offering icewater to the crowds, Schmeltekopf said. Briefings on Roman Catholic beliefs and interfaith witness have been offered. The sanctuary of Trinity Baptist Church will be used Sept. 10 for an ecumenical "Celebration of Christian Unity" service.

Leaders in Phoenix, the three California cities, and Detroit indicated Baptists are not known to be planning involvement in papal activities in their cities.

The crush of humanity striving to glimpse the pontiff is expected to cause difficulty in some locations.

In San Antonio, Calvary Hills Baptist Church is located less than a mile from the Mass set for 10 a.m. Sunday, Sept. 13. Police predictions about traffic conditions led to a decision to cancel services at the church and to hold meetings in individual homes.

"The police didn't give us much encouragement," said Pastor Jarrell Griffin. Although 4,000 private buses are to be routed past Village Parkway Baptist Church, Pastor Jack Schmid said services will not be cancelled, but members who regularly attend the church's 8 a.m. service are being urged to attend a later service.

Crowd congestion also will close the Arizona Baptist Foundation offices during the morning of Sept. 14, said Perry Bramlette, vice-president for administration.



MAKING MUSIC — The music activity group is one of about 10 activities campers participate in at camp.

Special Friends Camp expands to include Newport location

The first Special Friends Camp ever held at Camp Carson in Newport was marked by attendance of 93 persons and by nationwide coverage on the American Christian Television System (ACTS) satellite network.

The Aug. 10-14 camp for mentally retarded persons was featured on the half-hour nightly news program, "What's Happening," produced at Carson-Newman

College in Jefferson City. The show has a potential audience of nearly 14-million viewers.

A similar Special Friends Camp at Camp Linden drew 100 campers and counselors Aug. 3-7.

The camp experiences were once again new ones for many of the campers, reported Liz Lee, director of children's work, Sunday School department, Tennessee Baptist Convention. The first TBC sponsored camp for mentally retarded persons was held in 1984.

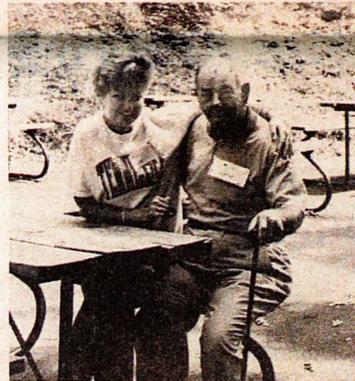
During both weeks of camp the staffs honored a former camper, Tony McDonald, who died Sept. 9, 1986. Plaques in his memory were hung in both camp facilities.

McDonald was the son of Jim and Dina McDonald, of Nashville, who helped start the camps and continue to work at them. Jim McDonald is co-director with Lee and is also director of the TBC business office.

A Tony McDonald Scholarship Fund also has been established by the TBC Sunday School department.

Tommy Jordan, minister of education and youth at First Baptist Church in Madisonville, served both weeks as camp pastor.

Lee also reported that many church groups gave gift bags including personal items that also helped the campers and counselors.



SPECIAL FRIENDS — Counselor Tina Hensley (left) of Newport and camper Thomas Doughty of Oak Ridge are examples of the camp's purpose.



REFRESHMENTS BREAK — The campers and counselors gather outside the cafeteria at Camp Carson during a break time between activities.

Cooperative Program aims to top \$130-million mark

NASHVILLE (BP)— Southern Baptists' convention-wide missions budget should top \$130-million for the first time in 1986-87, according to predictions based on year-to-date receipts.

The Cooperative Program — the unified evangelism, education, and ministry budget supported by more than 37,000 Southern Baptist congregations — received \$11,257,538 in August, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

August receipts were up \$1,001,422 over the same period last year, for a gain of 9.76 percent, Bennett said. That brings the

year-to-date total to \$120,150,803 at the end of 11 months of the fiscal year, for an annual gain of 5.51 percent, ahead of the current 3.9 percent U.S. inflation rate.

Computer-generated predictions based on year-to-date figures indicate the current annual Cooperative Program total should reach about \$131-million, said Tim A. Hedquist, vice-president for business and finance of the Executive Committee, the Southern Baptist organization that disburses the funds to 20 convention agencies, institutions, and programs.

If the predictions hold true, the Cooperative Program will experience an

annual increase of 5.5 percent over 1985-86 receipts of slightly more than \$124.2-million, Hedquist said.

A \$131-million 1986-87 Cooperative Program total would surpass the \$126.6-million first phase of the annual budget, providing operating funds for the participating convention entities. It also

would provide \$4.4-million of almost \$5.9-million budgeted for capital needs of 12 agencies and institutions.

Unmet would be \$3.7-million for the second phase of the operating budget, which theoretically would be disbursed proportionately between the 19 primary beneficiaries.

Fact-finding committee says BJCPA funds never surfaced

By Toby Druin

HOUSTON (BP)— Discretionary use of funds budgeted for the Public Affairs Committee was implicit in the Southern Baptist Convention's approval of the committee's being able to act as a separate entity, a member of the SBC Executive Committee says.

But Paul Pressler, a Houston appeals court judge who was one of nine Executive Committee members who studied the convention's relationship with the Baptist Joint Committee on Public Affairs and recommended changes in Bylaw 18 regarding that relationship, said use of the funds never was discussed, per se, by the fact-finding committee during its deliberations.

The bylaw change expanded and reconstituted the SBC Public Affairs Committee. It also said the PAC would "function as a separate committee from the Baptist Joint Committee on Public Affairs serving the Southern Baptist Convention." The action encouraged the PAC "to coordinate its work through the BJCPA and to take action on motions and resolutions of the Southern Baptist Convention upon which the Baptist Joint Committee on Public Affairs cannot agree and/or does not support."

During the first meeting of the reconstituted Public Affairs Committee in Nashville Aug. 20-21, a dispute arose over how much say-so the PAC has over the \$448,400 designated for "Public Affairs" in the 1987-88 Cooperative Program allocation budget approved by the SBC in its annual meeting in June. The PAC requested a written clarification from the Executive Committee.

The 1987 Book of Reports and SBC Bulletin which presented the SBC Executive Committee's budget recommendation to the messengers at the annual meeting, specified only "Public Affairs," not "Public Affairs Committee" or "Baptist Joint Committee on Public Affairs," as the recipient of the money.

Heretofore, the funds for public affairs have flowed through the Public Affairs Committee to the BJCPA, a coalition of nine Baptist bodies, because the SBC cannot directly allocate funds to an agency for which it does not elect trustees or directors. The SBC elects 18 members — its Public Affairs Committee — of the 54-member BJCPA board.

