

# Baptist and Reflector

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Newsjournal of the Tennessee Baptist Convention

## SEBTS trustees alter faculty selection process

By Marv Knox

WAKE FOREST, N.C. (BP) — Southeastern Baptist Theological Seminary trustees have altered the way the school chooses its teachers, ensuring the addition of biblical inerrantists to the faculty.

"Future faculty appointments will embrace biblical inerrancy," said W. Randall Lolley, president of the Southern Baptist Convention-related school in Wake Forest, N.C.

The new faculty selection process places more responsibility with Lolley, who is accountable directly to the conservative-dominated trustee board. It also dictates that temporary faculty appointments, which had been the prerogative of the president and the dean of the faculty, must be approved by the trustee instruction committee.

During the Oct. 12-14 meeting, trustees met behind closed doors with Lolley for more than an hour. They also postponed their response to the SBC Peace Committee's report until March, elected conservatives to all four trustee offices, and adopted an alternate slate of committee appointments, proposed by an ad hoc group of conservatives.

The change in the faculty appointment process was suggested by William D. Delahoyde, an assistant U.S. attorney from Raleigh, N.C.

The changes make procedures conform to seminary bylaws, Delahoyde said. The bylaw provisions "clearly direct that the president proposes changes in the instructional staff and that the (trustee) committee on instruction considers the president's proposals and makes recommendations to the board," he noted.

Under the new procedures, the president will take the lead role in selecting nominees for faculty vacancies. That responsibility had been delegated to the dean and to faculty members in the area where the vacancy existed, following Lolley's "participatory management" administrative style.

The new procedure makes the president, as the person directly accountable to trustees, responsible for nominations for faculty vacancies.

Lolley, while pledging to administer the new selection process according to trustees' wishes, also promised to maintain faculty involvement in the process.

"This procedure certainly invests the president with more power than ever before. This president intends to share that power because of his commitment to participatory management," Lolley said.

The end result of the new selection process — approved 15-10 — will be the selection of biblical inerrantists to the Southeastern faculty, he said.

The SBC Peace Committee — which offered its report this summer after two years of studying sources of and solutions to strife within the convention — recom-

mended trustees of SBC seminaries build their faculties from teachers who "clearly reflect such dominant convictions and beliefs held by Southern Baptists at large." Most notably, those convictions include belief in the inerrancy — or literal truthfulness — of Scripture.

Given that framework, Lolley said he is committed to "find the best people in the world. I am not committing myself to lessening the quality by broadening the spectrum."

The focus on future faculty should alleviate the fears of faculty and students, who expressed concern that current professors will be fired or that their academic freedom will be stifled, leaders said.

The exact nature of the trustee's relationship to the president and the impact of that relationship on education at Southeastern remains somewhat mysterious, due to the closed-door session the trustees held with Lolley.

James R. DeLoach, new vice-chairman of the trustees and an associate pastor from Houston, moved that the board enter executive session "for the purpose of clarifying how our roles are to interface and to consider how we can improve this relationship."

After trustees voted 14-10 to close the meeting, a group of about 30 students initially refused to leave. But they complied when Lolley, who had spoken against closing the meeting, asked them to leave. During about half of the meeting, they stood outside and sang hymns.

When observers re-entered the room, Lolley told them: "The nature of the executive session is that it really is confidential. Please do not ask any of us. We've pledged to keep it confidential."

Trustee Chairman Jesse P. Chapman later described the session: "It was a very harmonious meeting, no anger, no hostility. It was all done in a very peaceful spirit. . . . The people who requested the executive session, I think, did so with the very highest of motives."

The move to postpone the response to

the Peace Committee until the board's March meeting followed a 45-minute meeting with Peace Committee Chairman Charles G. Fuller, a pastor from Roanoke, Va. Questioned about the application of the committee's report to the seminary, he said, "By no means are we trying to dictate to trustees who they should employ."

Faced with the question of how they

should apply the peace plan to Southeastern, trustees eventually voted 20-7 to accept the Peace Committee's report and refer it to the trustee executive committee for study and recommendations. That 12-member group is expected to report to the full board in March.

Leadership of the trustees now comes from conservative members. New trustee

(Continued on page 5)

## Annual WMU meeting to launch centennial

The 99th Annual Meeting of Tennessee Woman's Missionary Union will launch the centennial celebration of the organization and include the election of new officers and inspirational messages to "Ponder Anew What The Almighty Can Do."

The Nov. 9 meeting will gather at Brentwood Church in Brentwood.

Helen Fling, former president of WMU, SBC, of Birmingham, Ala., will speak along with Tom Madden, Tennessee Baptist Convention executive secretary-treasurer, and Ken Altom, pastor of First Church in Cookeville.

Missionaries on the program include Albert and Ruth Dyson of Sierra Leone; Charles and Bette Hawkins of the Philippines; Mary Mangrum of Panama; Betsy Whaley, a journeyman who served in Thailand, from Pigeon Forge; Patsy Davis of Venezuela; Eunice Heath of Cleveland; James Kellum of Memphis; and Janie House of Zambia.

Enrique Damaso, first vice-president of the convention of Venezuela Baptists, his wife, Pilar, and Missionary Mike Pennington will represent the Tennessee/Venezuela Partnership. The WMU partnership volunteers will be recognized during the meeting.

To begin the centennial celebration, the history of the state organization, Give Me



Davis

Kellum

a Mountain, will be released during the meeting.

Mary Ellen Garrett, former missionary in Nigeria of Ridgecrest, N.C., is also on the program along with numerous musicians.

The current president, Judy Trivette of Central Church in Fountain City, Knoxville, and recording secretary, Nancy Tilley of Woodland Church in Jackson, have both served five years, the maximum term of service allowed by the organization's bylaws. Eight regional vice-presidents also will be elected.

## Roberts declines evangelism post

Expressing a strong sense of commitment to his church, teaching engagements, and his pursuit of a doctor of theology degree at Free University of Amsterdam, Phil Roberts has declined the position as director of the Tennessee Baptist Convention's evangelism department to which he was elected Sept. 11.

Roberts was elected to the position by a 52-23 vote of the TBC Executive Board with 18 abstentions. He had requested time to consider the position before giving his final answer.

Currently pastor of the International Baptist Church in Brussels, Belgium, Roberts said that after prayerful consideration, he decided to continue his pastorate and the pursuit of his degree.

The Executive Board's state missions committee will be responsible for determining the process for filling the position now that Roberts has declined.

## BSSB sets called meeting

NASHVILLE (BP) — A special meeting of the trustees of the Southern Baptist Sunday School Board has been called for Oct. 22, for the single purpose of approving five consulting editors for a new conservative, multi-volume commentary to be written by inerrantists.

At their August 1987 meeting, trustees reserved the right to approve consulting editors for the project and named Paige Patterson, president of Criswell College in Dallas, as the first of six.

Trustees adopted an amendment from the floor calling for the remainder of the proposed slate of consulting editors to be presented for consideration at their next full board meeting in February 1988 or, if the administration needed to move faster, to call a special session of the full board.

The meeting of the 85-member board will begin with lunch and continue into the afternoon as long as needed to receive and act on recommendations from the administration, according to Lloyd Batson, chairman of the trustees and pastor of First Baptist Church, Pickens, S.C.

## Editorials

# Pari-mutuel betting: don't gamble on it

Memphis voters overwhelmingly approved horse racing and pari-mutuel betting in an Oct. 8 referendum. It marked the first such "yes" vote in modern Tennessee voting.

The Memphis vote, despite hard work by Baptists and other groups, served notice that pro-betting forces will increase their efforts in other counties with Rutherford and Williamson up next for the same kind of showdown. Rutherford will vote Nov. 17, and election officials this week are expected to set a date for Williamson. Other votes will probably follow.

The taste of success in Memphis has emboldened the pro-betting groups. We believe that campaigns against pari-mutuel betting must be well-organized, and must have facts. Adequate reasons must be thoroughly explained.

The Baptist and Reflector's stand against betting is unequivocal. Associate editor Charlie Warren's July 29 editorials succinctly portrayed the evils of gambling. Articles in subsequent papers have strengthened arguments against gambling.

We plan to continue the fight against pari-mutuel betting. Glenn A. Brown, editor of the Baptist Messenger, Oklahoma, puts it this way:

"A lot of folks hope to cash in on pari-mutuel gambling's big bucks," he wrote in a recent issue. "With betting on horse racing spreading, many people are calculating how they can get in on the action.

"Some of those hoping to gain from the horse racing industry are good church members who do ~~not~~ just want to breed and sell race horses, or own and race them, or see a business opportunity somewhere in the support industry as a supplier, manufacturer, or provider of one of the many services needed by crowds of people attending the races."

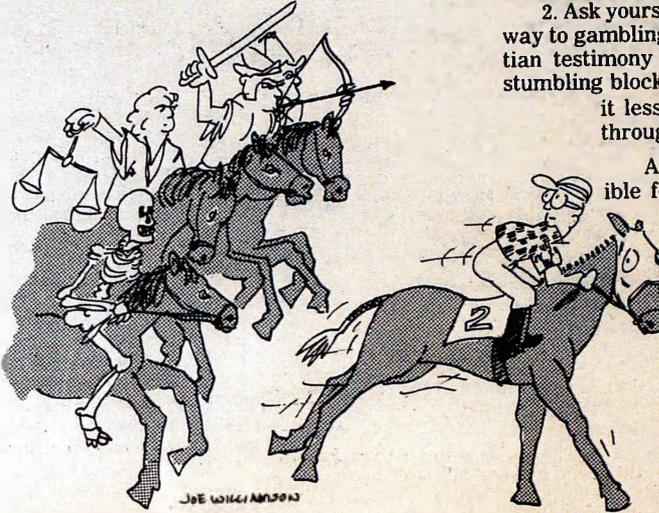
Some are simply looking for a job, Brown said, and will take one within the racing industry.

The fact is that many Christians in Tennessee will be tempted to take part in business oppor-

tunities, or jobs, as pari-mutuel gambling spreads across our state.

Can God's people take part in the pari-mutuel racing industry and be true to the teachings of the New Testament? Does gambling violate the Bible and the Christian way of life?

Where does the money come from that makes the pari-mutuel system work? That question has a simple answer. Most of it comes from the gamblers. Therefore all who take a profit from



the industry capitalize on the weakness of the gambler.

So we can establish that pari-mutuel betting is spiritually wrong for Christians — though it is legal.

Glenn Brown suggests actions for Christians:

1. Expose your intended business involvement to the Word of God in prayer to determine if what you are doing violates the spirit of the New Testament.

2. Ask yourself — is the income related in any way to gambling? How will this affect my Christian testimony to non-Christians; will it be a stumbling block to my Christian brethren? Will it lessen my zeal for the Lord's work through my church?

A third suggestion — am I responsible for the "victims," those who bet and bet and bet?

The Christian Life Commission has superb resources for facing the challenge of pari-mutuel gambling. They are available to all groups, and are worthy helps.

Horse racing may be appealing on the surface — but when the evils of gambling are exposed — reality proves it otherwise. — WFA

## The paper — luxury or necessity

Is the Baptist state paper a luxury?

E. S. James, late editor of the Baptist Standard, Texas, once asked this of his readers. James, regarded historically as one of our best Baptist editors, had his own answer.

What provoked the question? From the place accorded the Baptist state paper in some church budgets, he wrote, one would get the idea that it is a luxury that might be desirable in case something else is not needed.

He pointed out that churches usually provide materials for all their programs.

How does it happen then, he asked, that so many budget committees recommend that the denominational paper be sent to the people if there is enough money left after everything else is provided, and why is it so often true that when receipts decline someone is always ready to suggest that the paper be dropped from the budget? Is it really a luxury that should be sent to the members only when there is a surplus in the treasury?

