

Baptist and Reflector

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Newsjournal of the Tennessee Baptist Convention

Trustee collapses, dies during HMB meeting

By Sherri Brown

ATLANTA (BP)— Trustee Beth McGhee collapsed and died during the Oct. 7 meeting of the Southern Baptist Home Mission Board.

Mrs. McGhee, 61, of Tucson, Ariz., had just made a plea for peace in the denomination when she collapsed in her seat.

When it became apparent Mrs. McGhee was experiencing health problems, three physicians, all board members, went to her aid. Trustee chairman Clark Hutchinson of Marietta, Ga., and HMB President Larry Lewis led in prayer while medical attention was given and an ambulance was summoned. Trustees and guests were asked to leave the ballroom of the Colony Square Hotel while efforts to aid the stricken woman were underway.

Earle Moore, a physician and trustee from Chase City, Va., said Mrs. McGhee died of a heart attack within moments of her collapse.

Just prior to collapsing, Mrs. McGhee, a member of 22nd Street Baptist Church in Tucson, Ariz., made a plea for denominational peace during discussion on the HMB's response to a motion made at the 1987 annual meeting of the Southern Baptist Convention in St. Louis.

The convention motion requested that HMB trustees go on record as to "the

reasons why they have voted to deny Church Pastoral Aid to ordained women in light of the fact that this action violates the autonomy of the local church with regard to the right of that church to call whom it chooses as a pastor."

In October 1986, trustees voted that "no financial support be given in the future for a woman serving as pastor of a local church." At the same time, trustees voted not to require ordination for either men or women for appointment as home missionaries.

Trustees were discussing a proposed response, which included a quote from a 1984 convention resolution which encouraged "the service of women in all aspects of church life and work other than pastoral functions and leadership roles entailing ordination," as Mrs. McGhee spoke.

The HMB administrative committee-proposed response included a "concluding" paragraph which said: "Also we feel this action of our board is commensurate with the faith and practice of the majority of Baptist churches affiliated with our Southern Baptist Convention."

During discussion of the response, Mrs. McGhee told trustees: "The thing I desire most is that peace be in our convention, that two sides be brought together. We're hurting if we don't. We're not reaching as

many lost people if we don't come together.

"That last paragraph (of the response) is a divisive statement. I think it would be offensive to those of our constituency who do not interpret the Scriptures as the majority of the messengers and the Home Mission Board interprets the Scriptures.

In the interest of peace and bringing our people together in oneness, may we delete that last paragraph."

Following her plea for peace, Mrs. McGhee returned to her seat. Another board member, Linda S. Principe from (Continued on page 5)

SBC committee votes to sever BJCPA ties

By Marv Knox & Greg Warner

WASHINGTON (BP)— The Southern Baptist Convention's representatives to the Baptist Joint Committee on Public Affairs have recommended the SBC "dissolve its institutional and financial ties" with the Washington-based church-state agency.

The SBC Public Affairs Committee voted 8-4 to suggest the SBC sever ties with the Baptist Joint Committee, comprised of nine Baptist bodies. The vote, taken Oct. 6 following the BJC's annual meeting, also asked for \$485,200 to fund and staff the Public Affairs Committee "as the agency of the Southern Baptist Convention to deal with First Amendment and religious liberty issues beginning Oct. 1, 1988, or at the earliest possible date . . ."

The action does not mean Southern Baptists will "defund" the BJC, said Public Affairs Committee member Richard Land of Dallas. "This is a dissolution of institutional and financial ties, not defunding. Churches may still contribute" to the BJC, he said.

The Public Affairs Committee met before and after the BJC meeting in Washington Oct. 5-6. The motion to dissolve ties mirrored a motion made in the preliminary meeting of the Public Affairs Committee Oct. 4.

That motion would have asked the SBC Executive Committee to "immediately withdraw funding" of the BJC if it failed to provide certain financial information, professional staff correspondence, and access to staff for evaluation interviews. The Public Affairs Committee instead passed a substitute motion that included the original requests but did not specify withdrawal of funding.

Editor recovers

Baptist and Reflector Editor Fletcher Allen is recuperating at home following surgery on Oct. 6.

He will be doing some editorial work at his home in Franklin for a few days and expects to return to the office around Oct. 27.

Memphis vote opens door for pari-mutuel gambling

Despite efforts by Baptists, other church groups, and concerned citizens, Memphis voters became the first in the state to approve pari-mutuel gambling, supporting the Oct. 8 horsetrack referendum by a 61 percent majority.

Horsetrack backers have options on a 190-acre site within five to 10 minutes of downtown Memphis, according to news reports.

The referendum was permitted under legislation approved by the Tennessee General Assembly earlier this year. The Shelby County vote followed an Aug. 6 referendum in Davidson County, which was defeated.

The state's third pari-mutuel referendum is scheduled for Nov. 17 in Rutherford County. Williamson County horseracing proponents filed petitions last week seeking a referendum between Dec. 3 and Dec. 8.

Frank Ingraham, an attorney and active Tennessee Baptist layman, is chairman of Williamson County Citizens Against Gambling, a political action committee organized to fight for the defeat of the Williamson County referendum.

Ingraham, a member of First Baptist Church, Franklin, and attorney for Ten-

nessee Baptist Children's Homes Inc., announced Oct. 11 that the anti-gambling group has set a goal to defeat the December referendum by at least 60 percent. If a county defeats such a referendum by 60 percent or more, state law requires a four-year wait before it can resurface.

Meanwhile, a similar political action committee, Rutherford County Citizens Against Pari-mutuel Gambling, is working for the defeat of the November referendum. Murray Mathis, pastor of Third Baptist Church, Murfreesboro, and a member of the group's steering committee, reported that a rally has been held and he and the pastor of an independent Baptist church presented the group's position on a recent area radio program.

The battle against pari-mutuel gambling in the Memphis area involved the Shelby County Baptist Association Christian Life Committee led by John Bomar, pastor of Capleville Baptist Church in Memphis; David Drumel, chairman of the Tennessee Baptist Convention Executive Board's public affairs and Christian life committee and pastor of Union Avenue Baptist Church in Memphis; and the Coalition of Memphians Against Gambling.

The Public Affairs Committee's motions stemmed from the BJC executive committee's previous refusal to grant a similar request. Following up on an SBC motion, the Public Affairs Committee has been attempting to analyze the BJC, including its accountability to the SBC.

When the BJC convened the following day, it set in motion its own staff evaluation process, granted the Public Affairs Committee only part of the information it requested, and denied unilateral Public Affairs Committee access to the staff for evaluation.

The BJC voted 24-7, with only members of Southern Baptists' delegation dissenting, to request the BJC executive committee evaluate the staff on behalf of all nine-member denominations and report back to the full BJC at its next meeting in October 1988.

Immediately following that vote, Southern Baptist Norris Synod of Mitchellville, Md., asked the BJC to grant the Public Affairs Committee's request for eight items: a breakdown of the 1986-87 budget and the proposed 1987-88 budget; staff salaries and benefits for the past five years; a list of the staff's organizational memberships paid by BJC funds; itemized expense accounts for the past five years; a copy of the BJC Constitution and bylaws; a roster of BJC committees; copies of correspondence to and from the staff for the last three years; and approval of Public Affairs Committee interviews with the staff Oct. 7 and 8.

The BJC granted access to five of the items but contested the Public Affairs Committee's right to expense accounts, correspondence, and independent staff evaluation.

Land recounted how the Public Affairs Committee previously had sought the information and how the BJC executive committee — in a poll conducted by Executive Director James Dunn on behalf of Chairman Wesley Forsline — turned down that request. "It is important to note that it is difficult for our constituency to understand why" the BJC staff is not accountable to the Public Affairs Committee, he said.

(Continued on page 5)

Associations set democracy in motion

October's glorious blue skies and breath-taking air herald the onset of associational meetings.

All across the state, Tennessee Baptists are gathering for inspiration, business, fellowship, praise, and worship. It is Baptist tradition of the highest order.

At places like Dixie Hills and Strawberry Plains, Old Ocoee and Cross Bridges, messengers to the sixty-eight associations will study, discuss, plan, and vote — and set the stage for Baptist work in Tennessee.

The local association is Baptist democracy and polity rolled up into one entity. It is total expression of the Baptist way. Some associations will have doctrinal messages. Some will have catered meals — others will have picnics or dinner on the grounds.

If tradition holds, most of the messengers will be pastors and older adults. Some associations

will meet on just one day, others will have two or even three sessions spread over two days.

They probably will discuss whether to have the meetings on Saturday — or even Sunday so more laypersons can attend. They will discuss whether to have a meal — and whether the sessions last too long. Some will probably talk about having more or less music, or one, two, or three sermons. How long should the reports be? Who should give the reports? What is the secret of getting people to agree to serve and work through the committee system?

All these things will be part of the discussion. But the messengers will be busy about the more important part of the Master's work. They will hear and act on plans for missions and evangelism, and they will discuss ways to involve every Baptist in the association.

They will, more than likely, hear some of the best sermons they have heard since last year.

Songs and praises will "lift off the roof." In short, they will be involved in carrying out the purpose of the church — fellowship in the Lord, witnessing, and discipling, training, and teaching.

Associational meeting time is here, and most Baptists are happy about that. Despite hectic and busy days, despite hurried appointments to committees, and last minute invitations to "meet with us next fall," this is a great time of year, from Shelby to Johnson, from Macon to Lincoln.

It's in the air! From the Mississippi to the Smokies, from North to South, Tennessee Baptists are meeting. And what's left after October? Well, many of these messengers — or others just like them, will gather at Radnor Church, Nashville, on November 10 to become part of the 113th Annual Session of the Tennessee Baptist Convention.

That is another expression of Baptist polity at work. — WFA

A personal observation

Missionary visa delay needs more prayer

By Charlie Warren
associate editor

The Baptist and Reflector previously has carried some articles and an editorial on the need for prayer for new missionaries awaiting visas to begin serving in Venezuela.

I personally had prayed for this need, although I admit my prayers were somewhat superficial. I quit altogether after a few weeks.

Recently, however, during my visit to Venezuela during the September crusades, the need surfaced again in more personal ways, bringing me again to my knees to ask God to intervene.

The problem is not that Venezuela's government has rejected any requests for missionary visas. It's just that the requests are piled up on somebody's desk, along with other requests, awaiting action. At this point, there does not appear to be any anti-missionary or anti-American sentiment involved in the delay.

But the need became personal for me when I was visiting Missionary Barbara Clement in Merida, Venezuela, a beautiful city of 250,000 people nestled high in the Andes Mountains.

Not only are Mrs. Clement and her husband, Richard, the only Southern Baptist missionaries in the city, they are the only ones in the entire state of Merida with its more than 1-million people.