During the August meeting of the PAC, the chairman of the fact-finding committee, Gary F. Young, told the PAC that the fact-finding committee did not recommend or intend to recommend that the funding go to the PAC and that such action would ruin the "jointness" of the BJCPA. Young, pastor of First Southern Baptist Church of Phoenix, has rotated off the Executive Committee.

Pressler, however, told the Baptist Standard, newjournal of the Baptist General Convention of Texas, in a telephone interview, that determination of use of the funds was implicit in the change in the bylaw giving the commit-

tee the ability to act separately from the BJCPA.

"How in the world do you have an agency that is told to operate as a separate agency with funds directed to go to it by the SBC without allowing them some use of the funds?" he asked.

Asked if he felt messengers to the June convention felt they were giving the PAC discretion to use the money as they saw fit, Pressler said, "I think that anybody who studies the situation should have been aware of it. I cannot say what anybody else was aware of."

The facts were, he said, that the convention changed the bylaw to allow the PAC to act as a separate entity "and you cannot operate as an entity without funding."

"It's certainly what I understood would happen because there was no mention of the Baptist Joint Committee receiving funds," Pressler said.

"If you are planning to meet, you have to have money," he said. "If you are sending out a letter, you have to have money."

However, Pressler said the discretionary use of the funds never was discussed, per se, by the fact-finding committee, although he felt it was a "self-evident thing" and "absolutely implicit, because it would be a non-sequitor to create an entity that functions as a separate entity and then not give them any funds with which to operate."

Contacted by the Standard, other members of the fact-finding committee who would comment said the matter of use of the funds never was discussed in their deliberations.

James Yates, pastor of First Baptist Church of Yazoo City, Miss., and vice-chairman of the fact-finding committee, said, "I never heard that (use of the funds) brought up. We did encourage the PAC to speak on those issues the Baptist Joint Committee didn't want to deal with, but to my recollection the money matter was never discussed."

Carolyn Miller, a layperson from Birmingham, Ala., said her interpretation of the bylaw change was to give the Public Affairs Committee "wider" responsibility to "cover the whole gamut of public affairs." But she said she did not think the process of the funds going to the Joint Committee through the Public Affairs Committee had been changed.

Frank Ingraham, a Nashville attorney, declined comment until he has been able to check his notes on the various meetings the fact-finding committee conducted but said he did not feel the discretion granted to the PAC to act separately included use of the money.

Frank Lady, of Jonesboro, Ark., who is also an attorney, also declined specific comment, but said he felt the SBC Constitution and business and financial plan would be the governing factors in settling the differences.

Darrell Robinson, pastor of Dauphin Way Baptist Church in Mobile, Ala., said he did not recall the use of the funds being discussed in any of the panel's meetings.

One Word More

By W. Fletcher Allen
Editor

The last day of February three years ago was that extra day of Leap year. It happened that I was responsible for the weekly chapel program at the Baptist Building in Lutherville, Maryland. I thought about the significance of that day, and I remembered that it was more than just an extra day — it was Penny Brown's anniversary.

She was born for the third time on that day about six years ago. Penny was the best friend of one of our daughters, and she was not your ordinary high school student. She battled for life with every breath until she saw the Lord face to face at age 17. Penny had cystic fibrosis — and it took her life, but it did not defeat her.

She was the victor. She always expected great things to happen and doctors say great things did happen when she pushed death back for six or seven years. Did she expect too much?

On another occasion I was asked to speak to a small group that was starting a church. When I finally found them, there were only twelve present. What was happening? One after another, they told of what they had done on Saturday — they had been knocking on doors, trying to build the body of Christ where they were. Did they expect too much?

There is a story about the growing faith exhibited by Peter and his friends when they were confronted by the Living Christ and that tremendous catch of fish in Galilee. Luke says that at first they ex-

pected too little — but they came to expect much.

A young man hoping to earn money for college, left California for Mexico half a century ago. He had a good supply of Bibles. He shared as he went — his faith in God.

He wasn't having much success selling Bibles — and one day an old mountain Indian confronted him in his native dialect, "If your God is so smart, why can't he write His book in my language?"

So Cameron Townsend packed up his Bibles, returned to California, forgot about college, and started the Summer Institute of Language — and eventually Wycliffe Bible Translators. They've translated the Bible into thousands of dialects and languages since then. And yet Townsend, on his deathbed, had one regret. There are yet millions who cannot read the Bible in their own language, he said. Did Uncle Cam expect too much?

Time will give us the answers to some of life's perplexing questions. We already know some of the answers.

For Penny Brown, she dealt with her daily tragedy in Christian faith. She tested every area of that faith and lived to claim victory over death. No, it could not keep her in the grave. She was not one of those who had not because she asked not.

Neither did the small band of Baptists who knocked on doors meet defeat. Since Christ had set the example, they felt they could persist in faith. The door-knockers won — they have a thriving church. They did not expect too much.

And neither did Uncle Cam expect too much. While he had very high expectations for the success of a language ministry, he did not expect too much.

An old anonymous poem talks about the expectancy people had when they came to Jesus with wounded lives and aching hearts. It tells us that the people who touched the Master were made whole. And then, doubt came by for a visit, clinging tightly to his wooden crutch, mouthing that ageless cynicism, "We must not expect too much."

The writer tells us that the same Christ is available today, offering the same blessings and healings. He concludes with these poignant words, "But how often we miss Love's healing touch by thinking, we must not expect too much."

How can we expect too much when we have the Savior? Moving into Tennessee, I am realizing the blessings of the land and the people. Baptist heritage is strong. Baptist faith is alive. We must not expect too little!

"He who is in you is greater than he who is in the world," I John 4:4. Anyone who says he is a Christian should live as Christ lived.

C-N plans revival

JEFFERSON CITY — Carson-Newman College will hold a campus revival Sept. 22-24. Services will be held in the college's Gentry Auditorium at 7 p.m. each day and at 9:30 a.m. Sept. 22 and Sept. 24.

Jon Appleton, pastor of First Baptist Church in Athens, Ga., will be featured speaker for the revival, which will have the theme "In Search of Freedom." David Glover, minister of music at First Baptist Church in Jefferson City, will serve as music leader.

W. Swafford accepts Magna View call

Magna View Baptist Church, Talbott, has called William L. Swafford to serve as their pastor.

