

Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

In New Orleans

HMB cites 'critical need' for volunteers prior to SBC

ATLANTA (BP) — With the Southern Baptist Convention annual meeting nearing, a "critical need" for witnessing volunteers has surfaced.

"We could use as many as 1100 to 1200 more people" in the door-to-door witnessing project, said Howard Ramsey, director of personal evangelism for the Southern Baptist Home Mission Board.

A pastor-teacher has been assigned to each of the 117 participating area churches. Another 400 people have agreed to be part of neighborhood witnessing teams. However, Ramsey said he had hoped for more than 2000 volunteers.

Participating New Orleans area churches also include 16 from the Gulf Coast Baptist Association in Mississippi, 35 National Baptist churches, one French-Haitian church, and five Hispanic churches.

Additional volunteers are needed to meet the requests of participating churches. Ramsey noted that one or two churches have said they will "take as many volunteers as are available."

Regarding BJCPA

Texas committee seeks harmony

DALLAS (BP) — In the interest of convention harmony and expressing fear of the potential negative impact on Cooperative Program unified budget giving, the Texas Baptist Administrative Committee has asked that a proposed reduction in the budget of the Baptist Joint Committee on Public Affairs be reconsidered by the Southern Baptist Convention Executive Committee.

The administrative committee asked instead that Baptist Joint Committee funding be kept at the current level and that if messengers to the 1990 SBC annual meeting want a realignment of the SBC-Joint Committee relationship that it be phased in over a five-year period.

The personal evangelism project will take place Saturday, and volunteers are asked to attend training sessions and a rally Friday.

Ramsey sees Friday's required training as one reason the number of volunteers is not what was expected. He said some people who would otherwise be willing to participate in the witnessing project could not come early.

The first meeting for the witnessing effort will be at 3 p.m. Friday, June 8, for pastor-teachers, followed by a 4:30 p.m. rally for all participants. The volunteers will visit homes of New Orleans area residents Saturday, and area churches will hold special evangelistic services Sunday morning.

Ramsey said he is not anxious about the project. "We'll just leave it in the hands of the Lord now," he said.

People willing to be involved in witnessing campaign should contact the HMB's evangelism department at (404) 898-7180 or 1350 Spring Street NW, Atlanta, GA 30309-9976.

The request was unanimously approved by the 13 members attending the meeting of the 15-member administrative committee in Dallas May 18. The administrative committee is the budget and finance committee of the Baptist General Convention of Texas.

A letter expressing the committee's concern was sent to Sam Pace, chairman of the SBC Executive Committee, May 22 by George Gaston, chairman of the administrative committee and pastor of Willow Meadows Church, Houston.

The SBC Executive Committee will recommend to the annual meeting of the convention in New Orleans, June 12, that the budget allocation from the SBC to the Joint Committee be cut from \$391,796 to \$50,000.

The proposal will be one of three affecting the Joint Committee. The others will recommend that the SBC Christian Life Commission program statement be expanded to also include religious liberty issues and new guidelines will be established for the SBC Public Affairs Committee, whose 18 members make up the SBC representation on the Joint Committee, a coalition of nine Baptist bodies which has spoken to religious liberty and church/state separation issues for (See page 5)



NO LONGER HOME — Visiting their former home destroyed by fire, with new friends with whom they are staying were, from left, back row, Chantha Yoeun, Mom Yi, Yoeuth Yoeun, second row, Yan Yoeun, Yom Yi, Davy Soeun, front row, Davn Soeun, and Sylin Soeun. See story on page 7.

— Photo by Connie Davis

Tennesseans see Filipinos' commitment

By Connie Davis, assistant editor
Filipino Christians must struggle against poverty, poor mail service, and limited sources of transportation to span its 7100 islands but possess a stronger Christian commitment than most United States citizens enjoy, reported a Tennessee team recently returned from the Philippines.

"The Christian people are very dedicated and it causes us to realize how little we do here for the Lord," said Harold White, pastor, First Church, McMinnville.

The other team members, Paul Williams, pastor, First Church, Somerville; Orvind Dangeau, interim director, Tennessee Baptist Convention Cooperative Program/Stewardship Department; Mildred Williams, Somerville; and Freddie Ann Dangeau, Franklin; agreed.

They predicted the trip will generate more requests for Tennessee involvement in the Tennessee/Philippines Partnership because Baptists there are still learning about the partnership.

Filipinos are eager to learn, the team observed. To attend a seminar the team was leading, people traveled by public transportation — some more than 100 miles — in open-air vehicles in the tropical country over dirt roads.

The seminar, planned by Mindanao Convention of Southern Baptist Churches for its 1200 churches, was held at a "beautiful" Baptist camp near Davao City, reported the team.

The three-day seminar drew about 200 — of which about half were laypersons — another sign of commitment.

And they're "tireless," reported White, noting the schedule ranged from 7:30 a.m. to 9:30 p.m. "They give everything they've got." Dangeau agreed. A crowd gathered one afternoon during a rest period to watch the seminar. "I had planned not to use materials disappeared quickly because of the hunger for information, he said. Most read English, Dangeau added.

The hunger for information stems partly from the convention's lack of funds and the churches' limited resources, thus the five-year effort of the convention to "increase the effectiveness of the Cooperative Program," explained White. Their program is similar to the SBC Cooperative Program, added Dangeau.

But the struggle against poverty is real. Each night during the seminar electrical current stopped flowing for a short period of time because of a system overload. Many churches are open-air, pavilion-type structures. And the convention has only one paid worker, Tito Felongco, who is director of stewardship.

Felongco and denominational leaders in churches and seminaries impressed the team. "There's none of us who can go over and be equal to their leadership," said White.

The seminar was very successful, agreed the team, including the conference on family money management led by Mildred Williams and Freddie Ann Dangeau.

Following the seminar the team split up to lead stewardship/CP conferences and worship in churches in addition to visiting missions sites.

The Tennesseans saw quite a few security guards in the larger cities, but were not hindered in any work or travel by the political growth of the country.

Williams noted, "I was greatly impressed with the enthusiasm and excitement of the people. I was impressed with the leadership our missionaries are giving. ... It gave me an understanding of our missionary program as a whole."

"The people are open and receptive to the Gospel. ... There are lots of young pastors who need study and preparation and are willing to lead their people."

"They are very dedicated and knowledgeable but they don't have the (See page 5)

An inside look

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MOVING? Cut out

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Editorials**Day of prayer and fasting — for lost people worldwide**

The fiercely independent Kirghiz (Kirgeez) people of Soviet Central Asia and western China are the focus of this year's World Day of Prayer and Fasting for World Evangelization.

The day of prayer and fasting is scheduled from 6 p.m. June 1 for the following twenty-four hours.

The nomadic Kirghiz people are isolated beyond imagination. Their rough but hardy lifestyle would challenge any group to ultimate limits.

There are about 2.2 million Kirghiz, mostly Muslim, living in felt-covered tents on some of the world's highest plateaus.

Life is as hard as the climate is harsh — and the ground is free of snow on only about sixty days each year. Few roads exist.

Only one book of the Bible (Acts) is printed in their language. Most of the rest of the Bible has been or is being translated — but not yet printed. Christian researchers say they know of only about twenty-five Kirghiz who study the Bible and worship.