Mrs. Clement told me of places where there is a nucleus for a new work, but they are spread so thin, they can't go to help start a mission.

One of the missionary couples that have been waiting for their visa was scheduled to locate there to help start a new work. However, after a long wait, they decided to transfer to Chile.

"When I found out about it, I just sat down and cried," said Mrs. Clement. "I had prayed so hard for someone to come help us. I thought this couple was the answer to my prayers. When I heard they weren't coming, I just cried."

No doubt, this couple can be used effectively in Chile, and no doubt, they feel God has led them there. But the need in Merida remains.

I also spent some time with Paul Tinley, a new missionary who is awaiting a visa. He was in Venezuela only temporarily on a tourist permit to help translate for the Tennesseans during the September crusades.

He worked with a team on the Island of Margarita, where he and his wife, Robin, hope to be stationed when they get permanent visas to enter Venezuela. Currently, there is a Venezuelan home missionary on the island who is doing remarkable work, but he needs help that the Tinleys could provide.

The Tinleys both grew up in Latin America as missionary kids. Both speak Spanish fluently. They have completed a "refresher" course at the language school in Costa Rica. They and their three children have been ready to enter Venezuela since April.

They are being good stewards while stranded in Costa Rica. They are working in a refugee camp, leading two Bible studies, and have been taking a MasterLife course in Spanish. But they'd rather get on with the work God called them to do in Venezuela.

Others of the new missionaries continue to wait, while some have transferred to other countries.

I believe prayer can turn the situation around

and I plan to continue to pray. Please join me.

As Barbara Clement was driving me to the airport to catch my plane, she told again of the need for missionaries.

"People are dying in Merida everyday and going to hell," she said with tears streaming down her cheeks. "When you go back home, tell the people of our great need here. Please tell them."

Gift from God

Why did Abraham so willingly place his long-awaited son Isaac on the altar and raise the knife to offer him as a sacrifice.

Some would say that Abraham was the obedient servant, that he would, in blind allegiance, follow God's voice and offer his son on the altar.

Others would say that Abraham apparently thought that Isaac was a gift with "strings attached," or, that having Isaac as a son was just too good to be true.

Not being a theologian, we won't attempt to answer that, but there is something else to say here. Abraham was indeed an obedient servant, willing even to sacrifice his son.

But more than that, he was a man, a giant of faith. Whatever God had in store for Sarah and him, and for Isaac — he was willing to entrust to God. He was a man of faith.

We don't believe Abraham thought that Isaac was a gift too good to be true. To think such would be placing God in the category of being frivolous, willing to play around with the emotions of His created children.

A gift too good to be true? We are discovering daily evidence that God's bounty, because of His omnipotence, is ever full — yet always flowing out to His children. We are discovering that while God is the God of great surprises — He does not take lightly the relationships He has with us.

So, we believe an example of faith is to be found in the Abraham family — great faith. Trust in the Lord with all your heart, said the writer of Proverbs, and don't depend on your own (insufficient) understanding. Acknowledge Him in everything, and He will lead you always.

The word is, don't be afraid; no gift from God is too good to be true. Undeserved, yes. A surprise, yes. Not what we wanted or expected, perhaps; but never too good to be true. — WFA

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Team in Venezuela sees 'week of miracles'

By Charlie Warren

When three volunteers from Sweetwater Baptist Association departed for Venezuela in September, they were expecting great things.

But what they experienced was a week of miracles.

Bennie Creel, director of missions for the Sweetwater association and a member of First Baptist Church, Madisonville, led the volunteer evangelistic team. Team members were Hazel Register of First Baptist Church, Sweetwater, and Ward Webb of First Baptist Church in Madisonville.

They were assigned to a dry, desolate area called Matapalo, about an hour's drive north of Maracaibo and about eight or 10 miles from the Colombian border. Temperatures in the area exceeded the 100-degree mark each day.

Until September, it was considered by Southern Baptist missionaries to be one of the least responsive places where Venezuelan Baptists have work.

The people in the area are Guajida Indians. The Guajida people have lived in the area for hundreds of years. The tribal territory also spreads across the border into Colombia.

The Guajida people have dual citizenship. They are free to cross the border anytime without having to seek documentation to do so, despite tension along the border in recent months.

Many of the Guajidas live in houses built on stilts in a Matapalo area lagoon. These communities are referred to as "stick villages."

The Guajida were there when Christopher Columbus landed in the area in 1498. The very next year, Spanish explorer Alonso de Ojeda explored the area. When de Ojeda first saw the stick villages, it reminded him of Venice, Italy. Thus, he named the land "Venezuela" or "Little Venice."

The Guajida Indians still abide by their own tribal laws, which include an "eye for an eye" concept similar to Old Testament Levitical law. Family feuds continue to result in bloodshed even today. The area is considered "frontier" by Venezuelans.

About six years ago, First Baptist Church, Maracaibo, started a mission to try to reach the Guajida people with the



GET ME TO CHURCH — Carmela Delores Paz, a Guajida Indian, and her grandchildren come to the Matapalo Baptist Mission (background), in Venezuela on a burro. During a week of revival services in September, only one vehicle, a pickup truck, came to the building, and that was on Sunday morning. The people walk or ride their burros.

gospel. The work has been slow, with less than 20 baptized believers in the area, according to Southern Baptist Missionary Buck Smith.

The men have been especially hard to reach, Smith added. "They feel like religion is for women and children."

The Indians speak their own language and the Bible has never been translated into the language.

Two Venezuelan Baptist volunteers from Maracaibo, Luis Perez and Jorge Vergel, have been working with the mission. They receive no salary, but the church helps with some of their travel expenses. Perez is a fourth-year student at the Baptist Bible Institute in Maracaibo.

As the Tennesseans began their week-long effort in the area, Smith suggested that they should feel extremely successful if there were 10 professions of faith.

The "miracle" is that the team's efforts resulted in 140 professions of faith.

Creel and his team members had requested an assignment in a remote area and when Creel learned of the mission to

Guajida Indians, he felt drawn to it. Creel is of Cherokee Indian descent through both his father and his mother.

Before he went, Creel had prayed that God would allow them to lead at least 50 people to faith in Christ. When he arrived and began to hear how unresponsive the people were, he began to wonder if he had been too bold in his request.

The team was working with Southern Baptist Missionary Stan Parris, who felt his call to mission work in Venezuela when he was working with the mission as a volunteer several years ago. Parris served as an interpreter as well as assisting with personal witnessing himself.

The worship services each evening had to be translated from English into Spanish and then into the Guajida language.

The people are poor and came to the little building, which was built by volunteers from Alabama, on foot or by burro. Some traveled several miles to reach the mission. Only one vehicle showed up the entire week and that was a pickup truck that came on Sunday morning.

Creel shared several stories from their week of witnessing.

Members of the mission led him

through a coconut grove to a simple hut where an elderly, white-haired, leather-skinned Guajida man was lying in a hammock.

Creel began to tell him the gospel story, using the tract "Four Spiritual Laws" to explain his need to respond in faith.

"There was keen interest in his face as we went through the Four Spiritual Laws," Creel recalled, and the man prayed to receive Christ as Savior.

As he was leaving, Creel told the man, through an interpreter, "I may not see you again here, but I'll see you in heaven."

The old man raised his hand toward heaven in agreement, then stopped Creel.

"You must go tell my son about Jesus. He needs to know too," the man pleaded.

Creel noted that all of their efforts to find the son failed, but they did find the man's daughter-in-law, who also received Christ as Savior.

Creel is confident that the Venezuelan volunteers, some of the Indian believers, or other missionaries or Southern Baptist volunteers will someday lead the man's son to Christ.

He also told of visiting a woman who told them she already knew God. When they presented the gospel, she responded in faith, trusting Christ as Savior, and told them, "This is what I've been waiting on."

They met another Guajida man who told them he already was a believer as a result of listening to a Baptist broadcast, "Christ the Only Hope," on the radio. He had been trying, unsuccessfully, to get in contact with Baptists to learn more. They told him about the mission.

At the end of the week of miracles, the Sweetwater team left a gift that will continue to help the spread of the gospel.

Jorge Vergel, one of the Venezuelan volunteers, has been using a horse purchased by the Baptist Mission of Venezuela to visit homes of the Guajida people. He rides it bareback with a rope bridle.

The team found and purchased a used saddle, so he can ride more comfortably in his efforts to share the gospel.

Vergel told them how he had been praying for God to provide a saddle because when he rides bareback in such extreme heat, he and the horse perspire so much that he is unrepresentable when he arrives at the homes.

It was another of many prayers that had been answered abundantly in the week of miracles.

Venezuelans begin preparing to aid TBC churches in 1988

Plans are underway for Venezuelan Baptist volunteers to come to Tennessee during 1988 to work with Tennessee Baptist churches.

While Venezuelan Baptists are grateful for the hundreds of Tennesseans who have visited Venezuela to assist Baptist efforts there, they feel a need to reciprocate, according to Jacobo Garcia, executive director of the Venezuela Baptist Convention.

"We are thankful for Tennessee's role in strengthening our work," Garcia says. "The partnership with Tennessee also has given us a new sense of mission and a new vision of reaching people for Christ."

But Garcia feels a true partnership requires contributions from both partners and he believes Venezuelan Baptist volunteers can help strengthen Tennessee churches and give Tennessee Baptists a new awareness of missions.

Plans are underway for a minimum of 10 teams of three Venezuelans each or a

maximum of 15 teams with four Venezuelans. Each team will have at least one person who can speak English.

Missionary Joe Powell notes that most Venezuelan Baptists do not have the financial means to pay for such a trip. He suggests that TBC churches might wish to offer scholarships to help the Venezuelans finance such a trip.

Powell also notes that Tennessee churches need to invite teams to come.

"Tennessee volunteers can't come to help Venezuelan churches unless those churches invite them," Powell explains. "It works both ways. Venezuelans can't come to Tennessee unless they're invited."

Churches wishing to invite Venezuelan teams to work with them in 1988 should contact Clarence Stewart, foreign mission ministries coordinator for the Tennessee Baptist Convention, P.O. Box 728, Brentwood, TN 37024.



STICK VILLAGE — Many of the Guajida Indians live in "stick villages," so called because the homes are built on stilts above the water. In 1499, Spanish explorer Alonso de Ojeda saw these houses and called the land "Venezuela" or "Little Venice."

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.

Shocked over Prescott Memorial

I was shocked to learn that Prescott Memorial had called a woman to serve as their pastor. I feel that the Shelby Baptist Association has every right to question the doctrinal soundness of the church.

I agree that Southern Baptist churches are "locally autonomous" but in this case it is a reflection on the other churches in the Shelby Baptist Association.