Swafford is a graduate of Belmont College, Nashville, and received a master of divinity from Southern Baptist Theological Seminary, Louisville, Ky.

The Lawrence County native began his ministry at Magna View August 30.

Bob Taylor resigns post at Radio-TV Commission

By Dan Martin

FORT WORTH, Texas (BP)— Bob Taylor, senior vice-president of programming services, has resigned from the Southern Baptist Radio and Television Commission, the third senior official to leave the agency this summer.

Taylor, 53, who left the RTVC July 31 without another job, has since contracted to teach two courses at Southern Baptist Theological Seminary in a cooperative effort between the seminary and the commission, similar to an arrangement between the RTVC and Southwestern Baptist Theological Seminary's School of Christian Communication.

Taylor also will work with the seminary to produce programming for the Faith Channel, an interdenominational network to begin broadcasting Sept. 1, on the Storer cable system in Louisville, Ky. The Faith Channel is a cooperative effort between Kentuckiana Interfaith, the Roman Catholic Diocese of Louisville and ACTS/Southern seminary.

The former RTVC official told Baptist Press he also "is seeking long-term employment possibilities" in the area.

Taylor joined two other senior vice-presidents who left the RTVC this summer. Jim Edwards, senior vice-president of financial services and — for a time — chief operating officer, left in June to become academic vice-president of Union

University in Jackson. Bill Nichols, senior vice-president of affiliate relations, left in July to join a San Antonio, Texas, advertising agency which will attempt to sell time on the ACTS network.

Two other key managers also have left: John Cobb Smith, director of TV operations, and Mike Mooney, director of engineering services, both left to join the Automotive Satellite Television Network in Allen, Texas.

Taylor's duties at the RTVC have been assigned to Bob Thornton, production director, and Larry Johnson, who succeeded Mooney as director of engineering.

RTVC Executive Vice-president Richard T. McCartney told Baptist Press: "It is always difficult to compensate for the loss of long-term staff members. Fortunately, the RTVC is blessed with many talented people who are able to step in and shoulder added responsibilities.

"As a result, we have elected not to fill the vacated vice-presidential positions immediately. The major work of getting the ACTS network started and the tremendous engineering, production, and programming load that involved is now over. Daily operation of the network and a reduced level of new production should enable us to operate at a reduced staffing level."

McCartney added the departure of the

senior officials will result in "an annual reduction of more than \$250,000 in our personnel budget."

He added the seven major departments — production, support services, engineering, finance, development, affiliate relations, and radio — will relate to McCartney during the interim.

"The staff has just completed work on an operating budget for 1987-88 which will be reviewed by trustees when they meet Sept. 14-15, which will allow for a slightly increased TV production schedule while operating within available resources," he said, adding the budget is expected to again be around \$9-million.

McCartney said the commission currently has slightly more than 100 employees on the payroll, including some part-time workers. "No further reductions in staff are anticipated in the next year's budget," he said.

Taylor declined to discuss his reasons for leaving the Fort Worth, Texas-based agency, but other sources said Taylor was increasingly frustrated with the management of the RTVC and its television network. Other sources said Taylor wished to return to his hometown of Louisville, where he was station manager of WHAS-TV before joining the RTVC in 1978.

He also declined to comment when asked about the reports. He told Baptist

Press, "There were family pulls back to the Louisville area, but they were not the most compelling reasons for my leaving Fort Worth or returning to Louisville."

He also acknowledged he had left the RTVC without other employment, only accepting a part-time, nine-month appointment as an adjunct professor at Southern seminary in late August, nearly a month after leaving the RTVC.

Of his leaving, Taylor told Baptist Press: "I felt that with the limitations of the funding there, that the RTVC operation for the foreseeable future would be little more than a holding action. That left little challenge for a person like me who is interested in television production. I still want to be used in spreading the gospel through the medium of television."

Currently, only two shows are being produced on a regular basis by the RTVC for inclusion on ACTS, "Cope," a call-in psychological help show, and "Life Today," a talk show starring Jimmy R. Allen, RTVC president.

When Baptist Press asked Taylor about reports he was increasingly frustrated during the past several years over lack of funds and the management of the agency and ACTS, which was launched in the summer of 1984 and has had financial ups and downs, Taylor responded, "I have decided that the best thing I can say is 'no comment.'"

September crusades draw 128 to help Venezuelan Baptists

The second phase of the 1987 Venezuela crusades supporting the Tennessee/Venezuela partnership will involve about 128 volunteers representing Tennessee.

The Sept. 18-29 crusades will be held in four of the country's seven associations. The first phase of the crusades was held in the other three associations Aug. 14-25. The 228 volunteers who assisted in the August crusades (see story on page 1) also included some out-of-state volun-

teers, like this group.

The volunteers will continue the work of the earlier three- or four-member teams who, with a translator, help the members of a Venezuelan church witness to its community and lead revival services. The services again will be held from Sunday to Sunday and in locations ranging from a modern city with a population of 1-million to a small village.

The volunteers for the September crusades follow:

Big Emory Baptist Association: J. W. Bargiol;

Central Baptist Association: Mel Dixon, Michael Hays, Wayne Hays, David Hill, Mark Karki, Charles Thomas Priest;

Concord Baptist Association: D. Clark Harrell, David Nokes, Loyd Nokes, David Orman;

Crockett County Baptist Association: William Eugene Cobb, Michael Melton, Velma Faye Nelson, Virginia Terry;

Cumberland Plateau Baptist Association: Samuel Kaiser, Marsha Norris, Roland Smith, Jeni Wakefield;

Cumberland Baptist Association: Dwight Dickson, Wayne Jackson, Roger Jaudon, James Shepherd;

Hamilton County Baptist Association: Barton F. Thigpen, Robbie Dean Whiteley;

Holston Baptist Association: Paul Armentrout, Gary Lynn Bennett, Kevin Buchanan, Trina Gaylene Byrd, Raymond Deakins, Allen and Tobie Ferguson, Rhea Galloway, Jewel Greene, Hilda Gutierrez, Michael D. Oaks, Wayne Presnell, John E. Tackett, Jane and Richard Taylor, Randy Tunnell, Glenn Turner, James C. Wilcox, Kathleen Wilson;

Knox County Association of Baptists: Ervin Wayne Cook, Helen Drummer, Herman and Louise Ellis, Douglas Glen and Sharon Johnson, John Howard Moulton, James E. Robertson, Claude Jasper and Frances Yow;

Lawrence County Association of Baptists: Delano and Lucretia Benefield, Jack Benefield, Donald Wayne Graves, Don Mitchell Paris, Linda Phillips;