In a European nation almost as isolated, some cracks are appearing in the armor of atheism. Albania, however, does not have the geographical excuse for isolationism that the Kirghiz have. Almost forty years ago, Albanian leaders set about to establish the world's

first (and only) completely atheistic state. All religion was abolished. Only a handful of Christians continue to worship, mostly underground or behind locked doors.

Now the Albanian government has ruled that religious practices are not considered an offense against the state.

People like the Kirghiz and Albanians are extreme cases — and so it is fitting to make them objects of our prayers and fasting on June 1-2. Let this be a time of worship and praise, of prayer for God's strong intervention. Pray and fast along with Christian brothers and sisters worldwide June 1-2. The Foreign Mission Board supports this measure of Christian love. — WFA

Baptist chaplains: By the road and behind bars

In this last issue of May, we call attention to Chaplaincy Ministries Emphasis Month. Tennessee Baptists support the work of Baptist chaplains in a variety of missions and ministries.

Chaplains are deeply involved in the lives of people in varying places and circumstances. Chaplains go to war with their parishioners, they go to jail with their people. They take the parishioner's place on the assembly line. They go every day where the church cannot or will not go.

The 2132 chaplains endorsed by the Southern Baptist Chaplains Commission, including those here in Tennessee, minister to people on

the margins of life — outside the walls of the church. They deal with military servicemen, businessmen on the job, college students in difficulty, veterans in military hospitals.

They serve throughout the United States and in seventeen foreign nations. They are not appointed, but endorsed by the Home Mission Board. You will find them on active military duty, in the National Guard and Civil Air Patrol, in hospitals, mental retardation facilities, prisons, pastoral counseling centers, flea markets, truck stops, airports, businesses, police departments, fire departments, industrial posts, and special events such as state fairs.

Last year, Southern Baptist chaplains led 18,622 people to Christ. They conducted 70,613 worship services, led 38,718 Bible classes, taught 11,135 Sunday School classes, and had 408 Vacation Bible Schools. The Baptist chaplains made 2.2 million personal visits and held 434,776 formal counseling sessions.

They usually are paid by agencies and organizations that use their services. For the Southern Baptist chaplains force, the payroll and support system amounts to \$100 million, more than the Home Mission Board budget.

They are busy people — let's express appreciation to them now, and renew our support and pledge to pray. — WFA

Meeting people behind the scenes at TBC

In this week's issue we are publishing the first of several articles depicting the work of Baptist Center departments, and Tennessee Baptist Convention institutions, colleges, hospitals, its agency and auxiliary, and all the entities involved in TBC work.

The series will let our readers meet the people who work behind the scenes, the support staff — as well as those who move about the state convention in ministry.

As is true in any great organization, the work force that our constituency regularly sees and relates to could not function well without the home base of support. That home base is most important, and it is comprised of people committed to the ministry of support.

In a sense, that group is comparable to Luther Rice, holding the rope as Adoniram Judson went out in ministry.

We begin this series with an indepth look at our Program Services Department. Not only is this group of dedicated people behind the scenes — it is almost "out of sight."

They work with incoming and outgoing mail, all inhouse printing, maintaining and using mailing lists, providing much of the printed materials needed by departments and institutions.

Located on the lower floor of the Baptist Center's renovated wing, Program Services painstakingly serves the needs of thousands

and thousands of Tennessee Baptists. Though the finished product is used by departments and other groups, Program Services produced it.

While it is true this department neither needs or wants acclaim, the employees know satisfaction when the job or product is top quality. And that is true almost without exception.

So as the Baptist and Reflector begins this series, we salute Program Services, and every Baptist entity that serves within and through the Tennessee Baptist Convention. We are a team, great in numbers and dedicated to serving Christ. — WFA

Chinese extension students express gratitude via gift

NASHVILLE — Opening the day's mail can be like opening a fortune cookie — you never know what it may contain!

The staff of the Seminary Extension Department was looking for money in the mail earlier this year. A letter sent to all diploma graduates had prompted a number of gifts ranging from \$6 to \$100 for the development of new courses for ministry training.

Monetary responses had dwindled, however, when the department received a letter from Taipei, Taiwan. Peter and Edith Chang, who began studying with Seminary Extension in 1965, wrote to express their "gratitude to the Southern Baptist Convention for setting up the extension study project, so that we were able to study under your guidance. We have received many benefits through your program."

Then they added, "As to the con-

tribution, my wife and I would like to donate U.S. \$10,000."

Seminary Extension staff members who opened the letter were frankly skeptical. Since English is not the Changs' native language, they may have put the decimal point in the wrong place.

All doubts were laid to rest less than two weeks later when a check from the Changs arrived by way of the Taiwan mission of the Foreign Mission Board. Because of fluctuations in the exchange rate between U.S. and Taiwan currency, the actual amount came to \$10,161.08!

Invested in the Seminary Extension Fund for the Future with the Southern Baptist Foundation, the Changs' gift is expected to yield another \$10,000 in interest approximately every eight years.

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Southern Seminary closes Boyce center in Indiana

LOUISVILLE (BP) — Southern Baptist Theological Seminary has closed its Boyce Bible School Center in Indiana in response to a rift between the seminary administration and center director Mark Coppenger.

Coppenger, executive director-treasurer of the State Convention of Baptists in Indiana, expressed his disenchantment with seminary policies and personnel in an article in the May 8 issue of the *Indiana Baptist*, the weekly newsjournal published by the state convention.

Boyce, a division of the Louisville seminary, provides ministerial training for people without college degrees. The school's Indiana center conducted classes in Indianapolis and Kokomo during the spring semester.

In the article, Coppenger criticized several seminary professors and administrators, including the provost and president. He also accused seminary trustees of failing to deal thoroughly with concerns raised by the Southern Baptist Convention Peace Committee in 1986.

Seminary Provost G. Willis Bennett

announced with "deep regret" that Boyce would close its Indiana center May 31. Boyce could no longer effectively function in Indiana due to the climate created by the article, he said, adding, "At the same time, we express hope that the problems may be resolved and the work resumed under a new administration and with a cooperative spirit."

In the article, Coppenger took exception to remarks made by Bennett during an April meeting of Boyce off-campus center directors. Bennett informed the directors that the seminary expected Boyce professors to be loyal to the seminary and refrain from public comments that might engender distrust of Southern, he said.

In response, Coppenger wrote: "I observed that our teachers were only contract workers, performing short-term duties for the seminary, that they didn't 'belong' to the seminary in the same way that full-time professors did. And I suggested that one could be loyal to the seminary itself without supporting its current direction."

Bennett submitted a letter to the In-

diana Baptist in response to Coppenger's article. In the letter, he charged that Coppenger had set "his opinion over every board of trustees which has served each of the past ten years."

The letter continued: "The problem is, Dr. Coppenger will never be satisfied with Southern Seminary until decisions are made his way and interpretations of Scripture are in agreement with his own views. It will serve no good purpose for me to try to address the charges he raises case by case. They have been addressed and answered, but not to his satisfaction."

In response to Coppenger's misgivings about the loyalty issue, Bennett said, "Loyalty does not rule out criticism, but it does not sow distrust."

Baptists to teach in Romania

RUSCHLIKON, Switzerland (BP) — A six-member team of Southern Baptists will spend 11 days in Romania during May and June teaching in a program called "School of the Prophets."