I believe the Bible clearly teaches against women pastoring churches. First Timothy 3:2 clearly says that a "bishop" must be the "husband" of one wife. The word translated here "husband" means "man" not "woman." The word translated "wife" means "woman" and it is a totally different word.

Furthermore, for a woman to be the pastor of a church would put her in a position of authority over a man. Scripture clearly teaches against this also. First Corinthians 11:3 teaches us that the "man is the head of the woman just as Christ is the head of every man." The word "head" means "preeminence." Genesis 3:16 teaches us that the man shall "rule" over the woman or to be the "authority" over her. (For the sake of clarity I do not believe that this teaches that a man should "brow beat" a woman

but rather that he set the example for her by being a "compassionate leader and teacher" as was Christ). The Scripture also teaches us in 1 Timothy 2:12 that "... a woman is not to usurp authority over the man ..." This word "usurp" carries the meaning of "exercising dominion over."

Therefore, the issue "is" women in the ministry and I, for one, do not believe that we should compromise our position based on the teaching of Scripture.

Danny Grace
6161 Summer Ave.
Memphis 38134

Amen to investigation

I would like to give my brothers in the Shelby Baptist Association a resounding "AMEN" for their planned investigation of the "doctrinal soundness" of Prescott Church's call of a woman pastor.

I also believe that our "Southern Baptist Churches" are indeed autonomous. However, if a church has elected to be a part of an active association that has a stated doctrinal position that that church has embraced for years, it is wise for the leadership of the association to investigate any change in that position by said church to protect the stated doctrinal position as well as the members of that church.

Contrary to the remarks of the brother from Taylorsville, Ky. in your last issue, every church who declares itself to be "Southern Baptist" should live by the doctrinal tenets that brought this great convention together in the first place. As in any organization there are definitive beliefs that form the very core of the structure that gives it its life and breath. When there is a breakdown or a disregard of those beliefs the organization becomes ill. Whereupon there must be found a cure to eradicate the illness before it destroys the foundation of its very existence.

As usual those who question the "doctrinal soundness" of a member church are automatically labeled "Right-wing Fundamentalists." The brother from Taylorsville calls the brothers of the Shelby Baptist Association inquisitors. I'm going to call them "God-fearing, Bible-believing men of God" who believe it to be a real tragedy for God's word to be trampled under foot and are not afraid to call an investigation of the trampers.

Darrell W. Lingerfelt
Shores Baptist Church
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Goodspring 38460

Thanks for assistance

Once again, I find that I must write a letter thanking the Tennessee Baptist Convention, particularly Vern Powers of the Protection Plans office, for their aid and assistance in helping seminary students and aspiring pastors to obtain insurance.

This summer I had the misfortune of incurring several hospital bills because of kidney stones. The SBC Annuity Board insurance has gone a long way towards keeping my wife and myself out of financial ruin. It has also ensured our remaining in seminary.

Many thanks, Vern, and all the wonderful people at the Tennessee Baptist Convention.

Charles T. Sikler
SBTS, Box 1033
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Speaking was different

Let me say up front that I am not a charismatic, never have been, and that my conclusions were originally reached as a missionary in India about 30 years ago, dealing with living situations in our churches, and as president and professor of New Testament in our Baptist seminary there.

Let me add also that I have read three books on the Holy Spirit which discussed speaking in tongues, within the last two years, written by Bertha Smith, Jack Taylor, and Billy Graham, plus many other books before that. And, I just feel that I must voice my objection to the biased treatment given to charismatics in this recent action. I even hope to raise the question as to whether this action is in accordance with the Scriptures.

I begin by accepting what happened in Jerusalem, Caesarea and Ephesus, as a once-for-all giving of the Holy Spirit for the empowerment of the church for its task of world evangelization. No translation or interpretation was required. But beginning with Corinth, it was different. Translation or interpretation was required. The once-for-all empowerment in three separate language areas, among three separate races, was never repeated. It was in a category like the Incarnation or the Crucifixion or the Resurrection.

But speaking in tongues, as at Corinth, was different, was repetitive, always requiring interpretation, and there was no slight suggestion that this gift would enable the gospel to be preached in other languages for evangelization.

Maurice Blanchard
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Remember future leaders

As most Tennessee Baptists know, Mrs. Nancy Hastings Sehested, who has been called as pastor of Prescott Church in Memphis, has received not only criticism but very strong condemnation.

Before saying anything else, I'd like to state that I am only 16 years old. For some people, that doesn't mean a thing. I would like to remind all of our Southern Baptist leaders that I must bear the impact of every decision that is made today. As a future leader, I will one day decide whether issues are biblical or not and I disagree with some of you on this issue.

As a teen-ager, a Christian, and a strong Southern Baptist, I believe that as children of God, we are not responsible for hindering the work of our Father, namely ordaining women deacons and pastors.

I hope that alarms you. Maybe you will think about what you say before you say it. So much of our convention's strife is caused by people who impulsively condemn others because it is convenient or popular.

I hope that our leaders and pastors will diligently search the mind of God and His truth before they make any kind of stand or decision. In addition to what they say, I hope they will reflect on how to say it tactfully.

Keep in mind the younger generation, for it is we who must one day bear the brunt and impact of each of your decisions.

Danny R. Farmer
1911 Cherokee Rd.
Johnson City 37604

Tribute to Davidson

On the night of Sept. 28, I was listening to the ACTS TV network (which I recommend to all Southern Baptists) when I heard Jamey Tucker on the "What's Happening" newscast announce the death of William Earl Davidson, former missionary to Chile. Jamey referred to him as a Southern Baptist missionary to missionaries.

For years Dr. Davidson had written hundreds of letters to missionaries encouraging them. He was 96. His funeral was held at the Fifth Street Church, Hannibal, Mo.

During the fall semester 1929, I took my first course in Bible taught by Dr. Davidson, professor of Bible at Hannibal-LaGrange College. (That was the year that LaGrange College moved to Hannibal and became Hannibal-LaGrange College.) We became close friends and have kept in contact throughout these 58 years with at least one letter at Christmas. His loving support and constant encouragement to me has been a source of untold spiritual strength in my Christian journey.

On Sept. 30 I received a handwritten card from Dr. Davidson, dated Aug. 30, approximately four weeks before his death. The card read:

"Dear Herbert: I have just read your history-making book, *Evangelical Dilemma*. You show that many common beliefs are unfounded, and that evolution is founded on false beliefs. How much we owe you for setting us straight. Thank you, Thank you. Your appreciative friend, Earl Davidson."

Southern Baptists in Missouri, the entire Southern Baptist Convention, as well as missionaries around the world, are indebted to this very great, very humble servant of our Lord.

Herbert J. Miles
713 Branner Ave.
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SBC missionary fights AIDS

KAMPALA, Uganda — A Southern Baptist missionary doctor is spearheading an evangelization program that combats the fatal Acquired Immune Deficiency (AIDS) disease through teaching the Bible.

Rick Goodgame, who has taught medicine in Kampala since 1980, has received favorable response to his program from the Ugandan government, its health department, and churches of all denominations.

In August, he began a series of hour-long seminars using printed literature giving answers to the most frequently asked questions about AIDS. All participants in the seminars are given a Bible along with literature on marriage and morality, God's plan for sex and marriage, how Christians should relate to persons with AIDS, and how dying AIDS patients and others can find comfort, hope, and salvation.

The Southern Baptist Foreign Mission Board has purchased 165,000 Bibles and printed other literature for use in the project.

Goodgame hopes to train hundreds of evangelicals to lead the seminars across the nation of 12-million people, especially in schools and hospitals.

According to the World Health Organization, the AIDS outbreak in Africa has infected up to 2-million people, and some experts believe the number is even higher.

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Christian Life Commission opens Washington office

WASHINGTON (BP) — The Southern Baptist Christian Life Commission has opened an office in Washington in an effort to expand its involvement in and witness to the nation's capital, according to N. Larry Baker, executive director of the moral concerns agency.

The office, located in the Railway Labor Building near the Capitol and Senate office buildings, will be manned on a part-time basis by current staff members of the commission who will commute from home offices in Nashville.

Commissioners of the agency voted unanimously in their 1986 annual meeting to open the Washington office as soon as funds were available.

Although the commission did not receive additional funding which it requested for the convention for the 1987-88 budget year, reallocation of funds in the 1987-88 operating budget made staffing of the office on a part-time basis possible.

The commission has asked the convention for a permanent allocation of \$150,000 beginning with the 1988-89 budget year to fund a full-time Washington-based staff

for the office.

Establishment of a CLC office in the nation's capital also was supported by a special fact-finding committee of the Southern Baptist Executive Committee which reviewed the convention's participation in the Baptist Joint Committee on Public Affairs.

The special committee encouraged trustees of the CLC "to continue the consideration of opening a Washington office to deal with appropriate moral and social concerns within its program statement."

The CLC is responsible for all social and moral concerns except separation of church and state and religious liberty issues, which are addressed by the Baptist Joint Committee on Public Affairs and the Public Affairs Committee of the Southern Baptist Convention.

"The decision to open the Washington office now instead of waiting for funding to support a permanent staff was taken in an effort to enhance the commission's opportunity to speak to a variety of critical moral issues and to motivate and inform Southern Baptists as to how they can address these issues," Baker said.

"Several legislative priorities are clear in the months ahead," he explained. "We will continue to work aggressively for the passage of the Danforth Amendment. We will also give close attention to several pieces of pending legislation related to gambling and matters related to the abortion issue. In addition to a bill restricting 'dial-a-porn,' a major antipornography bill may be introduced soon."

According to Baker, Larry Braidfoot, who has directed the CLC's citizenship program for the past six years, will have primary responsibility for the Washington office and will travel to Washington with

increased frequency. Baker also will work out of the office when needed.

Establishment of the Washington office comes on the heels of expanded involvement by the commission in recent months in the nation's capital. Commission staff presented testimony on Capitol Hill twice in recent months, joined itself to testimony offered by another organization in recent weeks, and has supported the Danforth Abortion Neutral Amendment.

The address for the CLC Washington office is: Christian Life Commission, 400 First Street, Northwest, Washington, DC 20001.

SBC committee . . .

(Continued from page 1)

"I would never permit correspondence of my professional staff to be opened," said American Baptist William Cober of Valley Forge, Pa. Baptist General Conference member Warren Magnuson of Aitkin, Minn., noted disclosure of correspondence could be harmful to innocent parties, particularly people that professional staff have helped in pastoral functions.

Concerning staff evaluation, Cober said: "If all nine member bodies did this, it would be inappropriate. Our staff could not do what we hired them to do." Added North American Baptist John Binder of Oakbrook Terrace, Ill., "My objection is to a formal staff evaluation from one agency of nine around this table."