Madison-Chester Association of Baptists: Paul W. Bryant, Robert Paul Smith;

McMinn-Meigs Association of Baptists: Norman and Faye Allgood, Ted and Joyce Davis, Bobby Kirkland, Gerald Linton, Harold Presswood, Michael L. Bernard, Louise Borden, Carlos Hammond, Joe Haun;

Nashville Baptist Association: Mary Bond, Frank R. Brown, Doris Carter, Barbara Cragg, Dewey and Bobbie R. Dunn, Naomi Edwards, Johnnie and Phyllis Godwin, Steven Godwin, Stephen Kenneth Hoskins, Faye Nell Ivie, Raymond Langlois, Walter Micksch, Kimberly Moscheo, Steve Pinkston, Robert and Mary Ellen Preston, Mary Elizabeth Reynolds, Wayne L. and Faye Robbins, Phillip H. Sherrod, Barbara Ann White, Charlie Warren;

Northern Baptist Association: Kyle and Ann Richardson;

Robertson County Baptist Association: Kimberley Alan North, Ray and Jane Rickman, Clarence Stewart;

Salem Baptist Association: James W. and Edwina Jennings;

Sequatchie Valley Baptist Association: Bill and Barbara Cordell, Mary Sue Hood;

Shelby County Baptist Association: James Adkins, James and Shirley L. Boggs, Ginger Hall, Judith Hensley; and Sweetwater Baptist Association: Bennie Creel, Hazel Register, and Ward Webb;

Out-of-state: Wayne Angel, Earl Guth, Bertil and Linnea Engstrom, Florida; Stephanie Suzanne Webb, Georgia; Jessie Boyd, Billie McMurry Emmons, Earlene Menshouse, Beth Robinette, Charles and Clara Lee Stewart, Kentucky; and Larry Eugene King, North Carolina.

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Bailey Smith moves office from Fort Worth to Atlanta

ATLANTA (BP)— Evangelist Bailey Smith is moving his family and offices from Fort Worth, Texas, to Atlanta.

The former president of the Southern Baptist Convention joined Rehoboth Baptist Church in Tucker, Ga., a suburb of Atlanta, Aug. 30. His offices officially will open Nov. 1 in Crescent Center Parkway near Rehoboth church.

Smith told the *Christian Index*, newsjournal of the Baptist Convention of the State of Georgia, "This is a big personal decision for me and my family. We have lived in the Texas-Oklahoma area all of our lives.

"But Rehoboth church made a heavy financial commitment to our organization — \$40,000 per year indefinitely — and I have many area crusades in the Atlanta vicinity throughout 1988. We are working

closely with the Home Mission Board evangelism division and our family loves Atlanta."

Smith said about eight staff members and their families will move to Atlanta, including Executive Director Paul Page, Youth Minister Rick Gage, and Ladies Ministry Director Debby Kennedy. Music director John McKay may remain in Fort Worth.

Smith said he hopes to build an evangelism center in Atlanta in the near future. Smith serves on the new board of directors of the PTL Club, as does Richard Lee, pastor at Rehoboth church.

Kennedy joined Rehoboth church the same day as Smith. So did Larry Lewis, new president of the Southern Baptist Home Mission Board in Atlanta.

Eads calls C. Bond

Calvin Bond has accepted the pastorate of Eads Baptist Church, Memphis.

Bond previously served as associate pastor at Macon Road Baptist Church in Memphis.

Tennessee

LEADERSHIP...

Jeff Nelson has begun his duties as minister of music and youth at Hillcrest Baptist Church in Clarksville. He comes to the church from Clymersville Baptist Church in Rockwood, where he was minister of music. Steve Murphree is pastor of the Hillcrest church.

Bryan Cooper has been called as minister of youth-education at Oak Grove Baptist Church in Mt. Carmel. He is a recent graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas. John Compton is pastor of the Oak Grove congregation.

Mt. Carmel Baptist Church called Ranae Hester as minister of music, effective Aug. 30. James Owen Jr. is pastor of the Cross Plains church.

Wade Abercromble accepted the call of First Baptist Church, Sevierville, to serve as associate minister/activities and youth. Joe Wren is pastor of the church.

Graceland Baptist Church in Memphis has called Douglas Beggs to serve as interim pastor. He is director of Baptist Men for the Southern Baptist Convention Brotherhood Commission in Memphis.

Fairview Baptist Church in Watauga, has called Mark Adams as youth director. He began Aug. 30, at the church where Dave Shorter is pastor. Adams comes to the Fairview church from Providence Baptist Church in Seymour.

First Baptist Church, Jefferson City, has two new staff members. David Glover will head the music program and Stan Elliott will be ministering in the area of activities. Moncrief Jordan is the pastor.

Bill Greene has joined the staff of Unaka Avenue Baptist Church in Johnson City, where Grant Jones is pastor. Greene was graduated from East Tennessee State University in Johnson City. While working as an industrial engineer, he has

served other churches in music and youth related work. Those churches include Fairview Baptist Church of Watauga, Oak Street Baptist Church of Elizabethton, and most recently, Poovey's Grove Baptist Church of Granite Falls, N.C.

Parrans Chapel Baptist Church in Bolivar recently called Chris Mizell as minister of youth and music. A native of Shelbyville, he is a student at Union University in Jackson. Doug Baker is pastor of the Bolivar church.

Hopewell Baptist Church in Cleveland called Michael Balos as minister of education and youth, effective Aug. 2. He is a graduate of Southwestern Baptist Theological Seminary in Fort Worth, Texas. Darrell Henry is pastor of the church.

Effective Aug. 16, John Peters began serving as minister of music and youth at North Cleveland Baptist Church. He comes to the church from Bedford Baptist Church in Bedford, Ky. John McCluskey is pastor of the Cleveland church.

Mansfield Baptist Church, Mansfield, has called L. G. Hall as interim pastor.

Dianne Miller is now serving as youth minister at Edgefield Baptist Church in Nashville. Daniel Martin is the pastor.

David Philyaw resigned as pastor of Edgemont Baptist Church in Shelbyville. He began his pastorate with First Baptist Church, Lexington, Ala., Aug. 23.

William Carpenter resigned as pastor of Hickory Hill Baptist Church in Lynchburg. He has relocated in Ohio.

Jeff Davis resigned as pastor of First Baptist Church, Tellico Plains, to enter Southern Baptist Theological Seminary in Louisville, Ky.