They will teach a series of courses on the Bible and ministry to about 70 Baptists, some of whom may enter the ministry to meet Romania's Baptists' pressing need for pastors, said Southern Baptist missionary Earl Martin. Martin heads the Institute of Missions and Evangelism at the Baptist Theological Seminary at Ruschlikon, Switzerland.

Martin began the teaching program in cooperation with Romanian Baptists in 1987, two years before the revolution last December that ended the rule of Romanian communist dictator Nicolae Ceausescu.

Ten men who now are full-time Baptist pastors came out of the first group

of students, said Paul Negrut, a minister at the 2500-member Second Church in Oradea, Romania.

The teaching program was prompted by government restrictions, which had set the maximum number of students at the Baptist seminary in Romania at just ten per year. Negrut and other Baptists were questioned for hours by secret police and harassed after the first teaching sessions. But Baptists persisted because of the desperate need for pastors and a hunger for training, he said.

The Southern Baptist team will teach classes in the cities of Arad, Oradea, and Bucharest between May 28 and June 8. The teachers are Martin; Robert Cochran, a Southern Baptist missionary to Belgium; and Bob Ellis, Tommy Lea, Paul Stevens, and Jim Spivey, all faculty members at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

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When she entered the heavily guarded Seoul church, Kim was accompanied by more than 30 security agents. She took a front-row seat and sang hymns with other worshippers, then came to the podium to repent of what she did.

"I tried to take my life ... but God brought me to Korea to give me life," she told the congregation. "God saved my life to have me repent for my heinous crime."

During a subsequent press conference, Kim said she will devote her life to the victims' bereaved family members, who have vowed to avenge the bombing. She said she spends her time reading the Bible, praying and writing her memoirs. She also expressed concern for her relatives in North Korea, from whom she has not heard since leaving North Korea in 1987.

"I think they probably are suffering much pain as a result of my confession to the bombing," she said. "As far as I know, there might be a purge and disciplinary measures against my father and other family members."

Court rejects Operation Rescue appeal

WASHINGTON (BP) — The U.S. Supreme Court has refused to overturn a federal court order that bans anti-abortion protesters from blocking access to abortion facilities and imposes fines on demonstrators who violate the order.

It was the second time in two weeks the high court rejected an appeal by Operation Rescue, an anti-abortion group.

In a one-line order May 21, the Supreme Court refused to review a 2nd Circuit Court of Appeals decision that upheld \$69,000 in fines that had been levied against Operation Rescue and its founder, Randall Terry. The fines were imposed after members of the group repeatedly violated court orders that they not block access to abortion clinics in New York.

Attorneys for Operation Rescue contended the court orders and the threat of fines violated their clients' free speech rights.

They also argued the appeals court erred in applying a 1871 federal law to the anti-abortion protesters. The appeals panel held the protesters — under the Ku Klux Klan Act, which prohibits conspiracies designed to deprive a class of people of their rights — interfered with the constitutional rights of a category of women.

On May 14, the high court refused to

lift an injunction barring Operation Rescue protesters from holding demonstrations within 50 feet of any abortion clinic in Atlanta.

In writing for the five to four majority, Justice John Paul Stevens said the anti-abortion protesters "have persistently and repeatedly engaged in unlawful conduct" unlike other groups of demonstrators.

The Georgia Supreme Court is considering an appeal in the case, which eventually could go back to the Supreme Court.

Freed KAL bomber, now Christian, repents crime

By Michael Chute

SEOUL, South Korea (BP) — Tears streamed down the face of convicted terrorist Kim Hyun Hee May 16 as she told the congregation at Yoido Baptist Church in Seoul, South Korea, that God had forgiven her crimes and maybe the Korean people could, too.

Kim, a confessed North Korean agent, was convicted of blowing up a Korean Air Lines flight with 115 people aboard in November 1987. She was pardoned by the South Korean government in mid-April. The special amnesty came days after the South Korean Supreme Court upheld her death sentence, ending trials that lasted more than two years.

During her detention, the 28-year-old Kim became a Christian through the witness of a Baptist layman who is an official with the Agency for National Security Planning, formerly the Korean Central Intelligence Agency. Han Kee Man, pastor of Yoido Church, went to the prison every week to conduct a Bible study for Kim and baptized her April 12, shortly after she was released.

In the first public appearance since her release, Kim told listeners at the special church service: "If God loved me and gave his Son for

me so that my terrible sins are forgiven, then he can do that for anyone. If he forgave me, then maybe the Korean people can, also.

"I want to commit what I have of the rest of my life to telling the unbelieving people of Korea of the great love of God through Jesus Christ."

A government spokesman said South Korean President Roh Tae Woo decided to pardon Kim so she could be a living witness to North Korean terrorism. North Korea continues to deny involvement in the KAL bombing, calling it a South Korean propaganda ploy. South Korean officials believe the air attack was designed to prevent Third World and socialist countries from participating in the 1988 Seoul Olympics.

During her trials, Kim confessed that she and 70-year-old Kim Seung Il — posing as father and daughter — planted a bomb on a Boeing 707 operated by Korean Air Lines. The plane disappeared off the coast of Burma Nov. 29, 1987, while enroute from Baghdad, Iraq, to Bangkok, Thailand. No one survived the crash.

The North Korean pair boarded the plane in Baghdad and got off during a scheduled stop in Abu

First Church, Nashville using new facility

Members of First Church, Nashville, now are using 36,500 square feet of additional educational and music space.

The renovation of a Broadway Street building purchased two years ago gives the congregation an entire block for use, three additional floors of space.

At the dedication of the addition, a commissioned painting of "The Last Supper" was given to the church by Dr. Kent Carney of Salisbury, Md., and Ann Sklar of Nashville in memory of their mother and sister, Esta Sklar Carney. Sam Marsh made the presentation.

Our Readers Write

Growing disciples

MasterLife is a discipleship training method in the pattern of Jesus with his disciples. Basic elements of Christianity are practiced over a one-year period with weekly meetings. Each person memorizes Scripture verses, learns presentations of Bible passages, and begins to pray in a more meaningful way.

These students are equipped for a normal Christian life and some become significant leaders in the church. You have dramatic results after four or five years.

If a leader has 11 students the first year, there would develop four new leaders with 12 people trained. In the fifth year, the progression would result in 625 leaders, 6875 students, 2500 new leaders, and 8337 trained disciples.

The church would grow in a deepened spirituality and in the number of people reached for Christ. By the fifth year, there would be a magnificent church ready to plant more churches.

Bob Golmon
1503 Stratford Ave.
Nashville 37216

Giving to CP

I am writing in regards to the letter published in this paper May 16 concerning the \$1 given to the Cooperative Program by First Church of Atlanta. I thought one of the criteria was not to attack personalities. The letter questions Dr. Charles Stanley. I thought letters were researched better than this.

I made a phone call to First Church of Atlanta on May 23 and found out the truth. They gave \$300,000 to the Cooperative Program with the only restriction being to Mercer University. They gave \$1 million to world missions, with \$500,000 going to Southern Baptist Mission.

There have been many erroneous statements made by people about the giving of conservative churches. The SBC Today, in a recent issue, made it appear that conservative churches give very little to Southern Baptist causes. The church where I serve is very conservative and we give 23 percent of our total offerings to Southern Baptist causes.