The BJC subsequently voted to deny the three Public Affairs Committee requests. Southern Baptists cast all 11 votes to turn over expense accounts and to allow the Public Affairs Committee to evaluate staff. They cast all eight votes to allow the Public Affairs Committee to examine staff correspondence. Fifteen of Southern Baptists' 18-member delegation were present, and some of them sided with the majority on both votes.

The BJC also overturned or modified five other moves by the Public Affairs Committee or some of its members:

- It approved a 1988-89 budget total of \$708,110, including \$515,600 from the SBC Cooperative Program budget. The request included a 15 percent increase over 1987-88 contributions. Some Southern Baptists dissented, particularly noting the SBC provides a majority of the BJC budget but does not have a majority voice in its decision process.

- It passed a resolution proposed by Southern Baptist Les Csorba III of Alexandria, Va., that encourages presidential nomination and Senate confirmation of U.S. Supreme Court justices "who adhere to the traditional principle of church-state separation and the cherished right of religious freedom" and encourages Baptists to write senators in support of such nominees.

However, the BJC deleted eight paragraphs of the resolution that cited specific illustrations of what the "traditional principle" means.

- It approved a resolution that demands that People for the American Way, a secular First Amendment organization, withdraw its videotape, "Life and Liberty for All Who Believe" because it "includes portions highly critical of many Christian leaders."

However, it struck 10 other paragraphs from the resolution, including the statement, "We believe it is in the best interest of all nine Baptist denominations that the (BJC) cease and desist from any further association with People for the American Way because its record and objectives are thoroughly foreign to the objectives or our

nine Christian groups." Several members noted that, although Dunn at one time was an individual PAW member, the BJC never has been associated with the organization.

- It declined to reprimand Dunn for writing a "clarification" letter to senators following an August resolution by the Public Affairs Committee in which it endorsed Robert H. Bork as a nominee to the U.S. Supreme Court. Dunn noted some people in Washington had been misinterpreting that endorsement to mean the entire SBC had endorsed Bork and said his letter clarified that misinterpretation. Public Affairs Committee members contended Dunn's letter counteracted and misinterpreted their action.

- It refused to force Dunn to present to the Public Affairs Committee in advance any future staff clarifications of Public Affairs Committee actions.

- It refused to rescind but did refer to committee and pull from active circulation a 1980 resolution, "On the Dangers of Civil Religion." It also referred to committee Csorba's request to delete all references to the "Religious Right" in the resolution.

In moves of consensus, the BJC adopted a Public Affairs Committee-sponsored resolution supporting the Danforth Abortion-Neutral Amendment to the 1987 Civil Rights Restoration Act, and it adopted a motion proposed by Sydnor that encouraged the BJC to establish a voluntary affirmative action hiring policy for executive staff.

When the Public Affairs Committee reconvened following the BJC meeting, several members who consistently lost votes in the BJC action said they felt they had been abused by the BJC.

During this meeting, they voted to recommend dissolving SBC ties with the BJC. The motion was made by Albert Lee Smith of Birmingham, Ala., who also offered the funding withdrawal motion prior to the BJC meeting.

Public Affairs Committee members defeated a motion offered by Lloyd Elder, president of the SBC Sunday School Board in Nashville. The motion would have declined action on another SBC motion calling for continued examination of the BJC staff, and it would have noted the Public Affairs Committee is working "to successfully preserve 'jointness' with the other Baptist bodies and yet ensure responsiveness to our own Southern Baptist Convention."

Committee members approved a Land motion noting Dunn "is not the executive director" of the Public Affairs Committee, directing that all Public Affairs Committee reports to the SBC or its Executive Committee be made by the Public Affairs Committee chairman or his designee, and that no BJC staff member be represented as a Public Affairs Committee staff member.

Trustee collapses . . .

(Continued from page 1)

Brandenburg, Ky., spoke against the request.

"I have experienced the Bible. I was told if there were any problems at all, we were to go back to the Bible," Mrs. Principe said. "It is not what I say or what I feel. It is what the Bible says."

As Mrs. Principe began to read from the third chapter of First Timothy about the qualification of pastors, Hutchinson interrupted her and called for doctors to aid Mrs. McGhee, who had slumped in her chair.

After Mrs. McGhee was taken to a nearby hospital, the meeting was continued. As the first item of business, Ann Frazier, a trustee from Roanoke Rapids, N.C., asked that the motion which was under discussion be postponed until the March board meeting. The request was adopted by common consent.

Subdued trustees moved quickly through the remainder of the agenda, and in closing remarks, HMB President Lewis broke the news of Mrs. McGhee's death.

"There's a day when all of us have an inevitable appointment with the Lord," Lewis said. "None of us knows when that moment will come, but all of us know it will come. And that's what we're all about: preparing ourselves and others for

our inevitable appointment with the Lord.

"When that time comes for me, I hope that it might be my joy to be speaking for a good cause. I think that all of us want to reflect on the fact that this dear lady (Mrs. McGhee) was calling our convention to peace and her last word to us was a longing plea that we might be together again."

Mrs. McGhee had been a member of the HMB since 1982. She was a past first vice-president of the Arizona Southern Baptist Convention and past president of the Arizona Woman's Missionary Union. She also was chairman of the Arizona WMU Centennial Celebration.

Mrs. McGhee, a homemaker, was involved in the life of 22nd Street Baptist Church as church organist, Sunday School teacher, WMU director, and a member of the missions committee.

She is survived by her husband, Harold, an independent insurance agent, and four children, Sean, Jeff, Candy Moser, and Mindy Marsh, all of Tucson.

In business conducted by the board, five staff members, four missionaries, 12 church planter apprentices, and 11 missionary associates were elected.

In staff matters, M. Rodney Webb, assistant director of the ethnic church growth department was promoted to director of that department, and Gary Leazer, assistant director of interfaith witness, was named director of that department.

W. Daniel Lindsey, Los Angeles County evangelism missionary, was named associate director of the associational evangelism department; Robert Campbell, associate director of specialized evangelism department, was named associate director of the associational evangelism department; and James R. Newton, director of communications for Lausanne Committee for World Evangelization and former editor of news and information for the HMB, was elected director of the newly formed news and information department.

During board committee meetings, Rebecca Lewis, an ordained chaplain from Houston, was considered and approved as a missionary by the personnel committee. She will be voted on by the HMB executive committee during its December meeting.

Midland Association meets in Knoxville

Representatives from Midland Baptist Association met Sept. 21-22 at Sutherland Avenue Church, Knoxville, and re-elected their officers.

The officers for the association are as follows: Charles M. Sharits, pastor of Black Oak Ridge Church, Knoxville, moderator; Carl Asbury, pastor of Old Beverly Church, Knoxville, vice-moderator; Robert Mynatt, a member of Union Church, Knoxville, treasurer; and Jean Miller, a member of Mt. Zion Church, Knoxville, clerk.

The representatives recognized W. Paul Hall, retired associate director of missions department at the Tennessee Baptist Convention, and made him an honorary member of the association.

Next fall's meeting will be Sept. 19-20 at Grace Church, Knoxville. The director of missions is Glenn E. Ford.

Preachers counter charges of 'politics' on ACTS

PHOENIX, Ariz. (BP) — Two preachers featured on the "Baptist Hour" program on the ACTS television network say they have not used the program for denominational political purposes.

Richard Jackson, pastor of North Phoenix (Ariz.) Baptist Church, and Peter James Flammung, pastor of First Baptist Church of Richmond, Va., made the statements in response to charges they might have used the program to promote moderate political causes within the Southern Baptist Convention.

During the September meeting of the SBC Executive Committee, Paul Pressler, a Houston layman, said the two preachers on the program were candidates for office during the 1987 annual meeting. Jackson was nominated for president, and Flammung was nominated for first vice-president. Neither was elected.

"People are wondering: Is the Radio and Television Commission/ACTS supporting candidates for the Southern Baptist Convention presidency?" Pressler asked.

He told RTVC/ACTS President Jimmy R. Allen: "You are doing a dangerous thing for Southern Baptists to give the impression, accurate or not, that the 'Baptist Hour' is used to promote presidential campaigns."

Pressler commented during a plenary session of the Executive Committee and said he may offer a resolution on the matter. At the end of the meeting, he said he would not bring the resolution.

However, during a meeting of the business and finance subcommittee, members voted 4-5 not to adopt a resolution which said, in part, that "the Executive Committee strongly urges the ACTS network to obtain a pledge to Southern Baptists from anyone who receives free or reduced-rate time on the ACTS network not to be a candidate for elective office within the Southern Baptist Convention within one year of his last appearance on such free or reduced-rate time on the ACTS network."

In his comments, Pressler also referred to a meeting in which Jackson reported-

Helen Conger dies

NASHVILLE — Helen Conger, 70, first full-time librarian for the Southern Baptist Sunday School Board, died Oct. 4 following a brief illness.

Conger, a native of Statesville, N.C., began work at the Sunday School Board in 1944 as assistant editor of the Baptist Training Union Magazine. In 1947 she became full-time librarian for the Dargan Memorial Library, now the E. C. Dargan Research Library. She retired in 1973 for health reasons.

A graduate of George Peabody College for Teachers of Vanderbilt University, Nashville, she returned to Peabody while working full-time, earning the master of arts degree in library science in 1953. At the same time, she received the Louis Shores medal for highest honors in library science.

After 24 years under her leadership, the library had grown to 53,000 volumes at her retirement.

Survivors include a brother, a niece, and a nephew.

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ly told a group of Texans he would allow himself to be nominated again at the 1988 annual meeting. The Houston layman asked, "Are you going to allow him to continue (preaching on the 'Baptist Hour')?"

Allen replied the commission is "trying not to have candidates. We're looking for folks that will preach the gospel with commitment and skill," and added the preachers were selected last January for a 12-month rotation. "We will finish the rotation," he said.

Jackson told the Baptist Beacon, newspaper of the Arizona Southern Baptist Convention, he had tried to protect the "Baptist Hour" from the SBC controversy. When it appeared he might be nominated in 1987, he withdrew from the program and was replaced by his associate, Joe Ford, for four weeks.

In response to Pressler's comments, Jackson told the Beacon:

"This is another obvious indication that the proclamation of the gospel has taken a back seat to the power-seeking ambition of individuals within our convention. We at North Phoenix have never done anything on the 'Baptist Hour' except to proclaim the gospel. It is obvious that the proclamation is certainly not the primary concern of some.

"Those who subjectively conclude that we would use the 'Baptist Hour' ministry for political purposes have only one criteria by which to offer such supposition. That criteria is the attitude of their own hearts and minds. They must reason that if they were in the position to so take advantage, they would do it. Therefore, they conclude that we would act in the same manner."