J. Victor Brown has joined the staff of Saturn Drive Baptist Church as minister of outreach. Michael Mayo is pastor of the Nashville church.

Sybil George is director of preschool and children at Temple Baptist Church in Memphis. She is a graduate of New Orleans (La.) Baptist Theological Seminary. Al Styron is pastor of the church.

Central Baptist Church of Crossville called Scott White as minister of youth, effective Aug. 1. He is a graduate of Tennessee Temple University in Chattanooga. Roland Smith is the pastor.

Karen Fritts is the new director of day-care school at West Lonsdale Baptist Church, Knoxville. Bruce Robinson is the pastor.

PEOPLE...

Lantana Road Baptist Church in Crossville had a deacon ordination service Aug. 30. W. C. Williams and H. E. Brown were ordained at the church where Doug Putnam is pastor.

Gerrald Bland was surprised by First Baptist Church, Monterey, with a reception and food pounding honoring his 10th anniversary as pastor. The celebration was Aug. 30.

Ralph Duncan celebrated 10 years as pastor of Mt. View Baptist Church in Antioch on Aug. 21. He led the church in revival services Aug. 26-30.

REVIVAL PRAYER REQUEST...

Webb Baptist Church of Newport will have revival services Sept. 13-18. Jackie Swagerty will be the evangelist. Frank Bell is the pastor.

CHURCHES...

Cotton Grove Baptist Church in Jackson has remodeled their sanctuary in recent weeks. Renovations include new carpet, chandeliers, newly painted and paneled walls, a baptistry, and a refinished platform area. Douglas Brewer is pastor of the church.

Pine Grove Baptist Church in Mountain City observed their 150th anniversary Aug. 23-30. Bill Powell spoke during an Old-Fashioned Day on Sunday. Haskel Ingram is pastor.

On Aug. 16, First Baptist Church in Crossville, celebrated 75 years as a church. Former pastor Homer Cate spoke during the morning worship service. Carl Yarnell is pastor of the church.

Harrogate congregation calls Dumser as pastor

Pump Springs Baptist Church of Harrogate, recently called Thomas Dumser II to serve as pastor.

A native of Memphis, he is a graduate of Union University in Jackson. Dumser was also graduated from Midwestern Baptist Theological Seminary in Kansas City, Mo., and is presently a doctoral candidate at New Orleans (La.) Baptist Theological Seminary.

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BIBLE BOOK SERIES
Lesson for Sept. 13

The victorious Christ

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

Basic Passage: Revelation 19:1-21
Focal Passages: Revelation 19:7, 9, 11-17, 19-21a

I don't know if you are old enough to have been around on V-E Day. Maybe you have at least read about it or seen films of the celebrations that took place.

People swarmed into the streets, laughing, crying, singing, and dancing. World War II was finally over and our heroic fighting men would be coming home. They had fought hard and suffered a lot to preserve the American way of life. They had won the victory at last.



Nail

The song of victory

The warfare of the saints has been described throughout the Revelation to this point. The saints seemed destined to lose much of their warfare. They often seemed so weak in the face of an invincible enemy.

But though this is the picture being seen on earth, it is only a partial view. From heaven John hears the sound of rejoicing. He hears a victory song being sung by the heavenly choir.

God is being praised as the victor (all along we keep thinking this is our battle when it is really God's). He has brought judgment on the harlot who has led so many others down the path to destruction.

My New Testament professor used to say that the harlot tried to rise up to heaven and be equal to God, but all that really rose was the smoke of her judgment. So it is with any who would try to take the place of God.

What better victory song could be sung by heaven and earth than songs of praise that "the Lord God omnipotent reigneth" (v.6).

The feast of victory

Few occasions are more exciting and joy-filled than a wedding feast. This was particularly true in first century Judaism. It is also true of many weddings today.

Oftentimes families and friends of the bride and groom are brought together for the first time. That one ceremony links all of them together for life. All is joy at that moment in time.

Those invited to the wedding feel honored. They should, because this is the most important day in the life of the couple.

But this wedding feast (19:7) is different. The invited guests are also the bride. The New Testament continually refers to the church as the bride of Christ. In the marvelous grace of God we are invited to be the bride.

Unlike modern weddings where the climactic moment is the entry of the bride adorned with splendor, the bridegroom who is Christ the Lord is the central

character here. The Bridegroom comes in splendor and purity. In all His beauty and majesty He is unmistakably the Son of God.

The march of victory

Like the colossal ticker-tape parade which greeted the victorious soldiers returning from World War II, Christ leads the armies of heaven in a victory parade.

This victory parade is different, though. Christ is just going forth to do battle and the victory is already assured. Upon His head are the crowns of all the rulers who are about to be defeated.

He goes forth to judge and to wage war (v. 11). He goes with a rod of iron and the sword of His mouth. Take note of these weapons. They have often been misunderstood. They have too often been taken as human instruments of destruction and bloodshed. But notice the character of these weapons.

The rod of iron may mislead us into thinking that Christ intends to smash them to bits with it. But the text says that He will rule the nations with a rod of iron (v. 15). This rod is in contrast to a wooden shepherd's staff which is more easily broken. This rod of iron, or staff of iron, indicates permanent rule.

The sword with which "He may smite the nations" (v. 15) is not an instrument of bloodshed such as used by mankind in warfare. This sword is the sword of His mouth.

This sword is the same one Paul indicates as being part of the "whole armor of God." This is a spiritual sword, not one of steel. It is the very Word of God because it proceeds out of the mouth of the Son of God.

This sword is the greatest and only weapon we have in our struggle against the forces of darkness. It is also the weapon which God uses to bring judgment on the nations. With God, judgment is designed to bring repentance first. Only when salvation is rejected does God come to destroy. The One Who offers salvation is also the One Who brings judgment to those who refuse to be saved.

The completeness of victory

Then there comes another invitation to another feast. This is far different from the wedding feast. Both the invited guests and the menu are different.

The guests at this supper are all the buzzards and vultures. They are invited to come and dine on the carcasses of those who have followed in the wicked way of the harlot.

Those on the menu do not give up without a fight, however. Along with the beast they array themselves for a showdown with the One Who is seated on the white horse.

It was really no contest. Their destiny was certain before the battle began. To those on earth it had looked as though the people of God were losing the battle against the forces of wickedness. The fact is, that Christ has already won the war. The chapter concludes when the forces of evil, the beast and the false prophet, are cast into the lake of fire. Then Christ judges those who followed them by His Word.