Is the Baptist and Reflector a luxury?

Is the Tennessee newsjournal the first thing to go when budget needs are being fitted into a tight budget?

The late editor James suggested that the churches try to economize on other things. We agree with James' idea that Baptist state papers pay more dividends in cash than any other expenditures except salaries. Church members who read the paper regularly are usually the most faithful members because they are the best informed.

We quote from E. S. James:

"Why is the paper dropped from the budget first when retrenchment becomes necessary?

"We know the common answers: nobody reads it — the postmaster found some copies in the wastebasket — it is just a promotion sheet for

denominational programs. We challenge these statements.

"We challenge the church leadership to check the readership of the state paper against that of any other kind of religious literature placed in the hands of the people.

"We challenge them to order organizational literature to be mailed to the pupils and then check the post office to see how many copies are discarded after every mailing. We challenge leaders to check the baskets for types of denominational literature that are mailed at denominational expense instead of being made a specific item in the local church budgets . . .

"If your denominational paper is an essential then it is worth more than it costs. If it is a luxury and not worth its price, then let its publication cease. It is a sin to spend church money needlessly, but it could be a sin also to economize at the wrong time and place."

Much of what James wrote many years ago is still applicable, particularly about the paper's being essential. We take his idea a step further: If the paper is essential to promoting sound church leadership part of the time — it is essential all the time.

This puts the Baptist and Reflector in the category of "necessary." The threadbare tales of papers being discarded at the post office are no longer rampant. But we always take notice when a reader — even one reader — reports a lack of interest in the paper's news. We are sensitive to the ideas and feelings of our Baptist constituency.

There are about 800,000 resident members in Tennessee Baptist churches. We are mailing the Baptist and Reflector to them at the rate of one to each eleven Baptists — with a circulation of 70,000. We want to do better. We must do better, if our people are to be the best informed Baptists around. — WFA

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# Foreign Mission Board sets \$168-million budget

By Erich Bridges

RICHMOND, Va. (BP)— Trustees of the Southern Baptist Foreign Mission Board voted a 1988 budget of \$167.8-million to support the work of 3,800 missionaries around the world.

The increase of \$2.6-million over the 1987 budget is one of the smallest in recent

years, while the cost of supporting the growing number of missionaries claims a steadily rising share of the total.

"It's obvious that 1988 will be a financial challenge, as we experience an increasing number of missionaries under appointment, decreased strength of the U.S. dollar ... and a very modest increase

of 1.55 percent in budgeted income," FMB President R. Keith Parks told the trustees in a letter accompanying the budget.

The main reason for the small increase is the decision to freeze the 1987 Lottie Moon Christmas Offering goal at \$75-million. That's the same as last year's Lottie Moon goal, which was missed by more than \$5.5-million. The Woman's Missionary Union, which promotes the annual church offering for foreign missions, decided not to raise the goal this year after consultation with the Foreign Mission Board.

The Lottie Moon goal for 1987, if reached, will fund almost 45 percent of the total budget. Southern Baptists' regular Cooperative Program giving through local churches will provide \$66-million, more than 39 percent of the total.

Southern Baptist giving for overseas hunger and relief ministries in 1988 again is estimated at \$7-million, the same as this year's projection. Actual receipts have tended to rise and fall according to relief needs and projects that gain Southern Baptists' attention through the media. All such funds are used exclusively for hunger and relief ministries. General board funds pay domestic administrative expenses for such programs.

Other projected funding includes \$11.5-million from investment income, \$3.2-million in designated gifts, \$3.5-million in unallocated revenues from past years, and \$1.6-million in other income.

More than 87 percent of the projected budget funds will be spent overseas. About \$21-million, or 12.5 percent, is tapped for U.S. salaries, administration, and promotion.

Almost \$102-million, more than 60 percent of the total budget, will support missionaries and their families in 111 countries. Another \$34.1-million will pay for overseas operating expenses, evangelism and church development programs, publication efforts, education, medical work, and hunger and relief ministries.

About \$9.8-million will fund capital needs, such as missionary housing and construction or property purchases for churches, schools, medical facilities, and the like. That's the smallest dollar amount for capital programs since 1982. At 5.9 percent of the budget, it's also the smallest capital share of the total in at least 25 years.

"One of the reasons 1988 is going to be a tough budget year is that we are having to use a good bit of the increased funds in the budget for an expanding mission force," said Carl Johnson, board vice-president for finance. "We see a decreasing percentage of the budget each year related to capital expenditures. Whether this trend will continue or not we don't know, but it's definitely been a trend for the last 30 years."

The larger the missionary force becomes in the years ahead, the greater the pressure will be for larger budget increases — or fewer mission programs. But Johnson remains optimistic.

"I have confidence Southern Baptists will provide more money next year in Lottie Moon funds than they did this year," he said. "They will give more through the Cooperative Program. Our investment income is projected to increase. While these increases aren't spectacular at times, they do increase year by year."

"But I don't want anyone to relax and say everything's fine. I think there's going to continue to be financial pressure."

One bright spot in the overseas financial picture is an apparent stabilizing of the U.S. dollar's value after a two-year slide that put the squeeze on mission budgets in east Asia and Europe.

"We have to believe that it has bottomed out," Johnson said. But budget planners predicted the same thing last year, only to see the dollar fall to its lowest level against the Japanese yen since World War II. For 1988, they've set aside almost \$12.9-million for missionary cost-of-living supplements, compared to \$11.5-million this year.

## California quake damages three Baptist churches

WHITTIER, Calif. (BP)— Three Southern Baptist churches sustained extensive damage following an earthquake and a series of aftershocks that rocked the central Los Angeles area in early October.

One building at El Monte Calvary Church complex will be "condemned as unsafe," according to L. G. Chaddick, associate director of Christian social ministries for the Southern Baptist General Convention of California.

Two other Los Angeles churches, El Camino Truth and Life and Primera Iglesia Bautista del Sur, also received "extensive damage," Chaddick said.

Most of the damage occurred in substandard housing areas occupied by many Mexican and Latin American immigrants and refugees, Chaddick said. Many of them are too fearful to go back into their homes but because they are residing in the country illegally, won't talk to city or relief officials, he added. As a result, "tent cities" are rising up all over east and central Los Angeles in parks and other open areas. Chaddick said.

Chaddick, also a Red Cross official, has worked to coordinate a bilingual volunteer team to go in and talk with the immigrants in order to assess their needs and help them back into their homes. That has been complicated, however, as city inspectors have condemned many of their apartment buildings and homes, Chaddick said.

Severe aftershocks have not allayed any fears either, Chaddick said. Following the initial earthquake which registered 6.1 on the Richter Scale, an aftershock jolted the city again with 5.5 force.

Relief assistance in ministry strategies were discussed during a meeting of about 20 ministers Monday at Pico Rivera First Bilingual Baptist Church. Such meetings are necessary, Chaddick said, because unknown and isolated pockets of affected areas have made damage estimates difficult.

## Alcoa gives \$10,000 to Belmont College

NASHVILLE — A \$10,000 grant from the Alcoa Foundation in Pittsburgh, Pa., has allowed Belmont College to purchase state-of-the-art science equipment for its biology classes.

This is the third year in a row the Alcoa Foundation has made a sizeable contribution to the college, said Donald R. Ramage, dean of the School of Sciences.

The two-year renewable grant was used to purchase a superspeed centrifuge that has the ability to separate cells from tissue fluids and isolate components of cells from each other. The refrigerated centrifuge also can separate solids from liquids.

The equipment will be used by faculty and upper level students in several classes, including basic microbiology, cellular and molecular biology, physiology, and electron microscopy.

The Southern Baptist Home Mission Board has allocated \$5,000 to Chaddick for relief assistance. The funds will be used at his discretion. A presidential declaration of disaster has been made, Chaddick said, opening the way for numerous financial resources and services.

California Baptist volunteers will be called for later to help repair structures, counsel with earthquake victims, or provide general assistance to relief workers.

At least six men from the Texas Spanish Brotherhood Department arrived in Los Angeles Oct. 10 to serve as interpreters in the disaster assistance centers opened by the federal government. They were briefed upon arrival by the federal emergency management association and began work Oct. 11.

Following work at the federal centers they will supplement work at the Red Cross shelters which have been overflowing since the initial quake.

Whittier area ministers met Wednesday to coordinate long-term crisis ministries and will be conducting crisis intervention seminars next week. About 3,000 Hispanics are living in tent cities in Whittier and another 1,500 are housed in nine shelters.

The Los Angeles area continues to be plagued by strong aftershocks. At least six people have been killed by the disaster.

## Venezuelan police stop 'banditos'

By Charlie Warren

When the Tennessee volunteers doing evangelistic work in Venezuela were suddenly surrounded by police and ordered to stand against the wall, they were shocked and frightened.

But after the incident was over and the facts surfaced, the group was able to laugh about it and chalk it up as a great story to tell the folks back home.

The three volunteers, along with a career missionary, were suspected to be bank robbers.

The evangelistic team included James Adkins, until recently a member of Northview Baptist Church in Memphis; Walt Micksch, a member of First Baptist Church, Franklin; Wayne Jackson, a member of Blooming Grove Baptist Church, Woodlawn; and Southern Baptist Missionary Jim McDonald, who was interpreting for the Tennesseans.

Adkins, an evangelist who served as the team leader, and Micksch, a businessman, both have cerebral palsy, a fact that proved to be significant to the incident.

It all started the previous day when the four men were driving down the street in San Felix, a community near Ciudad Guayana, Venezuela.

Adkins asked McDonald to pull over so he could take a picture. He got out of the car, took a picture of the bank, returned to the car, and they drove on.

The next day, they returned to the bank to exchange some U.S. dollars for bolivares. Micksch asked McDonald to stop so he could take a picture of the bank. After the picture, they pulled up to the drive-in window to exchange the currency.

Within minutes they were surrounded by yellow Venezuelan police cars. The police, described by Adkins as "very professional," emerged with their hands on their pistols and ordered the Americans against the wall.

After a few minutes of questioning and a search of the car, the police apologized for stopping them. McDonald had convinced them they were there only to share the good news of Jesus Christ with Venezuelans. Perhaps the trunk full of Bibles and Christian literature helped validate McDonald's testimony.

The police explained that in Venezuela, bank robbers often act handicapped so they have adequate time to case the bank prior to robbing it. They also take pictures.

The guard had noticed the foursome the previous day. When they returned, taking more pictures and walking with a limp, he called the police.

"I was able to thank God for the experience once it was over and I knew I wouldn't have to spend the rest of my life in a remote Venezuelan jail," quipped Adkins, who recently moved to Jacksonville, Fla.

The frightening incident didn't hamper the team's effectiveness. During the week of door-to-door witnessing and evangelistic services at Iglesia Bautista Central (Central Baptist Church), San Felix, the team reported 87 professions of faith and four rededications.

The church also decided to extend the revival for another week after the Americans left.

"God's love crossed two barriers," Adkins explained, "the language barrier and the handicap barrier."

He noted that once the people got over the surprise that two team members were handicapped, they were well received by the Venezuelans.

"Even the children accepted us," Adkins noted.

Perhaps the children could see that they were not real "banditos."

## Seminary in Ruschlikon elects John David Hopper

RICHMOND, Va. (BP)— John David Hopper, a Southern Baptist missionary in Europe for more than 20 years, has been elected president of the International Baptist Theological Seminary in Ruschlikon, Switzerland.

The seminary's executive board unanimously nominated Hopper, and the recommendation was approved by the European Baptist Federation Council Oct. 2. The Federation encompasses representatives of Baptist unions, or conventions, in 22 European countries.