Flammung, who preaches both for the television and radio versions of the "Baptist Hour," told Baptist Press he has never dealt with the SBC controversy in any message he has delivered on the show.

"Our emphasis has been on providing a worship experience for those who watch, giving them biblical truth as related to the needs of life. I have avoided any kind of political involvement," he said.

Flammung added he began "providing the service" to Southern Baptists in January, but was "only asked to be a candidate for vice-president four days before the convention. The 'Baptist Hour' involvement is for a year, while the nomination for office lasted only about four days."

He added he saw his involvement with the show as "providing a service for Southern Baptists" in that the church bears all production, editing, and other costs and provides the TV show free of charge to the network.

"If I had felt there was a conflict of interest between preaching on the 'Baptist Hour' and being nominated, I would never have allowed my nomination," he said.

Jackson also told the Baptist Beacon that while the time on ACTS is provided free of charge, North Phoenix has assumed all costs of production, editing, and programming. He said the church, in addition to contributing \$1-million through the SBC Cooperative Program unified budget last year, and making other gifts to mission causes, North Phoenix has voluntarily given more than \$50,000 per year to the ACTS network.

Jackson also told the Beacon: "It is inaccurate that I told any group anywhere that I would be nominated for president of the convention. I have stated to the entire Baptist constituency that I will be available anytime that this convention should call upon me for any helpful contribution they might think me capable of offering."



DeLap



Compton



Teague



Page

Singles to gather Nov. 6-7

The first State Singles' Evangelism Retreat will feature Rollin DeLap, national consultant with singles for the evangelism section of the Southern Baptist Home Mission Board, from Nashville; Carolyn Compton, national student ministries consultant for the Baptist Sunday School Board in Nashville; Karen Compton, Miss Tennessee 1986 and director of youth activities at Emmanuel Church in Lawrenceburg; and Charles Page, pastor of First Church in Nashville.

Meeting at Camp Carson in Newport Nov. 6-7, the program will include the

following topics: life goals and purpose, God's will for the future, victorious living in a "rugged" world, the joy of sharing Christ, and the deeper spiritual life, noted Jerry King of the Tennessee Baptist Convention evangelism department, sponsor of the event.

The fee of \$15 covers lodging and two meals for the retreat, which begins at 7:30 p.m. EST and ends at 4 p.m. EST on Nov. 7. Pre-registration is due Oct. 15 at the TBC evangelism department, P.O. Box 728, Brentwood, TN 37024.

Jackson church distributes audit report on use of funds

An audit report was distributed to church members in late September regarding funds of First Church, Jackson, that were used for personal expenses by the former pastor, R. Trevis Otey.

The report shows that Otey, who resigned as pastor in March, has repaid about \$13,000 to the church and the Southern Baptist Foreign Mission Board that had been used inappropriately.

The September audit report revealed that Otey had transferred about \$9,000 from a church fund, mostly for non-church expenses, after he resigned. The transfers included funds for his son's college education and funds for his own retirement.

It also showed that Otey had charged both the church and the Foreign Mission Board for about \$4,000 in travel expenses

incurred during an overseas mission assignment he had taken. Otey reimbursed the board, explaining his failure to do so earlier was an oversight.

In a typewritten statement to the press, Otey stated, "There was never any intent nor desire on my part to profit from any of the transactions. It was carelessness and sloppy recordkeeping on my part. Again, I regret what happened and am deeply sorry. Under God, I know my motives were pure."

Church leaders ordered the audit after questions began to surface about the transactions. The leaders agreed not to discuss the matter. They feel the audit report is an internal church matter, that the problem has been resolved, and the "subject is dead."

BSU at Belmont starts ensemble

NASHVILLE — Belmont College's Baptist Student Union, in an effort to further its outreach ministry, has formed "Cross-sing," a student ensemble comprised of eight vocalists, a rhythm section, and brass. The group will serve middle Tennessee area churches.

Cross-sing, which performs a variety of music, ranging from traditional hymn arrangements to upbeat contemporary gospel, will tailor its performances to meet the needs of individual audiences.

"All members of the group will be instructed in testimony skills and evangelism training," said Cross-sing's

director, Greg Hill, a 1987 graduate of Belmont.

"This not only provides a service to the church, but also allows students to improve their musical and ministerial talents," he said.

As the 1986-87 Belmont BSU president, Hill first formed the group to represent the BSU at the college's chapel services. This year he will serve as a graduate assistant through the BSU, with the ensemble as his main responsibility.

The group can be reached through Belmont's BSU.

Hospital offers new home care

FRANKLIN — Baptist Hospital Home Care Services has begun a new program of complimentary home care for Baptist 55 Plus members.

Working in conjunction with the Williamson County Medical Center, Baptist Hospital Home Care Services will provide two hours of free homemaker services for members of the 55 Plus program upon discharge from Williamson County Medical Center, according to Joanne Knight, vice-president of Baptist Hospital. The Baptist 55 Plus program offers free benefits and membership to anyone 55 or older.

"The complimentary homemaker services provided by Baptist Hospital Home Care Services include such tasks as light housekeeping, grocery shopping, and meal preparation," Knight said.

These complimentary visits must be scheduled within two weeks of discharge and must be approved by the patient's physician.

Applications for membership are available at the offices of Baptist Hospital Home Care Services at 143 Fourth Ave., North, Franklin, TN 37064-2601, or at Baptist 55 Plus, 2000 Church Street, Nashville, TN 37236-1000.

Baptist consultant sues lottery commission

JEFFERSON CITY, Mo. (BP) — Missouri Baptist Convention legislative consultant Bart Tichenor has filed suit against the Missouri State Lottery Commission.

The suit charges that "participation by the State Lottery Commission in the multi-state lottery 'Lotto America' ... is a violation of public policy, Missouri law and the Missouri Constitution."

The suit was filed Sept. 25 in Cole County Circuit Court a few hours after the state's three-member lottery commission voted to include Missouri in a multi-state lottery currently being organized. Iowa, Kansas, Oregon, Rhode Island, and the District of Columbia already have joined the multi-state effort.

Missouri's lottery commission vote followed a formal opinion issued by Missouri Attorney General William Webster on Sept. 24. Webster's opinion says, "The decision whether to enter into an agreement with other states for operation of a joint on-line game ... rests solely with the State Lottery Commission ... provided that the proposed ... game complies with the restrictions in the Missouri Constitution and applicable state statutes."

Compliance with constitutional restrictions is a concern in Tichenor's case. Insisting that the state Constitution prohibits the lottery commission from joining or participating in a multi-state lottery, the suit notes the term "Missouri State Lottery" is used eight times and the term "state lottery" is used 11 times in the Constitution. "The term 'multi-state lottery,'" Tichenor's argument continues, "is totally absent from the Missouri Constitution."

Tichenor's attorney, Duane Benton, also noted lottery proponents seeking approval of participation in a multi-state lottery earlier this year "went to the legislature and lost." House Committee Substitute for House Bill 69, which read in part, "The commission may cooperate with other states in the establishment of

a multi-state lottery and may participate in the operation of such multi-state lottery," was defeated in the state Senate by a 19-13 vote on the final day of the 1987 session.

"When they go to the legislature and fail," Benton emphasized, "it's presumed they know they needed legislative approval."

Other charges in the suit are that federal law makes it illegal and against public policy for anyone to transport or mail across state lines "equipment, tickets, or material concerning a lottery" and that the multi-state agreement Missouri is seeking to enter contains no provisions to assure that advertising and use of money received from sales will conform to requirements in the state Constitution.

Tichenor, whose legal fees in the case will be paid through Missouri Baptist Convention contingency funds, declared Missouri Baptists "have been, from the outset, the only group that has consistently opposed the expansion of gambling in Missouri. I think it's incumbent upon us to take this step."

Bob Kendig joins California staff

FRESNO, Calif. — Memphis-based Evangelist J. Robert (Bob) Kendig, 49, has been elected director of the office of evangelism for the Southern Baptist General Convention of California.



Kendig

This position became vacant as a result of a staff reorganization in which the previous directors were named to division posts at the first of the year.

Kendig appeared before the September meeting of California's Executive Board and was elected without dissent following recommendations from the board's executive committee which serves as a personnel committee.

Founder and president of United World Ministries Inc., Kendig has been a vocational evangelist since 1975. His home has been in Memphis.

He was a pastor for 16 years before entering full-time evangelism, serving the following Tennessee Baptist churches: Rock Hill, Lexington; Medina First, Medina; Northview, Memphis; and First Millington. He also served Bethel Church, Frankfort, Ky.

Kendig is a graduate of Union University, Jackson; Southern Baptist Theological Seminary, Louisville, Ky., and Southern Baptist Center for Biblical Studies, Jacksonville, Fla.

He has served the Conference of Southern Baptist Evangelists for three years, two as parliamentarian and one as secretary-treasurer. He served the Fellowship of Tennessee Baptist Evangelists both as vice-president and then two years as president.

As an itinerant evangelist he also worked extensively with the SBC Foreign Mission Board in partnership crusades. He and his wife have taken the gospel to Kenya, India, Mexico, Brazil, Norway, Japan, Zimbabwe, Tanzania, Scotland, and Venezuela.

One Word More

By W. Fletcher Allen

The quarterback dropped back as if to give a deft handoff to a runner who apparently would plunge into the line for a yard or so.

The crowd watching the football game was fooled, though, as were the opposing players — for there, drifting down the sidelines toward the goal was another player, arms open, waiting for the floating ball. He gathered it in and sprinted over the goal for an easy score.

Instantly, almost everyone knew what had happened. The quarterback had faked the handoff and then had thrown a perfect pass to the teammate who was in the clear.

As the players congratulated each other, and the crowd roared at the sudden beauty of the entire action — triumph turned into tragedy. In the crush of exultation as the players pounded their quarterback, someone came down hard and seriously injured one of his ankles.

He spent the rest of the game — and more, watching the team, suffering in mental and physical agony. But that's not the whole story. ...

The jet fighter planes streaked across the Vietnam sky and headed toward enemy targets. This was war and this was danger of the highest degree. To go down in enemy territory, every crewman knew, meant months or years in captivity — or even death.

There was the target below. Fingers

reached for the release button, a squeeze and ... bombs away. The next day's newspapers back in the States read: "Twenty-five South Vietnamese Killed in Bombing Error." And that's not all of the story. ...

The girls were ready for the softball game. It was a good day with plenty of sun and just the right amount of cool breeze. They took the field and the game started. Inning after inning went by. It was a close game — the opposition was really good.