Jerry Summers
395 Trezevant Highway
Bradford 38316

— The May 16 letter writer may have gotten information from the 1989 report of receipts for the Georgia Baptist Convention as published in the Feb. 1, 1990, issue of the Christian Index. — Editor

Clean it up

I agree with your closing thoughts in the May 19 editorial. The matter concerning Honeycutt should come into the open and "let the people know" what it is he believes.

If he and other SBC workers would simply say or write exactly their beliefs and not use imprecise words or open-ended phrases, much of the confusion would be eliminated.

In the EXODUS commentary for instance, Honeycutt uses words and phrases that can be misleading. Depending on one's view, a case can be made that Honeycutt does/does not believe in the plagues in the Biblical account.

This well-trained, highly-educated, and very experienced man can tell us in precise terms what his view on a given matter is. Does he believe that the plagues occurred as the Biblical narrative says?

Things said or written can be taken out of context, by even the most well-meaning person. If this is the case in the Honeycutt matter, then why not go on record saying what is believed, rather than giving explanations in closed sessions?

Not once does Honeycutt say what it is that he does believe, nor is his position stated clearly. All I heard was that the charges related to something that was written 18-20 years ago. What difference does it make if it is an 18 year or 18 day misconception? Clear it up by saying exactly what Honeycutt does mean if his work in Exodus is so ambiguous.

There seems to be 12 questions in regards to comments that Honeycutt has written in three Broadman commentaries. How about 12 simple, precise, and non-evasive replies to these charges? That would help correct the situation with a Southern trustee.

Edgar Engle
1610 LeConte Road
Knoxville 37914

What kind of evolution?

Regarding Mr. Newton's letter about evolution, certainly as Baptists we oppose the teaching of "naturalistic" evolution, but we cannot teach creationism or "theistic" evolution without also teaching religion. Surely we would approve the teaching of religion by non-Christians and/or non-Baptists!

We find it easy to believe that God can create instantaneously and miraculously; but difficult to believe that God can create through (His!) laws of nature and the process of evolution. Why are so many Baptists offended by the concept of "theistic" evolution?

As gentle Christians we are not bound by the Jewish law and myths. But while Genesis 1 speaks of mankind (Adam), Genesis 2 speaks of a particular man (Adam) who lived during the last Ice Age in a garden located in the dry Mediterranean Sea basin. The historical Noachian flood was the rising sea levels from the melting ice.

We prefer to see ourselves as a separate (i.e. special) act of creation rather than evolving. But our arrogance and self-centeredness is leading to an environmental crisis and self-destruction. While we may reject our link to nature, nature may reject its link to us!

Jim E. Pennington
P. O. Box 5445 EKS
Johnson City 37603

Preaching, living

Forced termination is a major problem in many Baptist churches, and tensions leading in that direction are very real in many others. Sometimes the primary factor is a misunderstanding of the role of pastor as preacher of the Word.

In a pastor's conference the speaker, pastor of a large, growing Baptist church, exhorted the men to "preach the Word." He said any church will grow where this is done, and he was a prime example of it. He shared that he has no problem about attendance on Sunday nights or Wednesday nights because he simply tells the people that if they are "saved" and love the Lord they will be present. There were many "amens" in the crowd. The issue seemed as clear as day: Preachers who want to have successful ministries must boldly and fearlessly "preach the Word." It works for this famous pastor.

Many of these preachers might try that and only get themselves and their churches into deep trouble, because such a stance very often alienates the people and sets the pastor up as a dictator and ultimately, in his own eyes, as a martyr.

One can preach the Word only if he knows the Word. That knowledge is gained through a humility that is willing to learn and a deep respect for the opinions of others of God's family, including laymen. If a man can see only black and white and thinks that he is the true interpreter of the Word for everyone, he is in trouble.

Southern Baptists that I respect are those who are characterized by a commitment to the authoritative Word of God as interpreted by the Spirit of our Lord, a humility of spirit, a reverence for the living Lord Jesus as found in the lives of others, and a love which seeks to include as many as possible in the family rather than trying to shut them out. They are the ones who are best qualified to "preach the Word."

Wes Ellis, pastor
Forest Hill Church
3048 Forest Hill Rd.
Germantown 38138

GUIDELINES: Opinions of Tennessee Baptists on religion-related subjects are welcomed. Letters should be brief and concise, no more than 250 words. Letters may be shortened and edited at discretion of the editor. Unsigned letters will not be read or used, but writer's name may be withheld for sufficient reason. There must be at least six weeks between publication of letters from the same writer. Letters must not make personal attacks on the character or integrity of anyone. Writers are encouraged to write in a positive, Christian manner. Short letters are preferred. Address and phone number must be included.

Years for peace

It breaks my heart to see and hear what is happening at Southern Seminary. I cannot adequately express my hurt and disappointment over narrow-minded actions of others. I am an alumnus, class of 1988.

Jesus stated in the Sermon on the Mount that you will know true prophets by their fruits. Many fellow classmates have gone to serve in churches, home and foreign missions, and in other capacities producing an abundance of fruit. The same is true of all the professors at Southern.

The fruits of the spirit (mentioned by Paul in Galatians) of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control appear to be excluded from such behavior.

I find it difficult to believe that of all the tasks Jesus set before His church and His people, abortion has been arbitrarily singled out as the "greatest moral issue faced by Christians today." I too feel that abortion is wrong. However, we must admit, anything that distracts us — especially those which divide our denomination — from bringing non-Christians to a saving knowledge of God is, at best, secondary in importance.

It appears that some Baptists have overlooked one of Jesus' parables. The parable of the tares among the wheat cautions us from attempting to remove the "heretics" from among us. No one can claim superior wisdom or authority to discern who is and who is not truly following our Lord. Only God can, and eventually will, separate the righteous from the unrighteous. It is not our responsibility to make these judgments.

I yearn for peace and a sense of unity in our denomination. If Jesus had used some Baptists' criteria for ministry, there never would have been any disciples.

Kal Busman
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Knoxville 37918

About creation

With regard to recent articles published under the title, "Southern Baptists Examine the Doctrine of Creation," there is an amazing variety of ideas and theories.

The reason we have so many theories on the subject is that none of them is true. My vote goes to the theory that all we have in Genesis 1-4 is Babylonian and Egyptian mythology on which so much time and energy have been spent to make theology.

It is inconceivable that the Hebrews should spend so many years in Egypt a much older civilization, without being impressed in thought and belief.

It is inconceivable that the elite of the ten northern tribes would be forced to spend years in Babylon without coming away impressed by this much older civilization with its learning and knowledge about the stars and the beginnings of creation.

I am troubled that we take this ancient mythology and try to force it on the world as inerrant doctrine as though the ancients had some tremendous truth of which we are now short.

Let Genesis 1:26-27, Genesis 5:1 be our "theology" — God creating male and female at the same time. Let's get away from the ancient belief that a man is the source of woman, and be true to the spirit of the whole Bible.

E. Eugene Keele
Chaplain (USN-Ret)
Box 261
Grand Junction 38039

Accent positive

For three decades there has been a strong emphasis among Baptists to accent the positive and overlook the negative. In view of this emphasis, I am in wonderment as to why you hardly read a line or hear a word from editors, seminary presidents, denominational leadership, or many pastors as to the good that has issued from the last decade of change in the SBC. Understand, I am not pleased with anything that has gone on that isn't Christian, regardless from what quarter it has come. Since that positive emphasis has not been accented, I would like to do so.