Hopper's election was approved by the Europe, Middle East, and North Africa Committee of the Southern Baptist Foreign Mission Board Oct. 12, and information was shared with all trustees Oct. 14.

Later in the meeting, a Foreign Mission Board trustee from Thousand Oaks, Calif., Ron E. Wilson, called for an executive session of the FMB to discuss the action.

But after a mid-morning break, in which Wilson received information from board President R. Keith Parks, Wilson returned to the microphone to say he understood better what the board was being asked to do in approving the new seminary president and there was no need for the executive session.

Wilson added he would meet with the board's Europe, Middle East, and North Africa committee in December to get further information about the seminary.

In Europe, the Federation vote was not unanimous, reflecting "the desire of some

members to see a European elected to the post," according to Stanley Crabb, director of the European Baptist Press Service. No one, however, spoke negatively of Hopper, Crabb said.

Hopper, 53, has been a Vienna-based fraternal representative to Eastern European Baptists for the past 11 years. After his appointment as a missionary in 1965, the New Orleans native taught practical theology at Ruschlikon for four years and then taught and did research at a Baptist seminary in Yugoslavia for four years.

He voiced optimism about his new position, even though the seminary has had seven presidents in the past 10 years. The latest was J. Altus Newell, who led the seminary during a two-year period of financial difficulty before returning to the pastorate in Alabama.

Hopper, who assumes his new duties Jan. 1, told the European Baptist Federation Council, "I am convinced that, in the purpose of God, Ruschlikon has a bright future, that we stand on the threshold of spiritual renewal in our churches in Europe, and that the seminary has an important role to play in the days ahead."

Fluent in eight languages, Hopper holds master of theology and doctor of philosophy degrees in church history from Southwestern Baptist Theological Seminary in Fort Worth, Texas. He earlier graduated from Southeastern Louisiana University in Hammond and Golden Gate Baptist Theological Seminary in Mill Valley, Calif. Prior to entering missions, he was a pastor in Euless, Texas, and Long Beach, Calif.

## Arkansas Baptists attempt evangelizing whole city

MANAUS, Brazil (BP)— Arkansas Baptists are praying for "10,000 professions of faith in 10 days" as they try to evangelize a whole city in Brazil.

"We're trying to do Bold Mission Thrust in Manaus," said Glendon Grober, director of the Brotherhood department of the Arkansas Baptist Convention.

Hundreds of workers are handing out 200,000 New Testaments, visiting door to door, distributing the last of 3.5-million tracts, singing in schools, preaching in churches, and conducting a three-night crusade in a stadium with Brazil's best known evangelist, Nilson Fanini, who is a Baptist.

When all of this is done, Grober said, "everybody in that city of about 1-million will have had the opportunity to hear the gospel and consider accepting it."

Arkansas Baptists also hope their work will result in the formation of 50 new churches and mission points.

This latest work will mark the comple-

tion of a three-year partnership project between Brazil and Arkansas. Most of the work has been in Para, a northern state twice the size of Texas. Arkansas Baptists have worked in every major region of that state, participating in construction projects as well as evangelism.

Arkansas' last group, about 180 Baptists from more than 60 churches, is scheduled to leave Oct. 21 to work in the final crusade in Manaus.

When the partnership first started, coordinators anticipated 250 people would travel to Brazil. However, participation has risen to somewhere between 500 and 600 people, Grober said.

"We've had our people come back thrilled to death with a brand new concept of missions and even evangelism in their own lives and sharing their witness," Grober said.

"Our people come back much more supportive of the entire Southern Baptist Cooperative Program," he added.

## Congress OKs postal subsidy

WASHINGTON (BP)— The first appropriations bill for fiscal year 1988 to pass both houses of Congress contains enough federal funds to subsidize current postal rates for non-profit publications, including state Baptist newspapers and some church newsletters.

Both the Senate and House versions of the Treasury-Postal Service appropriations bill, which has gone to a conference committee to work out differences between the two, contain enough funding for revenue foregone, which subsidizes reduced postal rates for non-profit mailers, to maintain current rate levels through September 1988.

A Postal Service spokesman said non-profit rates could go up before then if a general rate increase is instituted, a development considered likely.



TEN YEARS OF SERVICE — C-N College President Cordell Maddox and his wife (center) were honored on his 10-year anniversary during the college's trustees meeting by Charles Sigmon (left), advisory board chairman, and Henry Blanc, trustee.

## C-N board honors Maddox for 10 years of service

JEFFERSON CITY — Carson-Newman College President Cordell Maddox was honored for his 10 years of service to the college by the members of the C-N Board of Trustees at their fall meeting Oct. 3. The trustees adopted a resolution commending Maddox for demonstrating the "highest quality of leadership and loyalty."

At a luncheon following the meeting, Henry Blanc, trustee, and Charles Sigmon, chairman of the advisory board, presented Maddox and his wife a travel gift provided by private donations from members of both boards. A plaque was presented to Maddox during the half-time

of the C-N football game later that afternoon.

The trustees also adopted a resolution honoring outgoing chairman, T. Maxfield Bahner, who had served four consecutive one-year terms in that position.

Samuel D. Dean was elected as the trustees' new chairman. Dean, pastor of First Church in Clinton, has served as a trustee for the past five years.

Jodie H. Brown, a retired businesswoman from Erwin, was elected vice-chairman. George H. Lockett, an attorney from Harriman, was elected secretary.

In other action, the trustees adopted improvements in the pension plan for contract personnel. Maddox reported that the college had finished the fiscal year with no deficit for the 10th consecutive year.

## Robert Douglass dies of cancer

FORT WORTH, Texas (BP)— Robert Douglass, professor of music history at Southwestern Baptist Theological Seminary in Fort Worth, Texas, for 32 years, died Oct. 12 of cancer.

Douglass had retired from Southwestern as distinguished professor of musicology in July 1986. He and his wife, Elaine, had planned to devote their retirement years as short-term volunteer foreign missionaries.

Mrs. Douglass is a retired public school music teacher. The couple had learned Spanish and already had made several trips to Spanish-speaking countries to do mission work.

Just before retirement, Douglass applied his Spanish-speaking skills by teaching for eight weeks at the Baptist Theological Seminary in Trujillo, Peru. Douglass provided areas of expertise that the small faculty of the Peruvian seminary didn't have. He also was able to minister in the nearby churches on weekends.

Douglass also was music critic for the Fort Worth Star-Telegram for 20 years. He earned the bachelor of music, master of music, and doctor of philosophy degrees from North Texas State University, Denton.

He is survived by his wife, Elaine; a son, Robert, of Fort Worth; a daughter, Melanie Douglass Brooks, of Burleson; one grandson, Cody Brooks; and a sister, Mary Douglass, of Fort Worth.

## R. Y. Bradford dies in N. M.

ALBUQUERQUE, N.M. (BP) — R. Y. Bradford, former Baptist Convention of New Mexico executive director, died Oct. 9 in Albuquerque. He was 80 years old.

Bradford was the top executive of the New Mexico convention from October 1967 to December 1974.

He first came to New Mexico in 1941 and was the first chaplain at Albuquerque Air Base, later Kirtland Air Force Base. During the Second World War, he served 35 months overseas as commanding chaplain of the Ninth Air Force Service Command.

After leaving the chaplaincy, Bradford was pastor of First Baptist Church in Colorado City, Texas, for seven years, and pastor of First Baptist Church of Santa Fe, N.M., for 15 years. During his service in Santa Fe, he led the church to move out of its crowded downtown location to a location on the edge of town where new facilities were built.

Since his retirement as executive director of the Baptist Convention of New Mexico, Bradford had been chaplain of Strong-Thorne Mortuary in Albuquerque.

Survivors include his wife, Ila A. Bradford, Albuquerque; two daughters, Willa McCurdy of Albuquerque and Eulyne Fulton of California; one son, John, also of California; two brothers; and 11 grandchildren.

# Southeastern students, alumni, support faculty

WAKE FOREST, N.C. (BP) — A sign hung from dormitory windows at Southeastern Baptist Theological Seminary declared in foot-high letters: "Welcome trustees. We love our faculty."

Bedsheet banners and yellow ribbons of solidarity symbolized student support for faculty when trustees convened their fall meeting on the Southern Baptist Convention-related school's campus in Wake Forest, N.C., Oct. 12-14.

Prior to the meeting, rumors circulated that President W. Randall Lolley, Dean Morris Ashcraft, or some faculty members might be fired. Some Southern Baptists have charged the faculty with liberal teaching. And with the balance of trustees tilted in the conservatives' favor for the first time this fall, some faculty supporters feared reprisals.

In that context, students and alumni rallied to support Southeastern faculty and administrators.

During the opening session of the trustee meeting, student council president Beverly Hardgrove presented a resolution supporting the faculty that was signed by 411 students, or about half the campus population. It says in part, "We have experienced our professors and administrators to be persons of deep Christian commitment; dedicated, responsible, biblically based scholars; and persons of high integrity."

Speaking personally, Hardgrove told trustees: "In all of my classes, I have been presented with a variety of theological interpretations and theories.

In no area of theological education have I been forced to accept or ridiculed in any manner for holding a belief opposite or in contrast to my instructor. Rather, my questions and those of other

students have been accepted and answered in an honest, open, and theologically grounded response."

Following Hardgrove's presentation, trustee William D. Delahoyde, an assistant U.S. attorney from Raleigh, N.C., moved to express "thanks and apprecia-

tion" for the student council, especially the council's pledge of prayer for trustees.

Later that evening, about 1,000 alumni, students, and local laypeople gathered in the seminary chapel for a rally in support of the school.

Atlanta Pastor William L. Self, a 1957

## Professor predicts faculty will refuse to sign BFM

WAKE FOREST, N.C. (BP) — The faculty of Southeastern Baptist Theological Seminary will not sign the Baptist Faith and Message statement if instructed to do so by seminary trustees, according to Professor Richard Hester. "Our faculty is united in standing by the current established documents of this school. We won't sign it," Hester, president of the seminary's chapter of the American Association of University Professors, said in a news conference following the fall trustee meeting Oct. 14 in Wake Forest, N.C.

"We have already signed the Articles of Faith, which is part of the seminary charter. That's part of our contract, and that's what we understood when we came here. Those are the terms under which we have taught since we came, each one of us, and those are the terms that we intend to teach under. It (signing the Baptist Faith and Message) would be a violation of the contract under which we began to teach here," Hester claimed.

"The chances are very good" that AAUP would become involved if faculty were asked to sign such a statement, he said.

The professor's comments came after he read a prepared statement following adjournment of the trustee meeting. In his statement, Hester said:

"I want to reflect with you on the images that come to my mind as I think about the last three days on this campus. Who can ever forget the rally where a thousand people gathered in the Alumni Chapel to say, 'We want to sustain the 37-year tradition of powerful, free theological education at Southeastern Baptist Theological Seminary?'"

"Who could forget the image of a

## Reynolds resigns Indiana position

INDIANAPOLIS (BP) — Following 20 years of service with the State Convention of Baptists in Indiana, Lew Reynolds, director of church growth and ministries division and co-advisor in the absence of an executive director, has resigned.

Reynolds resigned immediately as co-advisor, effective on the date of his letter of resignation, Sept. 11, and from other responsibilities at the end of the year.

This was the third resignation by a key state staff employee this year. Executive Director Treasurer R. V. Haygood and Missions Director Glenn Ray resigned in March.

James Abernathy, director of evangelism and stewardship, was named by the SCBI Executive committee to replace Reynolds as co-advisor. David Simpson, director of the communications division, has been co-advisor since March 20 and administrative assistant B. J. Watts is interim treasurer.