And then some of their friends came. Just friendly boys they went to school with. The boys started a little razzing — after all, everyone knows girls can't play the game like the boys can. There was laughter, and the girls began to get nervous. The laughter began to hurt.

They made errors. So the other team scored. There was not much laughter now, because the opposition kept on scoring. There is more to the story. ...

So much of what we do in life, pointed toward enjoyment or serious goals, turns into disappointment, tragedy. So much of what we Christians attempt for Christ ends not in well-ordered execution of a great plan, but in chaos.

This need not be. But yet we still kill our friends and co-laborers, with bitter words, wrangling, arguing, deception, accusations, isolation. At conventions, in churches, in meetings, we argue about the method so much that the work doesn't get done. We kill our friends.

When we kill our friends, we are killing the message of Christ. It is time for all of us to ban together and man the ramparts — with strength and enthusiasm.

Exciting things will happen. People will say, "Behold, how they love Him!"

Personal Perspective

By Tom Madden
TBC Executive Secretary-Treasurer



Whenever it is my privilege to preach in a revival, I customarily preach one message on the new birth. This I did recently and as always when you study God's Word, a new emphasis was pressed on my heart. This time it was on the Holy Spirit.

I looked intently at John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

The Word speaks of the ceaseless activity of the Holy Spirit — "The wind bloweth." I may not know where He is working or how He is working, but I may be sure the Holy Spirit is always working.

"Where it listeth" emphasizes the absolute freedom of the Spirit. Men cannot control or predict accurately the force and direction of the wind. Neither can we control or be sure of how the Holy Spirit is going to act.

"Thou hearest the sound thereof" underlines the obvious evidence of the Spirit. The coming of the Holy Spirit at Pentecost changed the disciples from a group that was timid and afraid to a group that was courageous, bold, and brave. There was evidence of a remarkable change brought on by the coming of the Holy Spirit.

The Holy Spirit is divine — "canst not tell where it cometh." He is supernatural. I believe our Lord was saying to Nicodemus that the new birth is not a process you analyze, but a miracle you experience and believe.

This verse also, I believe, speaks of the destiny of the Spirit — "whither it goeth." We are not sure where the Holy Spirit will lead us but we are sure He will lead us the right way. The Holy Spirit opens some doors, closes other doors, and may call us to a Macedonia.

The wind still bloweth where it listeth. ...



Allen



Tennessee/Venezuela prayer net partnership

- A Venezuelan home missionary celebrating a birthday is Yelitza Medina.
- Pray for Missionary Ron and Freida Adams as they continue to work with victims of the mudslide in Maracay.
- Pray for pastors and church leaders who are discipling persons who became Christians during the August and September crusades.
- Pray that the Chinese congregation currently sharing a church building will find a more permanent meeting place.
- Celebrating birthdays this week are Eva Nell Kimler, a church and home worker in Trujillo on Oct. 16; Roger Busby, a maintenance worker in Los Teques and Jani McDonald, a church and home worker in Puerto Ordaz, on Oct. 17; and Pat Hart, a dietician in Caracas.

Preachers' School at HCBA opens

SEYMOUR — Harrison Chilhowee Baptist Academy's Preachers' School, a weekend educational opportunity for local pastors and ministerial students, will begin second term class sessions Oct. 17 in the academy's Ogle Building.

Classes will meet from 8-12 a.m. each Saturday from Oct. 17 to Dec. 5.

Raymond Smith, veteran pastor and teacher, conducts all class sessions.

Second term courses include "Genesis," "Word Study Plus Word Sermons," and "Growing a Giving Church."

Students have no tuition costs. Benefactors have provided funds to pay tuition for properly certified ministerial students. The only expense which students have is the cost of textbooks.

Tennessee Baptist Men learn building skills

By Jim Burton

LINDEN — The most important foundation of any Southern Baptist church is biblical.

Tennessee Baptist Men went to school recently to learn about the second most important foundation — the physical.

Twenty-eight volunteers attended a brick and blocklaying school at Camp Linden sponsored by the Tennessee Baptist Convention Brotherhood department.

According to George Fulghum, Memphis, president of the Tennessee Builders Fellowship, the school prepares men to aid in building brick churches.

They "practiced" by building two barbecue grills.

Tennessee Baptist Men are actively in-

involved with church building in Tennessee as well as Michigan and Venezuela which have partnership agreements with the state convention.

According to M. B. Howard, Covington, "We have a few masons who seem to be working themselves to death and they need helpers." Howard is a Mission Service Corps volunteer and associate director of the National Fellowship of Baptist Men at the Southern Baptist Brotherhood Commission, Memphis.

Several pastors accompanied their men to the school including William Hancock, Union Church, Wartburg. He said that volunteer church building is important for missions.

"I think it's work that's needed for the Lord and unless I lead in it I can't expect

the men to go out and do it," said Hancock. Union Church just completed building their own church and parsonage. In addition, they have been on three other church building projects.

"We plan to go in January to help a church with bricking and that is why we wanted to come down and learn this," reported Hancock.

Ira Perkins, director of missions for Big Hatchie Baptist Association, said that an emphasis on volunteer construction has strengthened churches there.

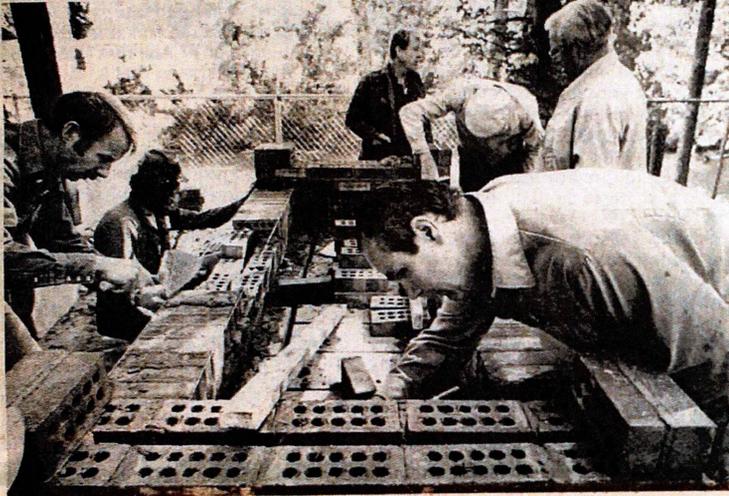
"I wish I had all of my churches involved in this because it just helps the whole climate of the church when you cheer out as a Christian," said Perkins, who is a former missionary to Brazil.

Professional masons and contractors from different regions of the state served as instructors. Charles Blurton, a general

contractor from Humboldt, had just returned from a mission trip to Peru where he helped construct an adobe brick sanctuary.

"You can only teach the basics," stated Blurton. "The more they do it the better they'll be."

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BRICKLAYING STUDENTS — Merrill Sexton (foreground at right), Union Church, Wartburg, works with other students on one of two barbecue grills built at Camp Linden during a block and bricklayers school.

Olds-Bonner Fund supports student new work models

By Frank Wm. White

NASHVILLE — More than \$30,000 in student missions funds has been contributed toward a \$100,000 annual goal for East/West Challenge — a three-year plan to provide funding for student ministries in Portland, Ore., and New York City.

East/West Challenge is the initial project of the Olds-Bonner Fund for Baptist student work in newer convention areas established by the State Baptist Student Directors Association.

The fund was named in memory of two former student workers. Eddie Olds served as director of student ministries for the Iowa Southern Baptist Fellowship and was national consultant for student ministries for the Home Mission Board when he died of cancer in 1986. Bill Bonner was director of student ministries for the Baptist General Association of Virginia until his death following a heart

attack in 1984.

Contributions have been primarily from state student missions funds since the project was announced in August at student conferences at Glorieta and Ridgecrest Baptist conference centers, according to Mike Robertson, Home Mission Board special missions ministries associate director, who is administering the funds.

East/West Challenge is the first project of an ongoing effort to support newer convention student ministries, said Bob Lee, director of student ministries for the Baptist General Convention of Oklahoma, and chairman of the state student directors' newer convention support committee.

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BIBLE BOOK SERIES

Lesson for Oct. 18

Adam and Eve sin

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

Basic Passage: Genesis 3:1-24

Focal Passages: Genesis 3:6-13, 15-17, 23

The story contained in the passage for today's study is familiar, in some respects, to almost everyone in this country. Some form of the story is used to explain the multitude of evils in the world. Many Christians have used it to explain away their own guilt for their sin. They have tried to blame it on Adam and Eve long ago.

But your sin and mine is not the fault of some man and woman back at the dawn of history. Their sin did not pass down to today through the blood lines like some hereditary disease.

Instead of looking back to Adam and Eve for blame for the sinfulness of the world, we need to look much closer to home. In a very real sense, their story is our story. Like them, we fell for the lies of sin; we didn't fall into it. They lost out on God's hope for them and so have we. Yet we are offered God's provision for our condition.

Yielding to temptation

Two trees stood in the midst of the garden. One was the Tree of Life and the other was the Tree of the Knowledge of Good and Evil (the Tree of Death). Adam and Eve were free to eat of the Tree of Life but not the other tree. There was a limit to their freedom set by God.

You've heard the old saying about the grass being greener on the other side of the fence. There always seems to be an attraction to "forbidden fruit." That which is out of our reach seems to be more desirable than that within our grasp.

The Scripture says that the serpent spoke to the woman. He really didn't need to. He drew her attention to the forbidden tree and she began to desire it. Part of its attraction was in its forbiddenness.

The fruit was not really important. Many of us have known of other forbidden "trees" and forbidden "fruit." We have been attracted to them because someone has told us that partaking of them will really set us free. It will prove our maturity and sophistication.

We have all fallen for that line at some point in our lives. It may have been smoking out behind the barn, taking our first drink of alcohol, or trying out some other thing forbidden by parents or the teachings of the Bible. Whatever it was we fell for, we all thought it was going to be good for us.

Hiding from responsibility

When the man and the woman had fallen for the temptation, something else suddenly happened to them. Guilt came

over them like a crashing sea.

Harmony with nature and each other and with God had been the rule of the day before this. Suddenly two of His creations were at odds with each other and God. They began to try to hide from all others.

Surely it wasn't their bodies alone that they were trying to hide. More than that, they were trying to hide their sin. One of the tragic facts about sin is that it always separates. It separates us from each other. We feel guilty about what we have done and are afraid others will see. Sometimes it causes us to withdraw and sometimes it causes us to become more brash in an attempt to cover up our true feelings of shame.

This sin also separates us from God. He doesn't send us away as much as we run away from His presence. Our sin is always exposed in the light of His presence.

God came looking for Adam saying to him, "Where are you now?" The haunting call of God to Adam ought to ring in our ears each time we disobey Him. Look what we have done to ourselves!