- There has been new emphasis on the authoritative, pure Word of God.
- Renewed interest in Bible doctrine.
- The agencies are no longer in the hands of a few administrators, but in the hands of trustees and people.

- No agency has been lost, no monies taken over nor has any agency head been fired. This is contrary to some prophecies.

- The Cooperative Program has not been dismantled. It has increased every year.

- Special mission offerings have increased.

- More missionaries under appointment than ever. This year may show some downward turn because of many retiring.

- More people participate in convention affairs.

- There is more insight into our institutional life.

Clay Frazier, pastor
Alpha Church
245 St. John Road
Morristown 37814

Carr accepts pastorate

Shepards Chapel Church, Rogersville, called Johnny Carr as pastor, effective May 1.

Ordained April 28, Carr was formerly minister of music at East Rogersville Church, Rogersville.

He earned a bachelor's degree from East Tennessee State University.

In addition to his pastorate, the Rogersville native is band director at Cherokee High School, Rogersville.

Baptist historian looks at Baptist Joint Committee's record

By G. Hugh Wamble

In New Orleans in mid-June 1990 the Southern Baptist Convention will make a decision about its relationship to the Baptist Joint Committee on Public Affairs (BJCPA).

My purpose is to report on the record of the BJCPA. The information is in a research paper which I did in late 1986 at the request of a special committee of the SBC Executive Committee.

In 1986 the Southern Baptist Convention referred to the SBC Executive Committee a motion calling for "an exclusive Southern Baptist presence in Washington, D. C.," withdrawal from the BJCPA as soon as possible, and discontinuance of funding for the BJCPA as soon as possible.

The Executive Committee set up a special committee, chaired by Gary Young, a Phoenix pastor, to study the matter. Dr. Young asked me to do some research for the special committee — respecting the BJCPA's record since 1970. (He explained that a doctoral dissertation had covered the

BJCPA's work up to around 1970.)

In particular, the special committee wanted to know if the BJCPA had carried out its assignment, with special emphasis on compliance with positions taken by the convention.

My research was based on Convention minutes, BJCPA minutes, *Report from the Capital* (BJCPA's paper), BJCPA statements to congressional committees, BJCPA briefs with courts, and other documents.

I reported my findings in a 39-page paper, consisting of 27 pages of text, supported by 12 pages of endnotes (269 notes).

The conclusion of my research was that the BJCPA had consistently represented views expressed by the convention, with one exception. But this exception was due to the convention's brief change of its position, not to the BJCPA's change.

Prior to 1982 the convention had adopted resolutions against compulsory or government-directed religious exercises in public schools. In 1982, however, the convention broke with this

tradition and supported the so-called prayer amendment pushed by President Ronald Reagan.

In explaining this amendment on May 6, 1982, the White House said that "state governments or local school boards (would) be free to compose their own prayers" if the amendment passed. The White House said that "someone must have the power to determine the content of such prayers."

Historically, Baptists have opposed a union of church and state. They have a historical memory of hardship inflicted by government-directed, government-enforced religion. They have opposed uniformity of religion.

Therefore, the BJCPA acted in keep-

ing with the convention's pre-1982 position and Baptists' rich heritage related to separation of church and state and religious liberty.

In 1983 the convention again spoke on matters pertaining to the First Amendment, expressing confidence in it as "adequate and sufficient." The implication was that the convention did not favor the kind of amendment that President Reagan had been pushing.

In evaluating issues pertaining to the BJCPA on the Convention's agenda in New Orleans, messengers at least need to know the BJCPA record.

G. Hugh Wamble is professor of church history at Midwestern Baptist Theological Seminary, Kansas City, Mo.

Union continues graduate registration

JACKSON — Union University is continuing open registration for admission into its new graduate level course offerings.

Eight courses are offered in the master of education program, which begins with the first classes in mid-June. The courses signal the first time Union has enlisted graduate students since it suspended its master of arts degree 69 years ago.

The courses are offered through the college's school of education and human studies, said Benny Tucker, dean of the school.

Participants in the program may be able to complete all course requirements in as few as 18 months. With classes beginning June 13, some in-

dividuals could complete degree requirements as early as December 1991.

The course work is targeted to two groups: those who have completed a bachelor's level program but are not licensed to teach in Tennessee and who want both the certification and the master's degree; and persons already certified but who want to upgrade their skills and marketability with advanced study.

Eight courses will be offered in staggered terms from June 13-July 18, Tucker said. The college hopes to enroll as many as 50 students in the first summer's offerings.

Persons desiring more information should contact Union's admissions office at 668-1818.

Texas committee seeks . . .

(Continued from page 1)
more than 50 years.

Writing as "friends in Christ," the Texas committee noted in the letter that the SBC budget was drafted by "competent and dedicated persons" and also cited the autonomy of the Texas Baptist and Southern Baptist conventions.

It noted that a precedent was set for reconsideration of the budget when prior to the 1989 convention in Las Vegas, Nev., a move was made "in the interest of harmony" at the meeting that withdrew a proposal for a proposed Religious Liberty Commission.

"Our best evaluation of the decision

to drastically reduce funds for the Baptist Joint Committee leads us to request your reconsideration," the letter stated. "We are apprehensive about the proposed budget's impact on Cooperative Program giving and on the spirit of our convention."

The letter noted that Texas Baptists have had close ties with the Joint Committee — three of its four executive directors have been Texas Baptists — and that in 1987 the state convention went on record as being committed to continued support of the Joint Committee should funds be diverted from it in the SBC budget process.

That 1987 action has resulted in more than \$10,000 each year being designated for the Joint Committee from the Texas convention in 1988 and 1989.

"A sudden withdrawal of support for their (the BJC's) work could cause a drain on needed financial resources for our cooperative missionary efforts," the letter stated.

"Would it not be better for your committee to reconsider the budget at your pre-convention meeting, vote to keep the Baptist Joint Committee at its current level, and then allow the convention messengers to vote on the relationship they desire the convention to have with the Joint Commission?"

Tennesseans see Filipinos . . .

(Continued from page 1)
equipment to get out and get the message out," said White, detailing needs such as a van and media equipment.

"Leadership training is the biggest need that they have that Tennessee can meet," said Dangeau, noting that he taught some of the Biblical concept of stewardship for the first time.

Although most understand English, the team members often spoke through interpreters to ease their understanding, Dangeau said.

Flexibility is the key to a successful trip, Dangeau continued. He discovered stewardship materials better suited for Filipino ministry were available, but at a cost. The team purchased the convention's materials for

the seminar participants, who also wanted the materials he had transported from the U.S.

Video tapes are popular because most people don't have access to television, Dangeau added, noting he left the tapes for the convention.

White was hosted during his visit to Mati by the vice-governor of the area. Another highlight of his trip was visiting the Rural Life Center where Tennessean Jeff Palmer serves. People from East Asian countries including Vietnam come for agricultural training. "Maybe this will open the door for future missionary activity there (in Vietnam)," he said.

"You realize we're all brothers and sisters because the same spirit lives within us," added White.

One Word More

By Wm. Fletcher Allen, editor

Daniel had already survived the lions' den because he prayed to God. He had already refused to worship the golden image of the king. His friends had been rescued from the fiery furnace.

He had told the king what the king had dreamed — and gave the interpretation. He had explained the dreadful message of the handwriting on the wall.