Some progress has been made to replace the three men, but the positions remain unfilled, according to Abernathy and Simpson.

courageous president who has stood tall throughout this entire meeting and spoken the truth again and again?

"Who will forget the courage of this faculty that has stood together solidly, every single one, saying we stand for the most responsible course and that is to maintain and protect academic freedom at all cost?"

"Who can forget the courage of a new generation of young people — seminary students — who have sent this week a powerful message to Southern Baptists that there is on the way to you a new breed of people, a new breed of ministers, who are never, never going to give up the fight for the truth and for openness and for multiplicity of a point of view?"

"Who can forget the press who has been on this campus every day, all day, making sure the shades are pulled up and the work of the fundamentalists is done under the careful scrutiny of the public eye?"

"From this point forward, it will become increasingly difficult for the present leadership of the Southern Baptist Convention to do their work in the dark, and I think the press is going to make this so."

## SEBTS trustees ...

(Continued from page 1)

chairman Robert Crowley described himself as a conservative and an inerrantist. He was nominated by DeLoach. DeLoach was nominated as vice-chairman by Arlie McDaniel, a pastor from Moscow, Idaho. McDaniel was elected treasurer. Ralph E. Holt Jr., a pastor from Wilmington, N.C., was re-elected to a second term as secretary.

Crowley defeated incumbent Chairman Jesse P. Chapman, a surgeon from Asheville, N.C., who has avoided affiliation with any SBC political group, 15-13.

The alternate slate of committee assignments was presented by Cecil D. Rhodes Jr., a retired physician from Wilson, N.C. He later explained: "Our feeling was that the committees — for example, the committee on instruction — was very heavy on those members that have moderate viewpoints ... Since all new faculty members will be chosen with greater input from the committee on instruction, we felt it was important to have a balanced committee. ... We are committed to hiring professors who believe in the inerrancy of the Bible."

Rhodes deferred to Crowley on the specific nature of the instruction committee's balance. Crowley told reporters the instruction committee that was initially nominated had four moderates and one conservative. Asked if the new instruction committee has four conservatives and one moderate, Crowley said, "It could break that way. ... This is a very, very subjective thing."

—Contributing to this story were R. G. Puckett, editor, and Larry E. High, associate editor, of the *Biblical Recorder*, newsjournal of the North Carolina Baptist Convention.

Southeastern graduate, spoke to the rumors of firings: "If the trustees of this institution touch one professor, one administrator, one dean, or the president, you can have my degree back any day. I invite every alumnus to join me. We ought to put 1,000 degrees back into this institution if they touch one professor or one administrator."

Self noted he spoke with emotion when he discussed his alma mater. He described how Southeastern professors deepened his Christian faith and strengthened his love for the church.

William J. Furr, pastor of Trinity Baptist Church in Raleigh and chairman of the committee that organized the rally, said the group did not expect the rally to "have a great impact on the trustees."

"Hopefully, it says to the faculty and staff, who are under a lot of stress worrying about this meeting, that there is a lot of support for them," he said. "Hopefully, it will inspire the trustees to realize there is a great tradition here and they should tamper with it only with caution."

Throughout the trustee sessions, students crowded meeting halls to view the proceedings. Most wore yellow ribbons to symbolize their support for faculty. A minority wore red ribbons, indicating they feel some professors are liberal.

Trustee Walter R. Lonis, a retired policeman from Morrison, Colo., noted the "atmosphere on campus" and especially a "spirit of intimidation" had not been conducive to business. Students twice had been quieted by trustees for clapping and cheering during the meeting.

Lolley said the problem was not one of intimidation but of communication. "The trust level on this campus is zilch," he said. "The reason is there are people on this campus who don't trust you, and you don't trust them."

That lack of trust was evident shortly following the meeting, when a small group of students burned a copy of the SBC Peace Committee report, approved at the SBC annual meeting this summer, which they indicated they believe will be used to purge the faculty.

## Pastors' meeting features F. Edge

JEFFERSON CITY — The fall East Tennessee Baptist Pastors' Conference will be held Oct. 29, from 9 a.m. to 3 p.m. on the Carson-Newman College campus.

The program will feature Findley B. Edge, retired senior professor of Christian education, Southern Baptist Theological Seminary, Louisville, Ky.; Donald W. Garner, associate professor of religion at Carson-Newman College; and John H. Hewett, pastor of First Church of Asheville, N.C.

After refreshments at 9 a.m., the conference will begin at 9:30 with a presentation by Edge from the Old and New Testaments on the subject, "Who is the basic minister?" At 10:30 a.m., Garner will discuss the Book of Malachi. Hewett will lead an inspirational service beginning at 11:30 a.m.

At 12:15, the pastors will be guests of the college for lunch. Following lunch, the afternoon session will feature Edge and Garner for concluding presentations. Adjournment is at 3 p.m.

For more information or to make reservations for lunch, please contact the office of church relations at Carson-Newman College.

## Fire damages mission house

NAIROBI, Kenya (BP) — And Oct. 13 fire destroyed several rooms of a home where Southern Baptist missionaries Nathan and Vickie Corbitt live.

Neither the Corbitts nor their three children were in the stone house on Nairobi's north side when fire consumed the kitchen, a pantry, and two bathrooms. The couple arrived on the scene as Nairobi firemen were bringing the blaze under control.

It was the Corbitts' second encounter with a fire. Less than two years after their marriage in 1970, the house they were renting in Montezuma, Ga., burned to the ground.

Corbitt is music consultant and director of communications for the Southern Baptist mission in Kenya. His musical equipment, a computer, tape recorders, and books were in another room and not damaged, according to Roy Brent Jr., the mission's business manager. The couple, from North Carolina, was appointed as missionaries in 1981.

Clothes and curtains throughout the house sustained smoke damage, and Brent said the Corbitts were making arrangements for replacing clothing and kitchen items. An architect will examine the house to determine what renovations will be needed. The mission organization has owned the house about 15 years.

The cause of the fire hasn't been determined, Brent said. Firemen initially speculated it had been electrical in origin, but power company inspectors later discounted that possibility.



Clower



Hendricks



Parks



Elder

## Medical/Dental Fellowship to draw 800 to Nashville

About 800 persons are expected to attend the 11th annual Baptist Medical/Dental Fellowship meeting to be held at Sheraton Music City Hotel in Nashville Nov. 12-15 following the Tennessee Baptist Convention annual session.

In conjunction with the meeting will be the fifth annual Baptist Nursing Fellowship meeting, the organizational meeting of the Baptist Allied Health Care Fellowship, and gatherings of the Baptist Pharmacy Fellowship, medical/dental/nursing students, and spouses.

Major speakers in the sessions include

Keith Parks, president of the Southern Baptist Foreign Mission Board based in Richmond, Va.; Lloyd Elder, president of the Baptist Sunday School Board based in Nashville; William L. Hendricks of Southern Baptist Theological Seminary in Louisville, Ky.; and Jerry Clower, Christian entertainer from Yazoo City, Miss.

Other program personalities include Anderson Spickard, professor of medicine at Vanderbilt Medical School in Nashville; Joon Sang Lee, a gastroenterologist at the Wallace Memorial Baptist Hospital in Pusan, Korea; and Theresia Warter, a physician from Austria.

Volunteer medical work to support the Tennessee/Venezuela partnership also will be presented, reported Dewey Dunn of Nashville.

Wilbur Lewis, a surgeon from Oklahoma City, Okla., and president of the fellowship, will preside at the sessions, which also will feature 10 medical foreign missionaries and several volunteer missionaries.

The meeting will include special music and a business session. It will begin Thursday evening and end Sunday morning.

Hotel reservations may be made by contacting the Sheraton Music City Hotel, 777 McGavock Pike, Nashville, TN 37214. A convention rate is available.

To register for the conference, contact Henry Love, BMFD executive director, Brotherhood Commission, 1548 Poplar Avenue, Memphis, TN 38104. The cost is \$75 for professionals and \$25 for nurses. Students, guests, and residents do not pay a registration fee.

## Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



Like most of us, I was caught up in the rescue drama of little 18-month-old Jessica McClure from the narrow well in Midland, Texas.

When it was possible I turned to newscasts to get the latest progress report on the rescue efforts. I pondered questions: Could she slide farther down the 80 feet well from the 22 foot place where she had lodged? How cold was it? How long could she survive without food and water? Was she wounded? Was she getting enough oxygen that would keep her from being brain damaged?

I thought also of the terrible ordeal her family was experiencing.

When I returned late Friday evening from the revival service at the Brush Creek Church and heard the good news that Jessica had emerged alive from the well, I joined with others in joy and thanksgiving.

The Jessica McClure experience has caused me to look again at the parable of the lost sheep in Luke's gospel (Luke 15:3-7). The sheep, too, was in a dangerous place due to no fault of his own. More than likely, he was on his back and could not get up. He was subject to any wild animal, as well as exposure to the elements. If not found soon, his body would swell and death would come. If his life was to be saved, it was urgent that he be found quickly. The shepherd, knowing this, did not hesitate to leave the 99, and with no thought of inconvenience to himself, searched diligently, without stopping, until he found it. Only then was it rejoicing time.

I am reminded that eternal souls are lost. They are exposed to many dangers and time is short. They cannot save themselves. A central teaching of the New Testament is that we are to rescue them, and once they are saved, to join with all heaven in joy and thanksgiving.

I am so glad Jessica was rescued. May our Lord bless us as we take seriously the task of rescuing the perishing from sin and the grave.



## Tennessee/Venezuela prayer net partnership

—Missionary Tom Vassar, president/administrator of the missionaries' organization, celebrates his birthday Oct. 23.

—Iglesia Bautista Salem of Naguanagua is planning to build a medical clinic which would provide ministering opportunities to the community.

—Pray for Enrique and Belin Montoya as they coordinate a ministry in the urban area of Valencia. They work with the convention's evangelism and missions office. Pray for God's direction now and in the future for their ministries.

—A construction team from Judson Church, Nashville, is in Valencia working at the camp.

## Crowders appeal to high court

ATLANTA (BP)— A federal lawsuit against the Southern Baptist Convention and its Executive Committee will be appealed to the United States Supreme Court, the plaintiffs say.

The suit was filed Dec. 5, 1985, by four messengers to the 1985 annual meeting of the Southern Baptist Convention, who maintained their rights had been violated by parliamentary procedures concerning the election of the SBC's 1986 Committee on Boards, Commissions, and Standing Committees, which names trustees to all of the national agencies of the convention.

On May 5, 1986, Judge Robert Hall of the U.S. District Court for the Northern District of Georgia ruled against Robert S. Crowder and his wife, Julia, of Birmingham, Ala., H. Allen McCartney of Vero Beach, Fla., and Henry Cooper of Windsor, Mo., saying the First Amendment to the U.S. Constitution prevents the intrusion of secular courts into internal church matters.

The Crowders, McCartney, and Cooper appealed to the 11th U.S. Circuit Court of Appeals in Atlanta. The three-judge panel heard oral arguments in the case May 27, and handed down a ruling Sept. 28, saying the "First Amendment bars civil court resolution of this controversy."

Crowder told Baptist Press, "We have considered our options and we feel like for the good of the convention and the integrity of its bylaws it must be appealed to the

Supreme Court. We have instructed our attorneys to proceed forthwith."

Attorneys says that if the court reviews the Crowder lawsuit, it could be more than a year before it would be heard.

## Taylor resigns Jackson church

John Lee Taylor has resigned as pastor of West Jackson Church, Jackson, to accept the pastorate of First Church Gainesville, Ga. He has been at the Jackson church for eight years. His last Sunday will be Nov. 1.