UNIFORM LESSON SERIES
Lesson for Sept. 13

Mutual accountability

By John N. Meadows, professor
Union University, Jackson

Basic Passage: Genesis 4:1-16
Focal Passage: Genesis 4:3-16

There is a "Cain" in each of us. Some are aware of it; some aren't. This week's lesson portrays in a terse and foreboding manner the logical consequences of the family's rebellion in Eden. Outside the garden, family life began (4:1), enmity began its work (3:15), and the race was on its way to a realization of the warning that "you shall surely die" (2:17). Clyde T. Francisco often asked his students, "How did Adam and Eve know what 'die' meant?" Then he would answer, "They knew when they looked into the lifeless face of Abel."



Meadows

Why was the offering of Cain unacceptable? We are not told in the passage itself. Was Cain insincere? Probably, he was not. We have no reason to doubt he was acting of his own free will. He was probably sincere, but sincerity does not mean acceptance.

Offering (4:3-5b)

Cain and Abel, old enough to have their own altars, ate their bread in the sweat of their faces (3:19) and realized their need for communion with God. Each brought offerings, but the Lord had regard for one and not for the other.

Was it because Cain brought "produce," whereas Abel brought a "blood offering"? Hardly so, because both animal and cereal offerings were acceptable in Hebrew worship (e.g., 1 Samuel 2:13; Leviticus 2:3). Furthermore, this account is prior to Mosaic legislation that regulated offerings.

Did Cain not bring of the "firstlings"? Maybe, since Abel brought his best. But Cain seems not to have done so. Cain was appreciative - he brought the Lord something! Was Cain's offering like a tip to a waitress? Is "something" our response to God's goodness? We do well to remember that God is not obliged to cater our corners and may reject the giver as well as the gift. But even this explanation of the Lord's disdain is secondary.

There are several ways to "murder" a brother. One - a most "respectable" maneuver - is neutrality. To do him no good nor evil is a death sentence in disguise and does not have God's approval (Micah 6:8). J. Winston Pearce noted that it was Cain who used the word "keeper" and not the Lord, who would have us say, "I am my brother's."

Attitude (4:5b-7)
The key to the intention of the story is in 4:5b, "but for Cain and his offering he had no regard." What is explicit in the Genesis story is that Abel offered the choicest of his flock and that Cain's attitude was arrogant. However, letting Scripture interpret Scripture, one learns what is implicit. It was not what Abel offered that made his gift acceptable, it was Abel's faith (Hebrews 11:4). Cain's bitter resentment betrayed a very different spirit (1 John 3:12).

Page H. Kelley concluded that the reason for God's action is not explained because the account is concerned with a more timeless matter - what happens when your brother is accepted and you are not?

The Cain and Abel story speaks about the effects of enmity, envy, and jealousy. How do we behave when Solomon is enthroned instead of Adonijah (1 Kings 1-2)? What if someone finds his place in the sun? What if some outsider comes suddenly inside? What if a new member makes a motion - having joined only a month ago! This lesson speaks also of our inability to step aside and let others have a place - especially those who seem to have no "birthright."

Scripture exalts those who took second place: Barnabas, Jonathan, Abraham - and our Lord who took upon himself the "form of a servant." (May the mystery of God's doings ever temper our reasoned and/or seasoned explanations of them - see Deuteronomy 29:29; Isaiah 55:9.)

Murder (4:8-16)

Cain was angry with God and upset with Abel. So he got rid of Abel - not his problem. How terrible that the first murder began at an altar! How fitting that judgment begins first in the house of God (1 Peter 4:17)!

There are several ways to "murder" a brother. One - a most "respectable" maneuver - is neutrality. To do him no good nor evil is a death sentence in disguise and does not have God's approval (Micah 6:8). J. Winston Pearce noted that it was Cain who used the word "keeper" and not the Lord, who would have us say, "I am my brother's."

Interpretations

The humble Christ

By Herschel H. Hobbs

"After that He poureth water into a bason, and began to wash (rinse) the disciples' feet, and to wipe them with the towel wherewith He was girded" (John 13:5).

It was at the Passover meal at which Jesus was the host. Customarily a host had a slave (diakonos, the lowest order of slaves) to rinse dust from the feet of arriving guests. So low was this service that a rabbi could not require his pupils to do this for him.

Jesus had no such slave. Surely the proud, status-seeking apostles would not render this service for each other. So Jesus, the host, did it Himself. True greatness can afford to be humble. And Jesus was the greatest - even God Himself - and the humblest.

What a portrait in humility! The Lord of heaven and earth stooping to rinse the lowest extremity of the bodies of men!

In doing this Jesus did not give us a third ordinance. He gave us an example of humble service (John 13:12-17). If He could do this, surely His people should do no less.

Whether or not you practice rinsing one another's feet is a matter of choice. The overall lesson regards humble service. Are you willing to render it?

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LIFE AND WORK LESSON SERIES

Lesson for Sept. 13

Faithful servants

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

Basic Passage: 2 Timothy 2:1-13
Focal Passage: 2 Timothy 2:1-13

The underlying theme of 2 Timothy is Paul's final advice to Timothy. Paul faced his impending death with faithfulness, and he wanted his "son in the ministry" to confront continuing life with the same kind of loyal, faithful service to Christ.

The fact that Paul's days are numbered is evident throughout this letter. He knows it is time to "pass the torch." A study of the passage brings into focus a sense of the passing of the mantle reminiscent of Elijah and Elisha in 2 Kings 2:13-14.



Taylor

Appeals (2 Timothy 2:1-2)

Paul appeals to Timothy's faithful servanthood in these verses in several ways. First, there is an emphasis on "thou" (you). The pronoun is used three times in two verses. It is emphatic as it is the word that opens the sentence. Paul reaffirms to Timothy the importance of the individual's faithfulness to Christ.

Second, Paul addresses Timothy as "my son" or "my child." This is a reference to Timothy's spiritual relationship to Paul. As Paul wrote these tender words of address, he may well have remembered the time when Timothy was converted, his mother and grandmother, and the memories of their missionary efforts together.

Third, Paul appeals to Timothy to "be strong." The verb tense in the Greek has a note of command and a sense of the im-

perative. The verb tense also suggests that Timothy's strength in the grace of Jesus Christ is to have a lasting quality.

The meaning of these appeals is that Timothy is to keep on being a faithful servant and to demonstrate his faithfulness by being strong and passing on to others the things he had learned.