But more was to come.

And now Daniel bowed himself before the great God, praying for his people. His prayer, recorded in the book of Daniel, chapter nine, is a reminder for Christians in general and today for Southern Baptists in particular.

"So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth, and ashes," reads verse three.

"And I prayed to the Lord my God and confessed and said, 'Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, and we have sinned, committed iniquity, acted wickedly, and rebelled, even turning aside from Thy commandments and ordinances . . .'"

O, for more prayers like Daniel's! T. W. Hunt, Baptist Sunday School Board prayer coordinator, spoke with the Baptist Center family in chapel last week. His testimony was simple and direct, an honest statement of

prayer that reaches God as a Christian pursues the mind of Christ.

I submit that strength of prayer is available to all Christians who are serious about connecting with God's promises. It means sacrifice of self and of one's time. O, that precious commodity of time! I suspect more of us are selfish with time than any material possession.

Tieing on to T. W. Hunt's message, the Baptist Center staff has opportunity to pray specifically for the Southern Baptist Convention's June 14-16 sessions in New Orleans. We have been encouraged

not to involve personalities or pray that certain persons gain positions.

The time is available. We can be mighty prayer warriors, or we can ignore the power of prayer. God listens to sincere prayers of righteous people!

Wouldn't it be amazing if people prayed so earnestly, sacrificially, sincerely, completely — that God would rain down revival at New Orleans, and that those who are not of His will would not be allowed to attend?

Daniel's prayer was answered as he began to pray. Doesn't that tell us something?



ALLEN

Brentwood seeks letter

Brentwood Church is preparing a book of letters for Bill Wilson, who has resigned after 20 years as pastor to become Convention Ministries Division director, Tennessee Baptist Convention.

Expressions of appreciation to be placed in the book are being accepted. Such should be mailed to Dean Abernathy, Brentwood Baptist Church, P. O. Box 637, Brentwood, Tenn. 37024, to be received by June 15. Letters should be on regular size typing sheets, with left margin of an inch and a half.

Professionalism, cooperation key to department

By Wm. Fletcher Allen

Cooperation is a key to successful ministry among the departments and other entities in the Baptist Center in Brentwood.

And there is at least one department that does something for everyone.

Working in any Baptist Center ministry without assistance from Program Services; well, it can't be done because the Program Services Department touches every program, every ministry.

Directed by Wallace Anderson, a 30-year Tennessee Baptist Convention employee, Program Services processes and distributes incoming mail, does all inhouse printing, maintains a hundred mailing lists, and accomplishes other related tasks.

For example, a talented threesome in the art section can design a poster, leaflet, brochure, or announcement that compares with the commercial market. They can select the right color and weight of paper for each job, and make recommendations for the eye-appealing touch — and set the type in preparation for printing. The four in

printing can produce the desired quality.

The art section is also adept in photo processing, and making the PMTs (or halftones) for print jobs. "We try to run the department like a business," says Anderson, "but we also try to blend professionalism with cooperation."

Anderson should know. He's been around since the department was started. In fact, he "invented" the department.

A native of Crossville, Anderson has had experience as a cost accountant, school teacher, pastor, pilot, and flight instructor. He is a graduate of Southern Baptist Theological Seminary, and a veteran of six years of active duty with the Air Force (1947-49, 1950-54). He still has his pilot's license.

Because of the heavy work load in the department, Anderson says supervision is a necessity. He says he feels as though he is continuously training people. "When they get real good at the job, there is someone from the commercial work force offering higher pay. But we do have loyal people."

Anderson says he knows he is led by God in his position. "That's why I am here," he says.

In addition to supervising the department, Anderson also consults with Executive Board employees on ideas for formats, color combinations, leading to decisions. He works closely with the sections in his department, helping them understand the desired end for the product — and sometimes how to create, produce, print, and put the product into use.

Much of the printed products used by TBC departments and other entities are produced by Program Services. In the department, there are five sections: art, printing, mail room, word processing, and addressing. There are 17 people at work when the department is fully staffed.

As for Anderson, his time is split two ways. To make the work flow smoothly with economy in production, staff members at the Baptist Center can work with section supervisors: Nancy Hargrove in art, Dan Ferrell in mail, and Garland Petty in printing. Anderson supervises the other sections. He also spends many hours from September through March working with the convention journal — "every spare minute," he says.

A prime factor in Program Services work is getting the jobs done satisfactorily and on time, Anderson says. The finished product should be "as expected" by the client, noting that some print jobs are more complex than others.

The largest print job undertaking (in volume) by the department has been printing 300,000 two-color tracts for WMU. Department capability ranges from business cards to 16-by-19-inch sheets in size. One print job produced 30,000 pieces for a TBC department.

The dark room can produce photos from simple color to color separations in the dark room, and sometimes the result is evident in four-color "professional" print jobs.

For two years recently (1985, 1986) the TBC journal was produced by the print shop. "We can do it from the first step to the last," Anderson says,



WALLACE ANDERSON, department director, and Doris Clark, administrative secretary.

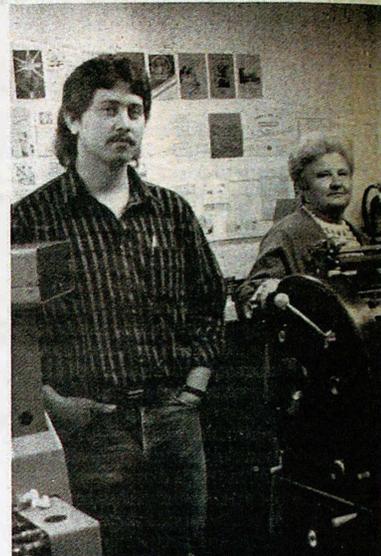
— Photos by Wm. Fletcher Allen



DAN FERRELL, Hettie Gentry (seated), Polly Lucht, and Betty Lackey, mailing and mail room.



CHRIS GERBMAN, Nancy Hargrove, and Teresa Cook, art section and darkroom.



DARYL MOSLEY, Peggy Shawl, Felton Clark

but because of lack of paper storage space, the printing is now done by a commercial printer. "We do the typesetting and get the book camera ready," Anderson says.

Since Anderson "invented" the department out of necessity almost 30 years ago, he is the only director it has had. He seems amazed at how the department has grown through the years, but says it was necessary because of growth by churches and needs of the TBC.

The mailing lists include pastors, other church staff members, directors of missions, colleges, institutions, Sunday School Board, retirees, and a host of special groups.

Annually Program Services prints from six to seven million impressions on its offset presses — and supplies services such as annuals, diaries, postage mail handling, tracts, and all printing needs. The TBC Book of Reports is printed here, and association calendars. The department once distributed about 10-12 million tracts annually.

One of the few limitations in printing is that of enamel paper stock. "We can't print on it," Anderson says with his well-known wry smile, "because it

Cited as one of top print shops

In 1986 and 1988, the Program Services Department was named one of the top 100 print shops among religious and non-profit organizations in the nation.

The distinction reflects well-earned merit. In-Plant Reproductions & Electronic Publishing, national inhouse printing magazine, made the selection.

In a March, 1986, feature article, the magazine noted that department printing requires millions of dollars a year for paper and other print supplies.

It noted that of the millions of pieces of printed matter produced each year, the department also "puts it in the mail, hauling it to the post office."