Taylor's previous pastorates include First Church, Grenada, Miss.; First Church, McComb, Miss.; First Church, Canton, Miss.; Drew Church, Drew, Miss.; South Fork Church, Hodgenville, Ky.; and Concord Church, Bentonia, Miss.

Educational training includes degrees earned from Mississippi College in Clinton, Miss.; Southern Baptist Theological Seminary in Louisville, Ky.; and William Carey College in Hattiesburg, Miss.

Denominational service includes having served as a trustee for William Carey College, Union University in Jackson, and Southern seminary. He is presently a member of the Tennessee Baptist Convention's Executive Board and the TBC Task Force. Taylor also served one term as president of the state pastors' conference.

## Directions to 1987 convention site

From I-40 west: Take I-40 west to I-24 east to Briley Parkway west to Nolensville Rd. Turn left on Nolensville Rd. The church is about ¼ mile on the left (3112 Nolensville Rd.)

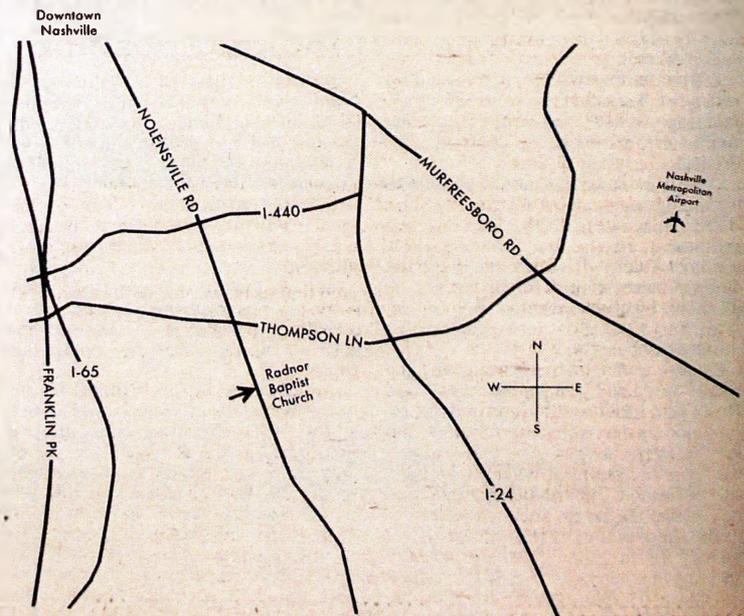
From I-40 east: Take I-40 east through downtown to I-24 east to Briley Parkway west to Nolensville Rd. Turn left on Nolensville Rd. The church is about ¼ mile on the left (3112 Nolensville Rd.)

From I-24 east: Take I-24 east through downtown to Briley Parkway west to Nolensville Rd. Turn left on Nolensville Rd. The church is about ¼ mile on the left (3112 Nolensville Rd.)

From I-24 west: Take I-24 west to Briley Parkway west to Nolensville Rd. Turn left on Nolensville Rd. The church is about ¼ mile on the left (3112 Nolensville Rd.)

From I-65 south: Take I-65 south to I-24 east to Briley Parkway west to Nolensville Rd. Turn left on Nolensville Rd. The church is about ¼ mile on the left (3112 Nolensville Rd.)

From I-65 north: Take I-65 north to I-40 east to Nolensville Rd. south. Follow Nolensville Rd. south about 2¼ miles. The church is on the left (3112 Nolensville Rd.)



# 'Dr. Y' reflects on career of 38 years with students

By Connie Davis

In 1956 when Glenn Yarbrough was secretary of the Missouri Baptist Convention's student work department, he worked with a young man who was state Baptist Student Union president. He saw the young man marry a fellow BSUer and eventually go to Central America to serve as Southern Baptist foreign missionaries.

Yarbrough reported that the couple currently serves at the Baptist Spanish Publishing House in El Paso, but some years after he also interviewed their son for a position in student work in Tennessee.

With a quick smile but few words, Yarbrough reflected on his Sept. 15 retirement from his role as director of the Tennessee Baptist Convention student department for the past 18 years.

Known by many of the students he has worked with for 38 years as "Dr. Y," he also has enjoyed the relationships he has developed with the 32 student directors across the state.

John Billington, the BSU director at the University of Tennessee in Memphis, stated that "the fun playing tennis, the give and take, no-holds-barred kidding, and fellowship on many levels will never be forgotten."

BSU Director Walter Wilson at Nashville's Vanderbilt University added that Yarbrough's "ability to encourage and affirm our individual expressions of ministry and calling, and yet somehow draw them all under the umbrella of the TBC student department, has always amazed me and has certainly given me a sense of freedom I feel sure would be hard

to find just anywhere."

Yarbrough was not just his "boss," stated Martin Klinghard at Walters State Community College in Morristown, but his friend.

Preferring to think of himself as a pragmatist rather than a philosopher, he believes in simply doing "what can be done today."

Active in BSU as a student, the native of Illinois earned a doctorate in Old Testament Hebrew from Southern Baptist Theological Seminary in Louisville, Ky. Rather than viewing his call as just to student work, he felt a call to follow God's leadership wherever that might lead.

Persons should "discover their abilities, work to develop them, and share themselves with others," said Yarbrough.

He also served as a pastor in Illinois and Kentucky for seven years and as a professor at Campbellsville College in Campbellsville, Ky.

Yarbrough acknowledged that he missed the direct work with students in his administrative position as student work director for the state conventions in Missouri and Tennessee. The TBC has 18 BSU facilities and 32 student directors that are supervised by the director, in addition to state-wide student meetings and a student-directed missions program that are coordinated by the TBC student department.

Yarbrough expressed pride at the fact that many of the current student directors are products of Tennessee BSUs. He noted that Ircel Harrison Jr., the newly-elected director of the student department who was associate director for three years, had



**MUSICIAN FROM VENEZUELA** — Yarbrough demonstrates the cuatro, a guitar-like instrument, as he stands by a hammered dulcimer and another dulcimer, two other musical instruments he and his wife, Marian, have collected.

served as BSU director at Carson-Newman College in Jefferson City and at Middle Tennessee State University in Murfreesboro.

Yarbrough noted that the "contributions that BSU graduates have made to the convention have been significant. There are many persons, both ordained and laypersons, who can trace their growth back to BSU experiences," he cited.

Yarbrough and his wife, Marian, also fondly recalled the fellowships, often held at their home, for students and workers.

Marian Yarbrough, who teaches music, also performs Appalachian folk music accompanying herself on the dulcimer. She recently performed for the national student camp in Venezuela where the Yarbroughs participated in the Tennessee/Venezuela partnership. Yarbrough served as a consultant to the Venezuelan Baptists. They are "open to the possibility" of returning to the country, they shared.

Although he conducted a college band among other duties as a professor, Yarbrough quickly explained that he only carries his wife's instruments. But among the dulcimers displayed in the couple's home



**RETIREMENT GIFT** — Marian and Glenn Yarbrough display one of the gifts presented to them by the Tennessee BSU directors in honor of his retirement at their recent meeting.

is a hammered dulcimer made by Yarbrough.

The couple hopes to find time to enjoy their six grandchildren and activities at First Church in Nashville, where they are members. Yarbrough readily admitted he also might be found on the golf course.

## One Word More

By W. Fletcher Allen

There are some aspects unique about Worms, Germany. It is a city of grace and beauty located on the flat plains of the Rhine River between Mannheim and Mainz.

The city has a famous Romanesque cathedral dating from the 1300's, a library dating from the 1100's, and the city itself is more than 2000 years old.

In history, it is important because the Roman imperial councils (diets) met there. Martin Luther was summoned before such a tribunal in 1521 to defend his belief that works and indulgences do not insure the salvation of souls. And at that trial he boldly declared, "Here I stand! I cannot do otherwise. God help me."

If you should find yourself in Worms, be sure to direct your steps to the Martin Luther Plaza. There you will see some memorable statuary, flanked by the spreading branches of protective trees and surrounded by bright flowers — at the right time of year.

The statue of Luther stands in the midst of lesser known lights of the Reformation. Let our attention shift to a melancholy figure seated at Luther's right forefront, a friar's hood shrouding his head and shoulders.

A genuine forerunner of Luther, Girolamo Savonarola lived and reformed in Florence, Italy. He died only six years after Columbus made his great voyage. He was a fiery preacher. He was a firebrand for God.

Savonarola — just thinking about him — brings to mind a statement by C. E.



Allen

Autrey concerning revival. "Only the purifying fires of revival," said the Southern Baptist evangelism leader, "can rid us of greed and immoral contamination and curb the waves of crime which threaten to drown us. When the breath of God comes upon us, miracles will take place and transformation will be witnessed which logic, arguments, and cold facts cannot accomplish."

Critics scorned Savonarola and called him emotional, and they feared his impudent accusations concerning immorality in high places.

He took on Pope Alexander VI, and predicted punishment for Italy and the church. He refused to go to Rome to answer the Pope's charges — declaring that God had not willed him to go.

He defiantly continued preaching and Florence was swept into revival. He was excommunicated. The whole city was transformed into a Christian republic.

Savonarola was offered a cardinal's hat to discontinue his preaching the Bible and exposing the Vatican's wrongdoing. He refused. He was tried and hanged — his body burned.

It is said that as he was led to the scaffold, the Bishop intoned, "I separate thee from the church militant and the church triumphant." To which Savonarola scathingly answered, "Not from the church triumphant, that is beyond thy power."

And looking around at the reformed, renewed city of Florence, on his way to death, Savonarola said, "Rome will not quench this fire!"

That's the kind of fire needed in our churches today — to rid us of greed and immoral contamination. May God grant His breath to come upon us for the miraculous renewal we need.

## Volunteers set Venezuela work

Ten more volunteers are slated to participate in the Tennessee/Venezuela partnership bringing the total to 748 persons involved since it began in November 1985.

The partnership is coordinated by the Southern Baptist Foreign Mission Board based in Richmond, Va.

Archie King, Tennessee Baptist Convention Brotherhood department direc-

tor, and Carlos Cabos, director of World Mission Conferences for the Brotherhood Commission based in Memphis, will be training men in Venezuela to develop Brotherhood organizations in the churches. The Tennesseans will be involved Oct. 26 to Nov. 4.

From Nov. 2-13 three volunteers from First Church in Lewisburg will be constructing a fence and entrance at the new Baptist encampment near Valencia. The workers are Robert McKinney, Lewis Penfield Jr., and Joe Hudson.

A Woman's Missionary Union team of five members will be leading regional conferences in Venezuela Oct. 26 to Nov. 3. They include Patty Moore of Monte Vista Church in Maryville, Carolyn Outland of Belle Aire Church in Murfreesboro, Joan Hester of First Church in Flintville, Glenda Palmer of Haywood Hills Church in Nashville, and Debra Markham of First Church in Sweetwater.

Persons interested in serving should contact the TBC, Clarence Stewart, P.O. Box 728, Brentwood, TN 37027.

## Joel Snider accepts call to Crieveewood

Crieveewood Church in Nashville has called Joel Snider to the pastorate.

Snider previously served as associate pastor at Second Church in Memphis.

He is a graduate of Auburn University, Auburn, Ala., and Southern Baptist Theological Seminary in Louisville, Ky.

Snider will begin his ministry Nov. 1.



Snider

Share the B&R

# Missionary, preacher's kids find home at Belmont College

NASHVILLE — At Belmont College in Nashville, missionary and preacher's kids have found a good way to overcome the anxiety of going away to school for the first time — they stick together.

The sons and daughters of Baptist missionaries and preachers often become friends in college. As one of Belmont's many "MKs" and "PKs" said, "we have some pretty unusual things in common."