Illustrations (2 Timothy 2:3-7)

Being a servant of Christ with courageous faithfulness is difficult. Paul employs three illustrations to show Timothy what it meant.

Soldier — The qualities of a soldier are dedication, loyalty, discipline, and commitment to a cause. Paul calls for Timothy to exhibit these and other characteristics of the life of a soldier.

The good soldier must put his service to his country first and foremost above all other pursuits of his life.

The metaphor of the soldier, used by Paul to portray the attributes required of those who are called to endure hardness, would be very familiar in that day. Soldiers would avoid any and all entanglements which would weaken ability as a soldier. The soldier would make as a top priority his obedience to the orders of his commander.

Athlete — In the New Testament, the athlete is a favorite simile of the Christian life. In verse 5, Paul tells Timothy that the

man who strives toward mastery is like the athlete who stretches himself to the fullest extent in order to achieve the victory. The athlete must not only be well trained and disciplined but he must also abide by the rules.

An athlete will undergo strenuous activity in order to win a crown of leaves that will fade and wilt away. How much more should the Christian give himself to being a faithful servant to win the crown of victorious living that lasts forever?

Farmer — The husbandman is a farmer and farming is very arduous work. The word "laboureth" is a word that means to work to the point of exhaustion.

The farmer is a person of faith, for he is totally dependent on God for the necessities of his crops — soil, rain, sunshine, etc. The farmer labors with patience and endurance. He is faithful to his work through all seasons.

To summarize Paul's use of these three illustrations: the soldier portrays a sense of priority; the athlete models discipline; and the farmer is the pattern of perseverance.

The examples (2 Timothy 2:8-13)

These verses, reinforced by an ancient Christian hymn, are words of encouragement to Timothy in the strong possibility that he, too, will experience persecution. Paul holds out two examples for him to follow, Jesus and himself.

Note the name Jesus Christ. Jesus denotes His humanity as being of the seed of David. Christ speaks of His deity as the eternal Son of God. Jesus relates to His work as our Savior. Christ is His more official title as the anointed One of God.

"Was raised" means that he was raised by God through the power of the Holy Spirit. The tense of the verb means that he was raised and stands raised and is alive forever. A faithful servant lives out his life in the thrilling awareness of the presence of our living Lord.

In verses 9 and 10, Paul reminds Timothy of his own suffering. These verses demonstrate that Paul practices what he preaches in his faithfulness to Christ.

In verse 9 Paul says, "for which I suffer hardship even to imprisonment as a criminal (NASB)." He was in prison being treated like a common criminal because he was recognized as a leader of Christians.

The "faithful saying" of verses 11-13 is probably a portion of an old hymn. It has a distinctly poetical rhythm. The hymn relates two basic themes. One is to those who are true and faithful to Christ. The second is to those who are false. Christians are called to die and to endure for Christ; to live and to reign with Him.

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Abortion conference explores viable answers

By Tim Fields

NASHVILLE (BP)— More than 150 participants from 19 states at a two-day Southern Baptist Christian Life Commission conference on abortion explored ways to work together in combatting the problem of abortion and in ministering to the millions of people traumatized by the issue.

Participants heard eight addresses that explored biblical truths related to abortion, traced the history of the issue from the early church to the present, and challenged Southern Baptists to become pro-active on the issue.

Workshops offered help in preaching on sanctity of human life, educating children about sex, establishing crisis pregnancy centers, working through public policy, caring for women facing crisis pregnancies, and supporting state convention homes for children.

Bob Terry, editor of Word and Way, the newjournal of the Missouri Baptist Convention, addressed the Bible's witness to life, telling participants: "The Bible begins by introducing God Who is Creator of life and the Maker of mankind in His own image. If God's nature is the Giver of life, to refuse that gift is to strike at the heart of God. Abortion is the refusal to accept God's gift of life.

"The Bible views life as beginning at conception," also citing a variety of Old Testament passages that indicate "God was at work in the creative process."

Turning to the New Testament, Terry said: "While it is true that no verse in the New Testament explicitly prohibits abortion, the direction of the New Testament as a book of life is clear. . . . The Christian's responsibility is to help the helpless, to befriend the friendless, to defend the defenseless, to aid them in coming to God. Abortion is the antipathy of such actions, for abortion kills."

While noting "the witness of the Christian community continues to be a witness to life," Terry acknowledged Southern Baptists are not unanimous in their views on abortion, particularly regarding exceptions to an outright prohibition against abortion.

"Christians who think theologically and act in the best interest of their faith do disagree," he said. "Disputants on both sides use the Bible."

Paul Jones, executive director of the Mississippi Christian Action Commission, traced beliefs of the early church on abortion and cited numerous early church documents that spoke on abortion. In these writings, "abortion was unthinkable," he said.

Fred Loper, a national missionary for medical missions with the Southern Baptist Home Mission Board, said while Southern Baptists "stagger under the revelation that millions of women choose to abort their babies each year," those numbers represent only the "visible tip of the iceberg." Abortion is fueled by widespread promiscuity prevalent in today's society, he said.

He noted nearly 55-million abortions are performed yearly worldwide, and he estimated about 1.5-million abortions will be conducted in the United States alone this year.

Other evangelical groups face the same problem as Southern Baptists when it comes to agreement on abortion, a Southern Baptist seminary professor told participants. Joe E. Trull, associate professor of Christian ethics at New Orleans (La.) Baptist Theological Seminary, reviewed the positions of six evangelical theologians on abortion.

Evangelicals are against abortion on demand, yet are willing to justify abortion if the mother's life is in danger, Trull said. After those points, evangelicals, like Southern Baptists, have differing opinions about whether abortion can be justified in situations such as rape and incest, he added.

Robert Parham, an associate director of the Christian Life Commission responsible for abortion-related concerns, traced resolutions on abortion passed by the Southern Baptist Convention and Baptist state conventions between 1971 and 1987.

Parham said the 11 SBC resolutions and the 14 state convention resolutions in the past 16 years differ in that the state resolutions have not been as broad or restrictive as SBC resolutions.

"SBC resolutions express from the very first the belief that human life is sacred, including fetal life. The theological basis for such a belief is that human beings are created in the image of God," he said.

"SBC resolutions have changed over time. They have narrowed the exceptions for abortion from four in 1971 to one in 1980. They have broadened their focus from strict concern about abortion on demand in 1980 to concern about child abuse, infanticide, euthanasia, care for unwed mothers, and alternatives to abortion in 1982 and 1984. They also have moved away from a largely polemical posture in the 1970s and early 1980s to a pro-active posture in 1987, reflecting more interest in acting than in arguing.