The results of a sin attitude

For the person who refuses to live in obedience to God's commands there is death, spiritual death. No longer would there be the life-giving communion with God and each other. Having our own way always separates us and eventually kills us.

Adam and Eve's guilt was not just for the act of eating the fruit of a tree. Similarly, our sin problem goes deeper than an isolated act of disobedience. The root of the problem lies in a sin attitude. Adam and Eve had the wrong attitude toward the guidance of God. His commands are always for our highest good. Sin is in thinking He's holding out on us and we know what is best.

With sin in our life, even doing the will of God is difficult. Mankind had been commanded to be fruitful and multiply. Now obedience to that command will no longer be as easy. Childbirth will bring pain. Mankind also had been instructed to till the ground and take care of it. Now such obedience will take great toil.

God's provision for our sin attitude

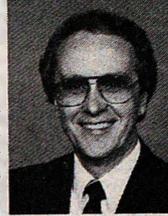
God not only makes it possible for us to have our sin forgiven. He also takes away our guilt. This is what is symbolized in the provision of garments. God covers our guilt when we receive His forgiveness. Sadly, some people have difficulty in accepting His forgiveness and must also live with the guilt.

The chapter concludes with a detail that seems to me to be too often misunderstood. We make much out of the fact that Adam and Eve were sent out of the garden never to return again. We even speak of the cherubim who were stationed at the entrance to keep them out.

But if you will look carefully at that concluding verse you will see that the cherubim are there to protect the entrance so that only the properly qualified ones may enter and receive life everlasting.



Nail



Meadows

UNIFORM LESSON SERIES

Lesson for Oct. 18

The gift of a son

By John N. Meadows, professor
Union University, Jackson

Basic Passages: Genesis 21:1-7; 22:1-19

Focal Passages: Genesis 21:1-7; 22:1-2, 9-14

The story of God's call for the sacrifice of Isaac is one of the great masterpieces of narrative art in the Bible. It has been said that with the exception of Calvary there is no personal moment in biblical history more familiar than this experience. The story has been remembered throughout church history primarily because it points to the cross. But it has been recalled for another reason: it causes us to wonder what we would have done had God put such a seeming absurdity to us. Some are not as up front about their thoughts as was a mother who said to this writer, "If God ever asks me to do that, the answer will be 'No!'" This event arrests us because it challenges us to put more than creeds or confessions on the line.

The narrative intentionally leaves us to imagine what Abraham's inner thoughts were. We are told only what was done. The tension mounts as we walk step by step with him. We sense silence as the father and his son walk together, coming closer and closer to the moment of truth. Our hearts ache at Isaac's question, and we agonize with Abraham as he gives a true but slightly evasive answer.

From the building of the altar to the raising of the knife we are captivated until finally we see the intervention of God and rejoice at the outcome — Abraham withstands the test and Isaac lives! As children we were fond of this account because "everything turned out right." And across the years it has not lost its charm. Indeed, it seems the more we tell it the more wonderful it seems.

This account can cause a real problem in our thinking if we focus on the horror of God's command. How could a loving God command a father to sacrifice his son? Other such puzzling passages occur throughout Scripture (e.g., holy war), but the danger exists that we may focus on the problem to such an extent that we miss the significance of the account itself. We should keep in mind that the Holy Spirit preserved this story as a record of Israel's understanding that human-sacrifice was not the will of God for His people and as a record of the testing of Abraham's confidence in God.

Genesis 21:1-7

After 25 years of waiting, Abraham received the son through whom the promise (12:2) would be realized. When the possibility of Sarah bearing a child became a human impossibility, God kept His word. We would think that Abraham had overcome enough obstacles to make him a vessel fit for covenant commitment. If so, we think amiss — the worst was yet to come.

Genesis 22:1-2

Was the command of God actually just an inner devotion carried to an extreme by Abraham? Does the text really mean

Abraham tested himself? Those who conclude so do not reckon with the original language (Hebrew) which notes emphatically that it was God who put to proof Abraham's prior commitments.

It is not easy for us to reconcile this command of God with His earlier principle against shedding blood (Genesis 9:5-6), but sometimes our explanations solve one problem and create a larger one, namely, that the Word of God is made to say what we want it to say.

A greater wonder in this passage than the command is the fact that Abraham was willing to do it! And that is the point of the story: he proved that he loved God more than the promise.

Genesis 22:12

What does the text mean when God says, "Now I know you fear God"? Didn't God know before Moriah what Abraham would do? Many answers exist ranging from a thorough-going predestinarian view which curtails completely Abraham's choice in the matter to a totally non-deterministic perspective which reasons that God chose not to know Abraham's future in order that Abraham might be free.

Perhaps the most biblical explanation is that our lives are not meaningful to God until love and fear result in action. Otherwise, God does not really "know" us. He does not "see" our words alone. He really "knows" us in the intimacy of a covenant relationship when our faith propositions are "fleshed out" in absolute surrender to His will — and that's no small order.

One cannot read this story without seeing the shadow of the Cross. But there is a striking difference — no one stayed the instrument of death at Calvary! When we have explained the scandal and foolishness of the Cross (1 Corinthians 1:22), we will be better able to deal with the problem of what God asked Abraham to do. Until we can do so, would we not do better to wrestle with the truth that God says to each of us, "Give me what you love the most"? What might that be?

ACTS features C-N football

FORT WORTH, Texas — The ACTS network will provide live televised coverage of collegiate football this fall courtesy of Carson-Newman College in Jefferson City.

Carson-Newman is the 1986 South Atlantic Conference champion and the 1986 NAIA national division one champion.

The South Atlantic Conference action will originate from the Carson-Newman campus and will be transmitted via satellite to the ACTS uplink in Fort Worth, Texas, for nationwide distribution on the Baptist network.

Scheduled for this fall are the follow games: Carson-Newman Eagles vs. Mars Hill Lions on Oct. 17 at 1-4 p.m. (EST), and Carson-Newman Eagles vs. Lenoir-Rhyne Bears on Oct. 31 at 3:30-6:30 p.m. (EST).

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LIFE AND WORK LESSON SERIES
Lesson for Oct. 18

Being right with God

By William F. Northcott, associate pastor
West Jackson Baptist Church, Jackson

Basic Passage: Galatians 3:1-25
Focal Passages: Galatians 3:1-7, 21-25

When I was younger, I hunted raccoons with my dad. We hunted at night in large orests. It was very easy to get turned round. On several occasions, I was lost among the trees. I had taken a wrong turn, and upon checking the compass discovered I had been moving in the wrong direction.



Northcott

Paul warned the Galatian Christians that someone had succeeded in turning them away from the right path. They needed to check their spiritual compass and get back on the right path.

The dangerous diversion (Galatians 3:1)

The words "fool," "foolish," and "foolishness" appear in the Bible a surprising number of times. The Psalmist observed that "the fool hath said in his heart, 'There is no God'" (Psalm 14:1; 3:1). Jesus calls the wealthy farmer a fool because he planned his life without making God into account. Paul does not call the Galatians fools, but he twice accuses them of acting foolishly (3:1,3).

The phrase in verse 1, "publicly portrayed," was commonly used for the posting of public proclamations. The apostle had lifted up like a poster the crucified Christ so all could see. How could they, so recently converted, be led astray? Paul had but one explanation. They had apparently been bewitched (v. 3). The verb translated "bewitched" may convey the idea of "the evil eye" — the belief that someone could place a spell on a person and thereby control their mind. Perhaps he thought Paul means to convey is that if the Galatians had kept their eyes upon Christ, they would not have fallen victim to those who were leading them astray.

The remembrance of grace (Galatians 3:2-5)

In the field of education, there is much talk today about getting back to the basics, a reference to those foundational blocks without which it is impossible to achieve a well-rounded education. In this section of Galatians, Paul underscores the

foundation of the Christian experience of salvation. "Back to the basics," is his challenge to the Galatians.

Answer this "one thing . . . did you receive the Spirit by the works of the Law, or by hearing with faith?" (v. 2 NASB). The question is constructed in such a way as to assume the correct answer. Both Paul and the Galatians knew that they had received God's Spirit through the exercise of faith and not because of the works of the law.

The question in verse 3 belies the false teaching of the Judaizers who maintained that belief in Christ was part of a process that was perfected (completed) in the act of circumcision. As far as Paul is concerned, the way of the flesh and the way of the Spirit are antithetical. Grace and Spirit stand in marked contrast with law and flesh. The grace gift of God is appropriated through faith in Christ. It is undeserved and unearned. Through the experience of grace, the believer lives in the sphere of the Spirit.

To acquiesce to the influence of the Judaizers is to move outside the sphere of grace into the sphere of the flesh. (The word "flesh" in Paul's theology does not refer to the physical dimension of man's existence. Rather, the concept relates to the human condition of being controlled by fleshly desires.) In the sphere of the Spirit, the individual depends upon what God is able to do to guarantee redemption and relationship. In the sphere of the flesh, the individual depends upon what he or she is able to do to guarantee redemption and relationship. Paul had already emphasized the futility of the latter course.

The meaning of verse 4 is open to two interpretations, and depends on what Paul intended by the word "suffered." Some interpreters understand this as a reference to literal sufferings endured by the Galatians. Others understand the word "suffered," in this context, to mean "experience." In fact, the New English Bible translates the text, "Have all your great experiences been in vain?"

It seems likely that "suffered" in this verse is better understood as a reference to the Galatians' experience of grace. Paul's primary purpose in this passage

has been to remind his readers of their initial experience of grace and to challenge them to walk by faith in the grace of God's acceptance.

Paul concludes his appeal to the Galatians in verse 5 by introducing as evidence on the side of grace and faith, the miraculous power of God's Spirit at work in the early church. The point Paul drives home is that the miracles had resulted from the exercise of faith in God's power, not in human efforts.

The witness of Abraham (Galatians 3:6-7)

In the previous section, Paul bases his argument on an appeal to experience. In this section, he uses Scripture to substantiate his claim, and Abraham becomes his model. Abraham is frequently identified as the father of the faithful.

The question becomes: "What makes one a child of Abraham?" The Judaizers would say that one becomes a child of Abraham by keeping the law with circumcision being a sign of the covenant relationship. Paul, however, focuses on the singular characteristic of Abraham that put him in right standing before God. It was his faith (Genesis 15:6). Because Abraham's faith was antecedent to both circumcision and the law, it was by faith and not works that he was put right with God. The conclusion of verse 7 follows logically: "Know ye therefore that they which are of faith, the same are the children of Abraham." Kinship with Abraham, Paul maintains, is spiritual as opposed to physical. As one commentator so aptly put it, "... a child of Abraham could be any Jew or Gentile who heard the gospel of salvation by grace alone and who responded with commitment to Christ."