Mark Harless, the 18-year-old son of Colombian missionaries, said knowing other "MKs" has helped him get through his first weeks of school. "One of the first things I did was to find out who the other 'MKs' are and find out where all they've been," he said.

Harless, whose mother and father have worked in a Southern Baptist youth camp in Barranaquilla, Colombia, since 1972, said "MKs" share experiences that other college students have not had, such as living in war-torn areas and growing up with people who speak a different language.

"People hear about trouble spots in the world, but I lived there," he said. "MKs have a broader view of the world. My world is more than just my hometown."

James "Clay" Redding II, the son of Peruvian missionaries, said being an "MK" gave him opportunities to learn about other cultures and languages that most American students don't understand. "I got an understanding of a culture that I could never have learned in school," he said. "It made a better per-

son out of me and helped me realize how fortunate I am."

Redding, whose father was treasurer of the Foreign Mission Board in Lima, Peru, and now works for the Tennessee Baptist Convention, said although "MKs" have other friends, they often relate to each other. "MKs are a great group of people, especially here at Belmont," he said.

Belmont's "MKs" agree that their overseas experiences have been positive ones. "I had a chance to see a lot of the world," said Andrea McEachern, whose parents are missionaries in Korea. "Most of my education came from outside the classroom, and I wouldn't trade it for anything," she said.

The students said their experiences also helped make them better Christians. "I've had more experience with my spiritual life than other kids," said Harless, a music business student. He said it is "essential for a Christian to be involved in the church" and that he plans to be active in church-related work.

McEachern, also a music business student, said her years as an "MK" helped her understand God's role in her life. She said she would like to produce and record contemporary Christian music. "God's given me the talent, and I feel I need to use it for Him."

Preacher's children also tend to stick together in college, and Belmont is no exception. Dana Miller, a freshman communication arts major whose father is pastor of Pleasant Heights Church in Columbia, said she has met several preacher's kids. "We seem to have a lot in common and it's good to know people like yourself," she said.



MISSIONARY AND PREACHER KIDS — Belmont students (from left) Andrea McEachern, Dana Miller, and Clay Redding find their common backgrounds draw them together.

## Nashville seminar to study youth, changing families

"The Changing Family" will be addressed by Jim Minton of New Orleans (La.) Baptist Theological Seminary at the Youth Leadership Seminar Nov. 20-21 at Crieveewood Church in Nashville.

Minton is associate professor of youth educational and recreational studies in the seminary's Religious Education Division. Another major address will be made by Richard Ross, youth ministry consultant in the church administration department of Nashville's Baptist Sunday School Board.

The seminar will feature conferences. They include "Understanding the World of Youth" by Minton; "Ministry to Parents" and "A New Approach to Youth Councils/Committees" by Ross; "Youth Ministry That Makes A Difference" by Curt Bradford of the BSSB; "Sex Education in the Home and Church" by Tony Rankin, ministry of youth at Judson Church in Nashville; "Using Creative Methods" by Bob Metcalf of the BSSB; "Ministry to Parents" by Andy Morris, director of youth at First Church in Maryville; "Alcohol? Drugs? Not My Youth!" by Waymon Jones, executive



Minton

Ross

director of the United Tennessee League based in Nashville; "Dealing With Teen Suicides" by Don Macon, minister of education at First Church in Fayetteville; and "Resources You Never Knew Were There!" by Wayne Jenkins of the BSSB.

Beginning on Friday evening and ending Saturday afternoon, the seminar costs \$15 and pre-registration is due Nov. 2 at the Tennessee Baptist Convention, Sunday School/church training department, P.O. Box 728, Brentwood, TN 37024.

## D. L. Hammer retires

D. L. Hammer retired as pastor of Washington Pike Church, Knoxville, effective Sept. 30.

Hammer is a graduate of Carson-Newman College, Jefferson City, Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He previously served as pastor of Galaher Memorial Church, Knoxville, and First Church of Fountain City, Knoxville.

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# 'Involve laypeople' long-tenure pastors say

This is the third of a series on church conflict — Editor.

By Jim Lowry

NASHVILLE (BP)— Church staff members can manage congregational conflict more effectively by involving laypeople in planning and decision making, two pastors who have enjoyed longer-than-average tenures in their churches claimed.

Equally important, said Harry Lucenay, pastor of Temple Baptist Church in Hattiesburg, Miss., for seven years, is that staff members and churches

do not fight over little things and allow them to become major issues.

"Pastors should choose their battles," Lucenay explained. "There are a lot of little things I would have fought over when I was younger. For instance, the kingdom of God is not affected by green or pink walls.

"I try to make decisions by principle, not emotion," he continued. "There are theological and church polity principles which must be observed regardless of who is making a proposal or raising a question.

"The church has got to interpret Scripture and stick with that interpretation. We

do not vote to be biblical," he said. "You have got to love people you disagree with and still respect each other."

To avoid potential conflicts, Lucenay said, he frequently talks to opinion leaders and others in the church to test an idea. When those people understand, then they tell their friends, and information is shared effectively.

At Forest Park Baptist Church in Montgomery, Ala., where Chester Jernigan was pastor for 21 years, information sharing between church members was a key ingredient for developing a strong leadership and family fellowship. Jernigan recently was named vice-president for development at the Alabama Baptist State Convention.

When he became pastor in 1966, the church was losing members because of construction of an interstate highway a short distance from its property that physically split the neighborhood. Many people sold their homes and moved away from the church.

The church also was behind on the budget and losing members. To address problems, church members identified specific needs of members and residents in the neighborhood and then sought to start ministries in those areas.

"We decided to focus on people," Jernigan said. "We avoided potential conflict by becoming involved in ministries outside of ourselves and outside the church."

Over the years, some of the ministries sponsored by the church included Vacation Bible School, nutrition classes, a tutoring program, dental hygiene classes, senior adult activities, day care, and a weekly soup, salad, and Scripture luncheon.

Jernigan said much of the success has come from placing emphasis on involving the deacons and the church council through planning, where they established priorities and set goals together.

Joe Stacker, director of the church administration department at the Southern Baptist Sunday School Board, said sharing of ministry and expectations between staff and church members will almost certainly have a positive effect in a church.

"When people are working toward a

common biblical goal, they share interests and information which brings them together to strengthen fellowship and accomplish their task," Stacker said. "Working together allows a church to deal with change and focus on ministering to others in Jesus' name.

"It is important to hear what people say and what they do not say," he continued. The more people are involved in decision making, leadership, and implementation, the more they are willing to participate.

"Positive changes in churches produce longer tenure, if the pastor is willing to plant his life with a congregation and discipline himself through prayer, preparation, and patience," explained Jernigan.

Openness and honest self-evaluation are keys to dealing with conflict, Jernigan said, even though fear generally is the initial reaction.

"Fellowship is the cohesive ingredient that bonds the people of God and gives inroads for working with conflict and many times avoiding conflict," he said.

## Black church pledges gift of \$200,000 to seminary

NASHVILLE — American Baptist Theological Seminary has received a \$200,000 pledge from First Church, Capitol Hill, in Nashville to establish and endow a Chair of Excellence.

Last year the Southern Baptist Convention contributed \$263,000 to ABTS while National Baptist churches and the college's alumni gave \$101,000.

Wallace Charles Smith, pastor of First Church, Capitol Hill, said his church wanted to assist ABTS in securing "the services of a first rate scholar who will help the school achieve the goal of excellence in education."

The church and school are tied together historically as three of the college's presidents also have been members of the church.

The pledge, to be paid over a three-year period, will be matched by ABTS, a four-year black Bible college jointly sponsored by the Southern Baptist Convention and

the National Baptist Convention, U.S.A. Inc., ABTS President Odel McGlothlin announced.

McGlothlin noted the gift will mark the first time any church has entered into a partnership with the school. It also marks the first endowment for the college from sources other than the two sponsoring conventions, he added.

## Northern association re-elects officers

A meeting of the Northern Baptist Association was held at Nave Hill Church, Maynardville and Willow Springs, Luttrell on Oct. 2-3.

The following officers were re-elected: Horace J. Dyer, director of missions and a member of Hickory Valley Church, Maynardville, moderator; George Walker, pastor of Carr's Branch, New Tazewell, assistant moderator; Arthur Johnson, a deacon at Clear Branch, Luttrell, treasurer; and Leslie L. Corum, Milan Church, Maynardville, clerk.

Next year the association will meet Sept. 3 and Oct. 1 at Nave Hill Church, Maynardville and Willow Springs in Luttrell. The director of missions is Horace J. Dyer.

## Truett association elects '87-'88 officers

Church messengers of Truett Baptist Association re-elected their officers during their annual meeting Oct. 1-2 at First Church, Waverly and Oak Grove in McEwen.

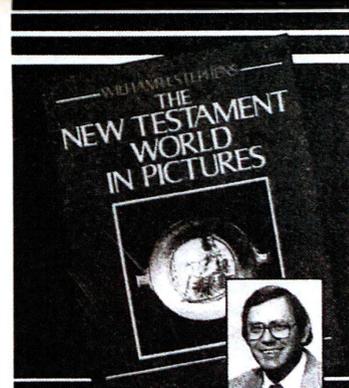
The association's officers are E. G. Mullinax Sr., pastor of Cedar Grove Church, Hurricane Mills, moderator; Charles Gibbs, pastor of Trace Creek Church, New Johnsonville, vice-moderator; Eddie Mullinax a member of Oak Grove, treasurer; and Mrs. Thomas Drake, a member of First Church, McEwen, clerk.

The 1988 meeting will be held Sept. 29-30 Sylvia Church, Dickson and First Church, McEwen. The director of missions is J. D. Rains.

## Morristown church wins design award

NASHVILLE — The architectural design for the family life center for Manley Baptist Church, Morristown, has received recognition during a national workshop for architects here.

Guthrey and Hart Inc. of Knoxville received an award of merit for the facility design from the Southern Baptist Sunday School Board's church architecture department, sponsors of the workshop.



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William H. Stephens is coordinator, Curriculum Development, at The Sunday School Board, Nashville, Tennessee.

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## BIBLE BOOK SERIES

Lesson for Oct. 25

**Cain murders Abel**By Marvin P. Nail, pastor  
Whitsitt Chapel Baptist Church, NashvilleBasic Passage: Genesis 4:1 to 5:8  
Focal Passages: Genesis 4:3-15, 25

This week's lesson focuses on one of the more tragic events in history. It demonstrates what pride and jealousy can do to folks, even in the same family. Perhaps because this takes place between brothers it becomes more tragic.

As terrible as this may seem to us, we are not far from such evil ourselves. Throughout the history of Christianity there has always been jealousy and pride drawing battle lines between Christian brothers and sisters.



Nail

## Giving our best to God

The story in Genesis tells us of two brothers bringing an offering to God. We are not told of any spiritual training they have had to this point. We are given no clues to the spiritual condition of the two prior to this.

However, Cain takes some of his produce from the field and offers it to God. Abel takes the first-born of his flock and makes an offering to God. God is pleased with Abel's offering and not with Cain's.

Much has been made over the years about Abel's offering being an offering of blood. But that misses the point. Grain offerings were acceptable to God as well. *The main point we learn from God. He explains that the problem is not so much the offering itself as it is the condition of the heart of Cain.*

God tells Cain that his heart was not right in making his offering. Jesus made a similar point as he watched the widow give her two mites while others gave fortunes. She gave all she had.

The text indicates that Abel gave his best to the Lord while Cain merely brought some of his produce and not the first fruits.

Our service to God is valued not so much by the amount as the condition of our heart in giving it.