"We debate with white-hot intensity the exceptions of rape and incest while we ignore our general agreement that we need to do something about the other 97 percent of the abortions. If we exclude 10 percent on the far-right and far-left, we find that Southern Baptists are not far apart. We do have a common ground of agreement from which to act," Parham said.

Two directors of church-sponsored crisis pregnancy centers described how

Magazine lauds SWBTS program

FORT WORTH, Texas (BP)— Southwestern Baptist Theological Seminary has been named one of four schools in the United States "where youth ministry counts" according to a national interdenominational publication reviewed by 55,000 youth ministers.

The September issue of Group magazine lists Southwestern among "a small handful of colleges and seminaries" that offer "respectable youth ministry education." This nomination comes in an article titled, "Are Christian Colleges Doing Enough to Educate Youth Ministers?" In preparing the article, author Gregg Piburn surveyed 567 Christian colleges, universities, and seminaries "to determine how they deal with youth ministry." Responses came back from only 110 schools, including Southwestern in Fort Worth, Texas.

Southwestern offers a master of arts in religious education degree with a youth education concentration and a doctor of education degree with youth education major. Southwestern teaches 18 courses in youth education. Currently, about 200 students are enrolled in youth education programs at Southwestern.

The other three top schools for youth education listed by Group are Eastern College, St. Davids, Pa.; Liberty University, Lynchburg, Va.; and Gordon College/Gordon-Conwell Theological Seminary, Wenham, Mass.

their centers have provided counseling and alternatives to girls seeking abortions.

Jane Delaney, director of the crisis pregnancy center at First Baptist Church of Euless, Texas, and Andy Merritt, director of the crisis pregnancy center at Edgewood Baptist Church in Columbus, Ga., observed the crisis pregnancy center movement is growing because it works.

Delaney said she has seen how abortion "has devastated the lives of women and those around them," noting no matter what the circumstance, abortion provides additional trauma.

Attorney Susie Hoeller said the U.S. Supreme Court giving a woman the right to an abortion throughout her entire pregnancy "has no foundation under the (U.S.) Constitution."

Hoeller, staff member of the Southern Baptist Annuity Board and president of the Greater Dallas Right-to-Life Educational Foundation, presented a review of *Roe vs. Wade*, the Supreme Court decision handed down Jan. 22, 1973.

Despite what most Americans believe, *Roe vs. Wade* allows for abortions throughout the entire nine months of pregnancy, she said. States increasingly

may regulate abortions with each successive trimester, but even at the end of the term, "the mother still has the right to an abortion on the grounds of her health," she noted.

"The most fundamental . . . error (of *Roe vs. Wade*) is the court's failure to even seriously examine the biological evidence about when life begins and the unborn child's humanity on its own merits," she said.

In the closing address of the conference N. Larry Baker, executive director of the Christian Life Commission, pulled the themes of the conference together.

"Let the world know that we worship and serve the God Who is full of compassion, and gracious and long-suffering, and plenteous in mercy and truth," he said quoting from the Psalms. "Let the world know that we worship and serve the God Who is father of the fatherless and protector of widows and is consistent in His concern for the defenseless."

Baker concluded: "In the final analysis, the issue of abortion is a personal one. The power of the kingdom is always transmitted through people. A hand reaching out, a work spoken, a challenge raised, a cause championed, a ministry performed."

Texas retirees prefab homes for Saragosa tornado victims

DALLAS (BP)— About 50 Texas Baptist retired couples are laying the groundwork for a massive rebuilding project in Saragosa, the western Texas town destroyed by a tornado May 22.

Texas Baptist Men Retiree Builders have set up a prefabricating operation at a local cotton gin. On Aug. 25-26, they were producing one truss for a house every 10 minutes.

The prefabricated building components were used by volunteers in an around-the-clock building effort on Labor Day weekend, Sept. 4-7. About 450 volunteers were expected to participate in the construction project; said to Bob Dixon, executive director of Texas Baptist Men.

One house already has been completed by Texas Baptists from Waco, Texas, and another four currently are being built by volunteers from First Baptist Church of Pecos, Texas; Mennonite volunteer builders from Kansas; and individual Texas Baptists from around the state.

Six additional homes have been ap-

proved for rebuilding by the Red Cross, and 10 more are expected to be certified soon. Materials for most of the rebuilt homes are being purchased with Red Cross funds. Other materials have been donated.

The Texas Baptist disaster relief unit, an 18-wheel tractor trailer rig with mobile field kitchen, is at the building site. Female retirees under the supervision of a Texas Baptist disaster relief team are staffing the field kitchen, which is in operation to feed builders.

The Texas Baptist Men Aviation Fellowship operated a shuttle service on Labor Day weekend for volunteer workers from the nearby Midland Airport to Saragosa. The Texas Baptist Men Medical Fellowship staffed a first aid station at the building site.

First Baptist Church of Balmorhea, Texas; First Baptist of Pecos; and North Temple Baptist Church in Pecos agreed to house volunteers in their facilities on Labor Day weekend. A section of the nearby cotton gin was converted into a bunk house for use by some volunteers.

A trailer park was set up directly across the road from the building site exclusively for Texas Baptist Men Retiree Builders.

"Our only appeal at this time is for prayer," said Dixon. "Pray for the volunteer builders. Pray for their safety and for strength as we seek to show the love of Jesus to the people of Saragosa."

ACTS features C-N football

JEFFERSON CITY — The American Christian Television System (ACTS) Satellite Network will broadcast three live Carson-Newman College home football games on national television this fall.

Last season, Carson-Newman, a Tennessee Baptist college, captured the National Association of Intercollegiate Athletics national football title.

The first game, which will air on Sept. 12, at 12:30 p.m. CDST, will feature the number 1-ranked Carson-Newman Eagles against the Hillsdale Chargers, the number 3 team in NAIA preseason ratings. The game will be broadcast from C-N's Burke-Tarr Stadium.

The other regular-season games to be carried by ACTS include C-N's homecoming game against Mars Hill on Oct. 17 and a match-up with Lenoir-Rhyne on Oct. 31.

Palmer receives award for racial relations

RIDGECREST, N.C. (BP) — Gerald Palmer, missions vice-president at the Southern Baptist Home Mission Board, has been awarded the Victor Glass award for racial reconciliation.

The award, named for the first Home Mission Board director of black church relations, is awarded annually to a Southern Baptist in ministry of racial reconciliation.