Children shoved into teenage roles: Panelists

By Terri Lackey

NASHVILLE (BP) — Officially, teenage years span from 13 to 19.

But easy access to alcohol and drugs, sexual promiscuity, and a world made smaller and more violent through television have shoved children into teenage roles, two teleconference panelists said.

The results of this precociousness can be premarital sex leading to early pregnancy and venereal disease, drug dependency, emotional problems, and even suicide, Richard Ross and Wade Rowatt said during a May 7 live Baptist Telecommunication Network teleconference. The teleconference, about pressures youth face, was sponsored by the Southern Baptist Sunday School Board's family ministry and church administration departments.

"Adolescence is beginning much earlier, particularly for girls," said Rowatt, professor of pastoral care and counseling at Southern Baptist Theological Seminary in Louisville, Ky.

While pressures usually differ for older and younger youth, Ross said, increasing tension among younger youth is evident in the newest suicide trend "where fourth-, fifth-, and sixth-graders are actually taking their lives."

Ross, youth ministry consultant in the board's church administration department, said a surprising number of young people deal with stress by committing suicide. Between 1955 and 1980, the rate of suicide among young people has increased by 300 percent.

"Every day an average of 18 young Americans kill themselves," Ross said. "That is 6500 every year. And nine out of ten of those take place at home."

"It is estimated that over 400,000

Church provides relief

adolescents attempt suicide each year," added Ross, who also serves as minister of youth at Tulip Grove Church, Old Hickory.

He cited other facts about teen suicide:

- A history of suicide in one's family greatly increases the odds of teen suicide.

- A high correlation exists between a friend who attempts suicide and a teenager who follows his or her example (many multiple suicides are based upon a suicide pact agreed to by several teenagers).

- Three primary characteristics of suicidal youth are hopelessness, detachment, and loneliness.

- TV shows and movies can push unstable teenagers over the edge toward suicide.

- Research reveals that 88 percent of those who attempt suicide are missing one or both natural parents.

During the teleconference more than 100 teenagers, parents, and ministers of youth called in questions relating to teen pressures. One caller asked Ross what to do if a friend revealed in confidence he was planning to commit suicide.

"One exception to keeping a friend's confidence is in this instance," Ross advised the teenager. "You absolutely have to tell someone of authority."

"Your friend might curse you and be angry and disappointed in you, but that is not as painful as going to his or her funeral," he warned.

Meanwhile, Rowatt said several stress points for young people are brought on by school.

"I think the entire scope of school environment and activities is one of the major causes of tension between youth and their parents," he said.

Academic performance, financial strain that comes with purchasing namebrand clothing, school as a demand on teenagers' time, drugs, and personal safety at school are among the major causes of teen stress, he said.

The struggle of academic performance is constant, he said.

"Parents feel they must constantly push their young people to make better grades because their future depends on it, and youth are saying 'It's my future, so let me make the decisions about my life.'"

Rowatt said students sometimes "choose to do poor academic work to keep from being called 'nerds' by their non-achieving friends."

"Youth who are called 'nerds' in school for giving attention to academics are often called 'boss' by those same teenagers in later life," he added.

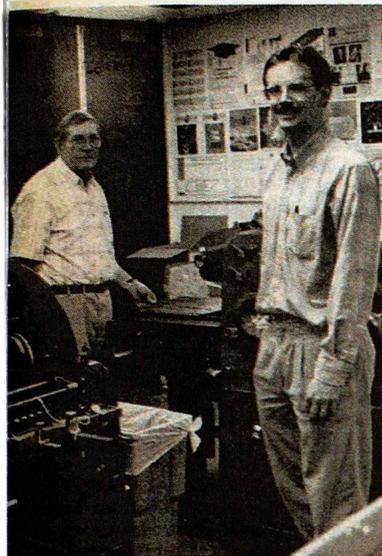
Meanwhile, Ross said youth will feel pressure and tension at home, but "not all of that tension is bad. Some tension is necessary as the teenager pushes for independence, a necessary step toward adulthood."

He told parents not to "over react every time your teenager has a bad day."

Parental and teen breakdowns in relationships often stem from non- or miscommunication, Ross said, urging parents to refrain from letting "emotional distance develop between you even if your teen-agers sometimes treat you like you're an inanimate object."

Calls came in from 61 locations and 19 states, according to Jimmy Hester, an editor in the board's family ministry department who served as host for the show.

efforts



land Petty, printing section.

requires a special alcohol press fountain for drying the ink, and we aren't allowed to have alcohol in the building."

The department, however, does maintain a \$35,000 paper stock inventory including commonly used sizes and colors.

During the recent renovation and construction at the Baptist Center, Program Services' area was shifted slightly. One shift resulted in Anderson's office gaining windows. He's happy about that — it may be the reason he has such a sunny disposition.



NORMA HARPER, word processing, and Renate Wilson, addressing.

Clarksville church calls Atherton to pastorate

Kenwood Church, Clarksville, recently called David Atherton as pastor.

A native of Owensboro, Ky., Atherton served as associate pastor at Kenwood Church before being called to the pastorate. He was a military chaplain at Fort Campbell, Ky. In addition, Atherton has served as a minister of youth and education, and outreach and music director.

Ordained in 1984 in Mississippi, Atherton earned a bachelor's degree from Western Kentucky University, Bowling Green, and a master of divinity from Mid-America Baptist Theological Seminary, Memphis.

He and his wife, Sharon, have two daughters.

Fire destroys home, belongings of Cambodians

By Connie Davis, assistant editor
NASHVILLE — They are used to tragedy — life in war-torn Cambodia, escape, refugee camps, and relocation to the United States requiring re-education.

"But they think they're safe — then their house burns," explained Ann Thompson, international coordinator, Belmont Heights Church, Nashville.

Three Cambodian families and a single lady lost nearly all of their meager belongings in the fire which occurred several weeks ago. Their home was a three-story house turned into apartment house near downtown Nashville.

Friends and relatives of the victims took them home to their cramped apartments. One two-bedroom apartment became home to 12 people after the fire.

But other friends responded too. Belmont Heights Church, which sponsors the only Baptist ministry to the about 300 Cambodians in Nashville, could be counted on.

A Sunday night crowd of about 200 church members spontaneously gave \$700 for the need. Another \$100 has since been given. And clothes and household items have been donated, reported Janet Ball, co-director of church's international ministry committee.

The three families, who have 12 children who attend the Cambodian Mission of the church, also have been

assisted by a government-sponsored social worker. She is locating housing for the families.

The church gave each family \$100 soon after the fire for emergency assistance. Food — rice and fish sauce, the primary food sources for Cambodians — was delivered by Ball to help them and the host families.

The rest of the money will help buy appliances for one apartment which has been located. A gift of \$100 from Nashville Association will help buy shoes for the children.

The needs of these families don't

contrast greatly with the other Cambodians in Nashville, reported Ball and Thompson. Many of the adults work in jobs that keep them away from church. Although they have lived in the U.S. for several years, they still struggle against poverty because of the cultural and language barriers.

Sereivuth Chan, mission pastor, reported in last week's Baptist and Reflector, page 7, some of his dreams for the ministry. Volunteers to teach literacy was just one.

"I just wish I could do more," said Janet Ball.



GIFT OF FOOD — Aim Soeun picks up a 50 lb. bag of rice while volunteer Janet Ball brings fish sauce to children greeting her. Soeun and his family hosted one of the families left homeless after the fire.