## Doing our worst to others

As God had warned Cain, sin was crouching at the door of his heart. Abel went away from his worship having received a blessing. Cain went away from worship still fretting about that "goody-two-shoes" brother of his.

There are very few Sundays that go by that I don't see some people leaving the worship service full to the brim while others leave with the same scowl on their faces that they came with. Those are always the ones heading for trouble. Those are the ones who usually cause trouble for others. They are like little children who decide that no one will have any fun if they can't have any.

In jealousy and anger, Cain struck out

at his brother. He was probably madder at God than he was Abel. Abel was just a handy target for his frustrations. So much of the strife within church families today is caused by people who are not satisfied with themselves or God.

So much of the hurt in the world is caused by people who feel that they have been given a raw deal by fate or by God. They seem to feel they have a right to make others hurt in order to get rid of their own pain. But it never works.

## Punished but not forsaken

When Cain has been confronted by his sin he begins trying to hide it as his parents had. God catches up with him too. His punishment is similar to that of his father.

Again Cain thinks he's gotten a raw deal. Do you notice how he always has someone to blame for what he has done? This time it's God's fault. God is punishing him too harshly. He even misinterprets what God says to him. He accuses God of sending him away from His presence. He is afraid that he is a doomed man.

God assures Cain that he is not doomed. His punishment is no worse than that of his parents before him. God's judgment is always tempered with His mercy. God is said to have put a mark on Cain. Some consider that a curse from God. However, it is actually a sign of God's protection.

It is sad to say that Cain did not receive the punishment of God as an attempt to get him to repent. Instead, he went away from God (v. 16).

Don't ask me where Cain got his wife. I don't know. Anyone who tells you he knows is not being accurate. I can speculate just like you can. Neither the Bible nor history tells us that information so we have to be content to go on with what we have. The answer does not add to the story.

## Made in our own image

At the end of chapter 4 we leave Cain. He no longer figures into the story of Israel and is therefore not important to the writers of the Old Testament.

Chapter 5 begins that long list of "begats" which most of us skip over in our Bible reading. But if you read them carefully you can find some interesting sidelights to the genealogy.

The first two verses of the chapter give us a clue to our continuing problem in this world. Verse 1 reminds us that mankind was originally made in the image and likeness of God. We have written already about the significance of that idea.

But notice verse 2. Adam begat a son "in his own likeness, according to his image." See the difference? God has continued to make each of us in His image and likeness; but each succeeding generation has also continued to make its children in their own likeness and image.

## UNIFORM LESSON SERIES

Lesson for Oct. 25

**A family divided**By John N. Meadows, professor  
Union University, JacksonBasic Passages: Genesis 25:19-24; 27:1 to 28:5  
Focal Passages: Genesis 27:1-10, 41-45

After several years of childlessness Isaac and Rebekah became the parents of twin boys. But, as George W. Redding wrote, "the double birth, which brought double joy to the proud parents, brought them double trouble."

Indeed, at the time of birth, the younger entered the world clutching the heel of the elder. Consequently, he was named Jacob, which means "heel-catcher." He and Esau, whose name means "hairy," grew up in the same tent. Esau, a "good ole boy" who liked nothing better than hunting, was bold and impetuous. Jacob, who liked nothing better than being with himself or his mother, was canny and quiet. And two times in this tragic episode the "stay-at-home" son outmaneuvers the son of the spear and bow.

To understand Jacob's character, we must know his mother with whom he spent so much time. Rebekah was industrious and polite in her youth. It was her courtesy to a stranger that led to her becoming the wife of Isaac, Abraham's heir. John R. Sampey said of her: "She was quick to see the salient features in a situation . . . and by no means scrupulous in the use of means to attain her ends." Jacob inherited much of her enterprising spirit. This week's lesson is a sad story, not only because Jacob lied and stole but also because his mother conspired with him!

## Genesis 27:1-10

Jacob's early years were marked by two acts of over-reaching. He wrested the birthright from Esau (25:29-34), and he deceived Isaac in order to secure the blessing. Esau had no appreciation for the birthright (25:34), which had to do with the rights of the eldest son (leadership of the family and a double share of the inheritance). Jacob seems to have negotiated that deal on his own, but it was his mother who orchestrated the deception of Isaac.

Did Isaac know of the Lord's word to Rebekah that favored Jacob (25:23)? Most likely he did. Why then was Isaac determined to bless Esau? Consider the following answer. Isaac's life was dominated by two strong-willed women — the first forty years by his mother, Sarah, and the rest by Rebekah. In Esau he saw what he had longed to be. Isaac loved Esau, his savory game (26:28), and his carefree lifestyle. It is not surprising that he was endeared to him and sought to bless him. Something about adventurous youth appeals to helpless age.

Why did Isaac want a savory meal before blessing Esau? Since he had already decided to bless Esau and

disregard the will of the Lord, he would be more inclined to do so after eating his favorite food. But Rebekah was no newcomer to the kitchen and set about to duplicate Esau's recipe as part of her plan to procure the blessing for Jacob. Jacob was reluctant to go along with the plan, not wanting to mock his father and be cursed. But his mother prevailed — even if it meant a curse on her. George H. Morrison stated that we may be tempted sorely by those who love us most. It was an act of devotion that summoned a stinging scold from the Savior: those who take the sword will die by the sword (Matthew 26:52).

## Genesis 27:41-45

Esau had traded away the birthright and may have been willing to live with his mistake. (Wisdom's voice is not heard where hunger rules.) But the blessing of his father was another matter. The blessing was believed to have special power in determining the character and destiny of its recipient. When Esau learned that he had lost that also, he was beside himself (27:34-38). And Isaac trembled violently when he learned how he had been deceived — and that God's will had been done despite his efforts to thwart it (27:33).

Esau reckoned that Isaac's death was near, and he resolved to wait until afterwards to kill Jacob. Rebekah learned of his resolve. Not trusting Esau's ability to control himself, she deceptively induced Isaac to send Jacob to her brother Laban "for a while." Later, when Esau's anger had abated, she would send for him. She had risked Isaac's curse to get the blessing for Jacob. Little did she realize that a curse would be the consequence of her own actions — she sent Jacob away never to see him again! And she spent the rest of her days with the aged husband she chose to deceive and with the son whom she deprived of his father's blessing. She must have died broken-hearted.

None of the participants in this tale of treachery are commendable. Rebekah is deceptively aggressive, and Isaac is pathetically passive. Esau tramples his inheritance, and Jacob champions chicanery. Yet out of this mess the Lord's will prevailed! It was hammered out in the crucible of human sin and error.

Let us not reason that God sanctioned the action of Rebekah. We can be sure that her objective was just, but we can be just as sure that her fetid pursuit of it — and Jacob's self-serving compliance — lacked the Lord's favor because the result was a harvest of hatred and estrangement. Her "end-justifies-the-means" initiative backfired. It always does.

**Bryan serves in Alcoa**

Central Church in Alcoa has called Charles N. Bryan as pastor.

Bryan is a graduate of Union University, Jackson, and Southern Baptist Theological Seminary, Louisville, Ky.

He previously served as pastor of Central Church, Kingston.

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**LIFE AND WORK LESSON SERIES**  
Lesson for Oct. 25

# Living as children of God

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

**Basic Passages:** Galatians 3:29 to 4:11, 19  
**Focal Passages:** Galatians 3:29 to 4:11, 19

A significant amount of biblical terminology is lifted out of the family context to communicate great truths about the divine-human relationship, as well as the relationship between and among professing Christians. For examples, the Bible records Jesus' revelation of God as "Abba-Father," and further underscores the mutuality of love between Christians who are brothers and sisters in Christ. One commentator was on target when he declared that the vocabulary of Christians would be terribly impoverished without family words.



Northcott

The family of faith (Galatians 3:29)

This verse is a cogent conclusion to Paul's commentary on the comprehensive and inclusive nature of the gospel. It underscores the "whosoever" dimension of God's acceptance. Care should be taken, however, so as not to move toward heretical position of universalism. This is the belief that all are saved irrespective of individual responsiveness to the gospel of Christ. Paul clearly qualifies the individual's status before God with the phrase, "... if ye be Christ's." The individual becomes a beneficiary of God's promise only on the condition of belonging to Christ, a condition/relationship effected through personal faith in Christ. In his new relationship, racial, social, and sexual distinctions are eclipsed by the equality and unanimity which are maintained in Christ (v. 28).

**Slavery and sonship (Galatians 4:1-3)**

A young man in college was left a significant sum of money by his deceased grandfather. He was unable to collect it, however, until he reached his 40th birthday. It was to remain in the hands of an attorney until that time. This young man had money, but he didn't have it. It was his, but he was not free to possess it.

Paul describes a similar scenario in this passage. In his reference to "tutors and overseers" he recalls his words in Galatians 3:23-25, where he compares the law to a guardian. As we have seen, the role of the guardian (usually a slave) was to oversee and direct the master's children up to the time of their maturity. The children might be heirs to great wealth, but it was only theirs potentially. It did not become theirs until they were full grown. As the role of the guardian was to lead the children to maturity and inheritance, the role of the law was to lead individuals to a recognition of Jesus as Messiah. Paul declares to his audience that they

were "in bondage under the elements of the world when they were children" (v. 3). People remain incomplete and in bondage as long as they are outside the sphere of God's grace in Christ. The contrast is perfectly clear — slaves or sons? Which would you choose?

**The Son and the Spirit (Galatians 4:4-7)**

This section continues the previous thought by presenting the euangelion — the good news of what God has done to liberate mankind.

"In the fullness of time" is Paul's way of affirming God's sovereign guidance of history. Many scholars believe that Paul is referring to the historical situation in the Greco-Roman world which made favorable the propagation of the gospel. One scholar listed these as (1) the pax Romana which guaranteed law and order throughout the civilized world; (2) the fact of a common language (Greek); (3) the dispersion of the Jews which had brought about the spread of Jewish religion to all parts of the Mediterranean world; (4) the translation of the Old Testament into the Greek language (the Septuagint); and (5) the deep moral and religious longings which were characteristic of that period. Whether Paul was actually thinking in these terms or not, they were important factors in the spread of the gospel.

Paul uses the phrase "... made of a woman," to underscore the humanity of Christ. It is the only reference in his extant writings to the birth of Christ. Strangely, some people demonstrate a tendency to gloss over the humanity of Jesus. The Bible, however, affirms both Jesus' humanity and divinity. It is as heretical to omit the one as it is the other. In His humanity, Jesus identifies with us and offers the kind of sacrifice necessary for our redemption (Hebrews 4:15). For Paul, the fact that Jesus was born of a woman and under the law is crucial for His qualifications to be the savior of His people.

The coming of Jesus made possible both our redemption and our adoption (v. 5). Here, Paul combines the language from the family and from slavery to express the effects of Jesus' life and death. Our faith in Christ's complete work liberates us from the penalty and power of sin and establishes us as children of God. These terms would have special significance for Paul's contemporaries, many of whom were eyewitnesses to the institution of

slavery. As a living testimony to the spiritual transaction that has made us God's children, the spirit of Christ speaks to our hearts the sweet message that God is our Father (v. 6). The word "Abba" conveys the most intimate, loving, and personal relationship imaginable. In Christ, we share in all that belongs to Him.

**Return to bondage? (Galatians 4:8-11)**

In this section, Paul again expresses his incredulity that those who "have known God, or rather are known of God," could relapse into the way of legalism and bondage. The fact remains, even today, that some people choose slavery over freedom. They give themselves to forces, either secular or religious, that rob them of freedom and fullness of life. How tragic that so many people spend so much of their time making a living that they never get around to making a life. Even within religious circles, many people are bogged down in rule-keeping and ritualism. They have never experienced the freedom and fullness about which Jesus spoke when He said, "I have come that you might have life and that you might have it abundantly" (John 10:10).