The role of the law (Galatians 3:21-25)

Since a person is not saved by the law, does that mean that the law is an enemy of God's promise? What exactly is the role of the law in God's redemptive plan? In this section, Paul answers "No" to the first question and proceeds to answer the second.

First, he says that the law exposes sin. It tells us what is wrong and, therefore, reveals our transgressions. The law is both revelation and revelatory (v. 22).

Having exposed the problem, the law is helpless, however, to remedy the problem (v. 21). This brings us to the second function of the law. The law acts like a "schoolmaster to bring us to Christ, that we might be justified by faith" (v. 24). The schoolmaster acted as a custodian of the child or children in his care, offering guidance, instruction, education, discipline, etc., up to the time when the child was of age. Paul contends that the law, like the schoolmaster, was ordained to lead the individual to faith in Christ.

The law was provisional. It served its purpose. You can set controls on a wild dog by chaining it to something secure. However, if you can tame the dog, if you can change the dog's nature, the chain is no longer needed. In a similar way, the external restraint of the law has been replaced by the internal constraint of faith in Christ, which makes the law no longer necessary.

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Tennessee colleges join exchange program

ATLANTA (BP)— Leaders of 26 Southern Baptist colleges and universities set up the Cooperative Services International Educational Consortium during a meeting in Atlanta Sept. 21-22.

The new consortium will offer the combined educational resources of Southern Baptist higher education to China and perhaps dozens of other countries, said Lewis Myers, director of Cooperative Services International, who will be secretary-treasurer of the new organization. Consortium charter members include two Tennessee Baptist colleges, Carson-Newman College, Jefferson City, and Belmont College, Nashville.

Southern Baptists formed CSI in 1985 to provide services to countries where traditional missionary work is not possible.

The consortium's charter members elected Daniel R. Grant, president of Ouachita Baptist University, Arkadelphia, Ark., their first chairman. Elected vice-chairman was Bob R. Agee, president of Oklahoma Baptist University, Shawnee. Two at-large members completing the group's executive committee were also elected: Treva K. Gibson, dean of students and director of the Center for International Studies at Grand Canyon College, Phoenix, Ariz.; and Ronald G. Midkiff, chairman of the education division at Carson-Newman College.

"The idea of strength in cooperation has taken root in an exciting way in this consortium for international education and exchange," Grant said in a prepared statement. "Our Baptist colleges and universities, with the strong support of Cooperative Services International, have taken a long step toward significant involvement in meeting educational needs in strategic areas of the world."

Consortium members want the organization to function in four ways:

- Provide a clearinghouse for information on educational needs and oppor-

tunities abroad and projects involving member institutions.

- Stimulate the establishment of educational programs in international settings.

- Assist participating institutions in developing and maintaining quality control for all their instructional, research, and public service activities abroad.

- Cooperatively meet educational needs which cannot be met by individual member institutions alone.

"As we've interacted with the representatives of government bureaus and institutions in these countries, we've seen that one of the best ways to help is through their educational systems," Myers said. "It will greatly strengthen our hand if we could present to these educational authorities a 'collage' of Southern Baptists' educational resources playing to the strengths of each of the educational institutions."

Myers envisions "student exchanges, faculty exchanges, exchange of educational resources . . . in the belief that as this interaction takes place there would be an enrichment of all parties involved."

The consortium's first project already has begun. Officials at August First

Agricultural College in Urumqi, a city in far northwestern China, have signed preliminary agreements with consortium representatives to form the International Cooperative Graduate Center on their campus.

American and Chinese co-directors will oversee a program through which Chinese students coming to Urumqi can pursue a number of different master's degrees accredited by participating Southern Baptist colleges and universities. Cooperative Services International will provide long-term faculty chairmen and professors in each academic discipline, along with library, laboratory, classroom, and computer resources. Participating Southern Baptist institutions will send additional faculty members for shorter terms.

Chinese officials at August First, aided by the provincial government of Xinjiang Autonomous Region, have committed themselves to building faculty housing, student dormitories, classrooms, and administrative facilities for the graduate center. Until the new facilities are completed, faculty and students will share existing buildings with the college.

Charter member institutions of the Cooperative Services International Educational Consortium are Baylor University, Waco, Texas; Belmont College; California Baptist College, Riverside; Carson-Newman College; Chowan College, Murfreesboro, N.C.; Furman University, Greenville, S.C.; Georgetown (Ky.) College; Grand Canyon College; Hardin-Simmons University, Abilene, Texas; and Judson College, Marion, Ala.

The Consortium also includes Louisiana College, Pineville; Mercer University, Macon, Ga.; Mississippi College, Clinton; Missouri Baptist College, St. Louis; Mobile (Ala.) College; North Greenville College, Tigerville, S.C.; Oklahoma Baptist University; Ouachita Baptist University; Samford University, Birmingham, Ala.; Shorter College, Rome, Ga.; and Southwest Baptist University, Bolivar, Mo.

Other members are University of Mary Hardin-Baylor, Belton, Texas; University of Richmond (Va.); William Carey College, Hattiesburg, Miss.; William Jewell College, Liberty, Mo.; and Wingate (N.C.) College.

Shultz, Shevardnadze discuss amnesty for 265 religious prisoners in U.S.S.R.

WASHINGTON (BP)— Hopes for a general amnesty for 265 religious prisoners in the Soviet Union were given a boost earlier this month when U.S. Secretary of State George P. Shultz raised the issue with Soviet Foreign Minister Eduard A. Shevardnadze.

Both President Ronald Reagan and Shultz have said the American secretary of state brought up the matter during a three-day meeting in Washington in mid-September. While Shevardnadze made no commitment to such an amnesty, Reagan and Shultz have expressed hope it will be the subject of ongoing discussions with the Soviets.

In addition, two Baptist participants in a Sept. 10 meeting with Shultz, during which the amnesty issue was urged upon the secretary of state, also have expressed a similar hope. The 45-minute meeting was held in Shultz's office on the eve of Shevardnadze's visit to Washington. According to the Baptists present, Shultz indicated an immediate and enthusiastic eagerness to pursue the matter with his Soviet counterpart.

Olin Robison, president of Middlebury College in Vermont, led the three-person delegation that met with Shultz. He was accompanied by James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, and Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation in New York City. Robison, a lifelong Baptist, is one of the country's acknowledged experts on the Soviet Union. He participated in earlier talks with Soviet leaders resulting in the release of prisoners of conscience, including the noted Baptist dissident Georgi Vins and a celebrated group of Pentecostals.

Dunn, whose organization since its founding in 1936 has brought pressure on numerous governments to recognize religious freedom as a fundamental human right, underscored the importance to Baptists of the amnesty proposal. Baptists have a "disproportionate interest" in the outcome of the Shultz-Shevardnadze talks on the matter, Dunn said. "Because 116 of the 265 religious prisoners of conscience currently held are Baptists, Baptists in

this country and elsewhere have a special obligation to pray and work for their release at this opportune moment."

He added the Soviets need to move beyond "the occasional and heralded release of a few celebrities" to a new policy. "If Soviet leaders have a genuine commitment to a new openness and a genuine respect for religion as they are now professing, they should grant a blanket amnesty," Dunn said.

Noting recent gestures of increased toleration for the religious rights of Soviet citizens, Dunn said such an amnesty would be timely in view of next year's official observance of 1,000 years of Christianity in Russia.

"Because Christians emphasize forgiveness as the central theme of our

faith," he said, "nothing could be more appropriate as a symbol of understanding and appreciation for a millennium of Christian presence than to grant such an amnesty."

Dunn also called on Baptists "to pray for the leaders of our two nations and for the prisoners themselves at this most sensitive and delicate moment."

Shultz and Shevardnadze are scheduled to meet again Oct. 22-23 in Moscow. While they are expected to focus primarily on the elimination of medium-range nuclear weapons in Europe and the anticipated summit meeting later this year between Reagan and Soviet leader Mikhail S. Gorbachev, the pair also is expected to continue conversations about the religious prisoners.

C-N's J. Pethel receives award

JEFFERSON CITY — The American Society of Composers, Authors, and Publishers (ASCAP) has announced that James Pethel, associate professor in the music division at Carson-Newman College in Jefferson City, has received the society's standard award for the second consecutive year.

ASCAP routinely surveys radio, television, and theaters to award royalties to composers whose works are performed through those media. The Standard Award recognizes composers whose works are performed in areas not surveyed by the society, such as concert halls, schools, and churches.

While at C-N, Pethel has published more than 120 compositions, including anthems, vocal solos, and works for piano and organ. His most recent work, a piano arrangement of the hymn "Jesus Paid It All," will soon be published by Lorenz Publications.

Cassidy leads Henard's Chapel

Richard Cassidy began his first full-time pastorate with Henard's Chapel Church in Rogersville, on Aug. 9.

He previously served as bivocational pastor of First Church of Baileytown in Greeneville.

Cassidy is a native of Washington, D.C. He attended Carson-Newman College in Jefferson City.

Moench family establishes professorship at Belmont

Anna and Ernest J. Moench Sr. and their family, longtime supporters of Belmont College in Nashville, have donated \$150,000 to the college for the establishment of a professorship in the Jack C. Massey Graduate School of Business.

The Anna and Ernest J. Moench Sr. Visiting Professor of Entrepreneurship is the first endowed professorship in the Massey school, said Wayne Brown, dean of the School of Business.

Moench was a member of the college's board of trustees from 1952-59, and served as its chairman for three of those years. A longtime president of the Tennessee Tufting Company, he came to Nashville in 1926 with the Thomas Henry Company, spinners of merino yarn. Moench held the positions of master mechanic, plant superintendent, and when it became Ingram Manufacturing Company, he served as treasurer.

A member of Belmont Heights Baptist Church in Nashville, Moench has served as chairman of the deacons and is now life deacon. He is a past-president of the Tufted Textile Association, a member of the City Traffic Commission, and chair-

man of the board of the Federal Reserve Bank, Nashville branch.

Moench has served as chairman of the executive committee of the Baptist Sunday School Board and as a member of the Southern Baptist Foundation, both in Nashville.

Anna Stevenson Moench is a past member of the YWCA board, former secretary of Peabody College Aid and George Peabody College for Teachers in Nashville, and a past-president of Belmont College Aid. For more than 40 years she has served as a Sunday School teacher at Belmont Heights Baptist Church.

The Moenches were inducted into Belmont's Collegiatus, the college's equivalent of an honorary doctoral degree, in 1980.

Duties of the visiting professor will include: suggesting ways and means of bringing entrepreneurship to the attention of the faculty and students; arranging and presenting seminars and lectures for both students and the business community; and producing articles or other pertinent works on the subject of entrepreneurship.