Paul's concern about the Galatians surfaces in verse 11. He fears that all his labors may be wasted. The idea here may

include the emotions of anger and frustration, but the primary note is that of anxiety and compassionate concern. The true minister of God is never primarily concerned about his success. Rather, he is concerned about people for whom Christ died. He is concerned about bringing God to people and people to God. Such was the concern of Paul.

**A new possibility (Galatians 4:19)**

This verse substantiates both the love of Paul for his readers and his pained realization of the potential danger inherent in their situation. He refers to them as his little children, a phrase of endearment, and further emphasizes his love by comparing it with that of a mother who goes down into the depth of pain to birth her baby.

One can imagine Paul's emotions by considering the hurt experienced by a mother who watches her child go the way of destruction and ruin.

Paul longed for his Galatian brethren to experience the renewing of their beings through the indwelling presence of Christ. He expresses this idea in a later letter when he says, "... do not be conformed to this world, but be transformed by the renewing of your mind ..." (Romans 12:2 NASB).

## Interpretations

### The arrested Christ

By Herschel H. Hobbs

"This is your hour, and the power of darkness" (Luke 22:53).

His prayer rendezvous with the Father finished, Jesus went forth to meet those sent to arrest Him. To them Judas identified Jesus with a kiss (Matthew 26:49). Since he greeted Him as "Master" (Rabbi or Teacher), he probably kissed His hand. This was the way a pupil greeted his teacher.

When the arresting detail seized Jesus, He told them that they might have done so in daytime in the temple. Instead, they had done so in Gethsemane under cover of darkness.

Jesus had often spoken of the cross as His "hour." But here He says it is their "hour." It is also "the power of darkness." Here "darkness" does not refer to the night hour. "Darkness" was a symbol of evil, even as light symbolized good.

The key word in this verse is "power." It translates *exousia* — *ek* meaning out of, *ousia* meaning being. It is power or authority out of the nature of one's being. When used of God, it denotes benevolent rule or authority (Matthew 28:18; Acts 1:7). When used of Satan or evil, it denotes tyranny. This is the sense in Luke 22:53.

Satan would destroy God and all good. But God limits his power (Job 1-2). But here in a sense God said, "I will let your tyranny do its worst. You can even kill My Son, but I will still defeat your evil purpose." So He removed His leash to this end. Evil men crucified Jesus. But God raised Him from the dead.

Only thus can we understand what happened to our Lord in the hours and days following Jesus' arrest. Unbridled tyranny of evil did its worst. But instead of destroying God in Christ, it sealed its own doom.

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# Blue collar church starts white collar mission

By Ken Camp

HOUSTON (BP)— Though pride and prejudice could have thwarted the birth of a church in Atascocita, Texas, East Houston Baptist Church crossed social and economic barriers to begin the new congregation.

Early this year, the 25-year-old blue collar congregation made a commitment to start new work in response to the Mission Texas challenge. Texas Baptists are currently involved in the Mission Texas emphasis on strengthening missions, developing believers, and reaching people by starting 2,000 new congregations by 1990.

When Pastor James Taylor contacted Union Baptist Association, associate director of missions Billy Bob Moore pointed to Atascocita, a rapidly growing upper middle-class community between Humble and Lake Houston.

At the time, Atascocita had an estimated population of about 20,000 and

no Southern Baptist church.

Although the need was evident, there were obstacles to overcome before East Houston Baptist Church could begin a new work in Atascocita.

"Our people are mostly working class. Very few are professional people. When we talked to the association about starting a mission, our first thought was that it would be in an area like our own," said Taylor. "When Atascocita was mentioned, we were very hesitant."

However, when the need for a Baptist witness in the community was clearly presented, East Houston Baptist Church responded. The church provided initial economic support for the new work, and East Houston members participated in a neighborhood survey in Atascocita to help discover prospects for the mission.

"Some of our people weren't sure how well they would be able to associate with a group of people like that, but it's been a beautiful relationship," said Taylor.

On Mission Texas/Cooperative Program Sunday, April 12, First Baptist Church of Atascocita held its first service. Seventeen persons attended and there was one profession of faith.

The mission now averages about 20 in attendance. There have been four baptisms. Currently, the congregation meets in an elementary school and is supplying its own financial needs.

For nearly five months, Moore has been interim pastor while a pastor search committee has been working. Ironically, when a pastor is found for the new congregation, his starting salary will be more than the salary of the sponsoring church's pastor because of socio-economic differences in Atascocita and eastern Houston.

"I've kidded Billy Bob Moore about that quite a bit, but I really feel very good about it. It doesn't bother me at all," said Taylor.

Taylor also said neither he nor the church feels threatened by the probabili-

ty that First Baptist Church, Atascocita, will grow considerably larger and will be much more wealthy than the mother church.

"The community has the best potential for growth of any area around here," Taylor said. He notes that in spite of the economy, it is projected to grow well into the 1990s.

"We're a fairly small church, averaging about 50 in Sunday School," Taylor continued. "Once Atascocita finds a pastor, within a year we figure they'll far outshine us in terms of finances and attendance."

"We believe the sooner that happens, the better. We want to get them settled, and then start another work. At least, that's what we'd like to do."

"We just hope that what we're doing will encourage other churches our size not to hesitate in starting new work. If the opportunity comes along, we need to trust the Lord, launch out, and do mission work."

# HMB transfers work in Cuba to FMB

By Leisa Hammett-Goad

ATLANTA (BP)— In its October meeting, Southern Baptist Home Mission Board directors voted to transfer responsibility for relationships between the Southern Baptist Convention and Baptist Convention of Western Cuba to the Foreign Mission Board.

The administrations of both the Foreign and Home Mission boards have agreed the transfer will benefit the work of Cuban Southern Baptists. The FMB directors approved the transfer in their Oct. 14 board meeting.

Baptist work in Cuba began in the late 1890s when Alberto J. Diaz, a soldier during the 10-year war in Eastern Cuba, jumped ship during an ambush. He was picked up by a ship and sailed to America where he was given a Bible and became a Christian.

## Cameron Welton takes new role at hospital

NASHVILLE — Cameron J. Welton has been promoted from vice-president of operations at Baptist Hospital to senior vice-president of administration.

Welton joined Baptist Hospital in 1985 as vice-president of administration, in charge of directing many of the hospital's ancillary departments. Prior to joining Baptist, he served as assistant administrator of Park View Medical Center, and as administrative director of materials management at Brookwood Medical Center in Birmingham.

He is a graduate of Georgia State University, Atlanta, and the University of the South, Sewanee.

## J. Newton returns to HMB post

ATLANTA (BP)— James R. Newton, director of communications for Lausanne Committee for World Evangelization, will return to the Southern Baptist Home Mission Board as news director Nov. 1.

Newton, who was HMB news director from 1980 to June 1987, will become director of the newly formed news and information department. He also will be chief of the Atlanta bureau of Baptist Press.

In addition to electing Newton as news director, trustees of the HMB during their October meeting, also created the new department, elevating the news office in the HMB structure.

He returned to Cuba and, with the help of Home Missionary W.F. Wood, established the first Cuban Baptist church in Cuba.

Before becoming the first superintendent of Cuban missions, Wood worked with Cuban refugees in Florida. He convinced the Southern Baptist Convention that they must take the gospel message to Cuba. The SBC decided that the Home Mission Board would initiate the work.

Moses McCall and then Herbert Caudill succeeded Wood as missions superintendent. During McCall's stint, the Cuban convention was formed in 1905.

Caudill, who died at age 84 a week before the October board action to transfer Cuba, served there 40 years. In 1965, Caudill and his missionary son-in-law David Fite were imprisoned and accused of illegal currency exchange and other charges.

After 20 months in prison, Caudill was released for health problems, was treated, and remained in Cuba until Fite was released in 1969.

Historians credit Wood, McCall, and Caudill for developing strong lay leaders who continued Baptist work after Southern Baptist missionaries left Cuba in 1969.

Cuban Southern Baptists, said Oscar Romo, HMB language missions director, have continued to grow in numbers despite massive immigration from Cuba. Throughout history, Cuban Southern Baptist work has flourished despite such obstacles, including the Spanish American War (1895-1898) — when all pastors were expelled — and the Castro revolution.

Since Southern Baptist missionaries left

Cuba, the HMB continued to work with the Cuban convention by supplying building materials, literature and training, and by maintaining relationships through the Baptist World Alliance.

With the transfer, the FMB can better supply literature for the Cuban convention, because of its international focus, said Romo.

Don Kammerdiener, FMB vice-president for the Americas, noted the FMB also can offer Cubans training by Baptists outside the United States. One such effort already is planned.

The transfer, he added, will allow Cuban Baptists to obtain training at FMB overseas seminaries.

"It is more logical that study be done in Latin America, because it is not possible to do so in the U.S. due to political factors between the two countries," said Kammerdiener.

"We are very excited about the opportunity to relate to Cuba on a formal basis," said Kammerdiener, adding, "we are highly appreciative of the excellent work the Home Mission Board has done, especially in maintaining Baptist contacts in Cuba."

In 1959, the SBC recommended a gradual transfer of relationships with the Cuban convention from the HMB to the FMB.

"The gradual transfer," Romo explained, "has been a period in which we've learned how to work with Cuba in

## Lynne Evans joins BMHCS, Memphis

MEMPHIS — Lynne S. Evans, assistant director of the University of Tennessee Medical Center at Memphis, has accepted the position as vice-president of Baptist Memorial Health Care System (BMHCS), effective Nov. 9.

Mrs. Evans will serve as administrative liaison for clinical program emphasis, medical staff development, marketing, and communications.

Mrs. Evans is a graduate of the University of Alabama, Tuscaloosa, and the University of Tennessee, Knoxville.

She has served in numerous health care positions during the past 18 years, including associate executive director of the University of Tennessee Hospital at Memphis, 1976-1980; and director of the university's William F. Bowld Hospital, 1980-1983.

the present circumstances of their country. This knowledge is being shared with the FMB," said Romo.

The October action to transfer will be effective December 31, 1988.

Other board transfers have occurred, said Gerald Palmer, HMB missions vice-president. In 1973, the HMB transferred work in Panama to the FMB. He also noted that work with Hawaii was once an FMB responsibility but is now a HMB responsibility.

Although the mission boards maintain territorial assignments, exceptions have occurred. The FMB has missions work in Guam and the Marianas which are U.S. territories and the HMB has work in Puerto Rico and American Samoa.

The two boards work together to achieve the most logical way to assist a convention such as Cuba, Kammerdiener said.

Palmer said that past and recent exchanges of mission work are an effort by both mission boards to strengthen one another's work.

## Pastors explore fellowship theme

JACKSON — Norris Smith, a consultant in the church administration department of the Baptist Sunday School Board, told participants in the October meeting of the West Tennessee Baptist Pastors' Conference that reconciliation is the key to preserving unity in the church and maintaining good staff-church relationships.

Smith spoke to the pastors gathered on the Union University campus on the subject "Conflict Management — the Preservation of Fellowship in the Church."

It was the first in a series of programs on the theme, "Finding Fellowship for Strength and Service," according to Michael Adams, pastor of First Church, Union City, and this year's president of the west Tennessee pastors.

The conference meets at Union University on the first Tuesday of every month during the regular school year.

The Nov. 3 meeting will feature Brian Harbour, an author and pastor in Arkansas, who will speak on "Living in the Word — the Fellowship of God's Instruction." It will be a review of Malachi, the Southern Baptist Convention's winter Bible study in 1988. A fellowship and refreshment time at 10:15 a.m. will be followed by the session at 10:45 a.m.