Nashville's Chinese find 'hope' during revival

Chinese people lost hope last June after the Tiananmen Square massacre because, in many cases, they lost their only God — communism.

That is one reason for the success of a "Here's Hope" revival, reported a member of Chinese Mission of Woodmont Church, Nashville.

The mission doubled its regular attendance and saw 10 people make professions of faith during its April 14-15 "Here's Hope" revival. The church had 25 members prior to the revival.

Many of those who attended visited a church for the first time and were from mainland China, reported Hannah Kung, wife of Pastor Peter Kung.

She explained that for nearly a century, residents of China have put their faith in communism. But when the government massacred hundreds of Chinese who were protesting for increased freedom last year, many lost hope in communism.

They also have seen freedoms reach European communist countries and question religion's part in the changes, she added. "They wonder if they should turn to God."

"They don't even believe in Buddhism. They don't believe in anything, not communism anymore. They are so discouraged, so empty," said Kung.

The mission translated the revival title to read in Chinese, "Here's freedom and new hope for life," and invited Daniel Ng of Louisville, Ky., to speak.

Every member of the church helped prepare for the revival, said Kung. Materials were printed to publicize the revival and a booklet in Chinese was prepared for use during the revival. It included hymns, program, information about the church and pastor, a feature on well-known Christians, the four spiritual laws, and a section to report spiritual decisions.

Also Bibles and materials in the different Chinese dialects were collected for distribution. Some Bibles were donated by Nashville Association, reported Kung.

The congregation invested in recording and duplicating equipment for the special event. Tape recordings of the revival are being used in outreach.



For four months members pledged to pray for three persons who were not church members.

To reach the Chinese students at Vanderbilt University and their families which total about 100 a fellow student arranged for each to receive a

notice of the revival.

Kung told of one medical doctor who had been in Nashville just a few months. He saw the revival announcement posted and attended the revival.

"He never came to church before. The first night he came he believed. He said, 'I want to believe in this God.' Now he comes to everything," said

Kung.

Pastor Kung started a new believers' class and the congregation is busy contacting and leading the many who attended the revival.

"The Holy Spirit can claim the victory because we pray, we prepare for the victory," said Hannah Kung. — *Connie Davis*

Hobbs to speak at Union University

JACKSON — The West Tennessee Summer Preachers' School will feature Herschel Hobbs and T. T. Crabtree among its guest speakers July 9-13.

Theme for the conference, which will be held at Union University, will be "What Do You Know ... For SURE?"

Hobbs will lead a seminar on the Baptist Faith and Message, which was adopted by the Southern Baptist Convention as its doctrinal guideline in 1925. Hobbs, retired Oklahoma City pastor and former SBC president, was chairman of the Baptist Faith and Message Committee appointed by the denomination in 1962 to review the document.

T. T. Crabtree, pastor of First Church, Springfield, Mo., served as author-editor of the Zondervan "Pastor's Annual," 1970-86. He was on the executive board of both the Tennessee and Missouri Baptist conventions and was president of the Missouri convention.

Other speakers include R. T. Blackstock of Jacksonville, Fla.; W. B. Oakley of Dyer; and Mrs. Bennie Crabtree.

Blackstock will lead a seminar on pastoral counseling. The Floridian, brother of Union Athletic Director David Blackstock, is associate pastor of Hendricks Avenue Church.

Oakley, an evangelist and former pastor, will lead the Monday through Thursday evening worship.

Mrs. Crabtree will lead a wives' seminar titled "How to be a Pastor's Wife."

Tapes will be available on all conference topics, said John Adams, vice president for religious affairs.

Tim Wheat, Baptist Student Union director, will provide activities for children of family members attending the conference.

For more information contact the college's Office of Religious Affairs at (901) 668-1818.

Mooresburg church completes two phases of building project

MOORESBURG — Calvary Church, Mooresburg, was not content with completing just one phase of a proposed three-phased building project. Instead, they proceeded to finish two stages at once.

Church members celebrated their accomplishment May 20 during a dedication service for the refurbished facility.

Pastor Gary Marshall told the congregation that "if they had not been a cooperating group, we would not be here today."

Included in the two phases were the complete renovation of both the sanctuary and the downstairs, which had never been finished. Marshall noted three restrooms and a kitchen were added downstairs. A pastor's study also was added at the entrance of the sanctuary.

The project, completed at a cost of \$65,000, also included a blacktopped parking lot.

Marshall said the church, which averages about 75 during Sunday mor-

ning worship, only had to borrow \$30,000. The funds were obtained from the Tennessee Baptist Foundation which administers the church building and loan program of the Tennessee Baptist Convention.

The Mooresburg pastor cited cooperation of church members and their willingness to tithe as keys to a successful project.

He also credited the contractor, Jerry Horton, who also is a church member, with keeping costs at a minimum. Horton was assisted by fellow church member Coy Hayes and Danny Collins.

Marshall said the church hopes to enter the third phase after the balance of the \$30,000 loan is paid off. He said the third phase will include a 30-foot addition which will provide a baptistry and additional educational space.

Calvary Church, located in Grainger Association, was begun in 1971 as a mission of Blue Springs Church, Rutledge. — *Lonnie Wilkey*



ENJOYS DEDICATION — Calvary Church, Mooresburg, dedicated its refurbished sanctuary May 20. Participating in the service, from left, were Pastor Gary Marshall; building and grounds committee members Ron Kirk, Irene Parkey, James Mulneix, Debi Pratt, Stan Graham, and Connie McDonald; Paul Hall, TBC Missions Department; Earl Wilson, TBC Foundation; and David Tydings, director of missions, Grainger Association.

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TenneScene

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Churches ...

West End Church, Knoxville, will hold Vacation Bible School June 4-8, 6:30-8:30 p.m., for children ages two years and older.

Members of Orchi Church, Memphis, will celebrate homecoming June 3. Melvin Williams will be guest speaker and a luncheon will be held in the afternoon followed by special music by the Gospelaires.

Floyd Lammersfeld will present a concert of inspirational music June 3 at Lincoya Hills Church, Nashville.

The congregation of Open Bible Church, Readyville, will observe homecoming June 3. A covered dish luncheon will be held followed by special music.

Homecoming and the church's 75th anniversary will be celebrated June 3 at Latham's Chapel Church, Milan.

The David Livingstone Education Building was recently completed at Westwood Church, Cleveland. The building, which will seat 1000 people, is debt-free.

Richard Land, executive director of the Christian Life Commission, Nashville, spoke at Valley Hills Church, Bristol, May 5-6, regarding issues of the 1990s.

Members of Beech Grove Church, Dyer, celebrated the church's 125th anniversary May 20.

New additions to the building at Tampico Church, Rutledge, were dedicated Easter Sunday. Church deacons were featured as special speakers.

The congregation of Scottsboro Church, Nashville, will celebrate the 35th homecoming week beginning June 9 with a Gospel concert by New Vision. Revival will begin June 10 with Pastor Robert Carter bringing the morning message and Billy Holloway bringing the messages Sunday-Friday evenings. Special music will be featured each evening of the revival. Homecoming

Sunday will be June 17 with Glory Road presenting special music. Former pastor Roger Hobbs will deliver a message in the afternoon.

Members of Beacon Church, Parsons, will observe the church's 40th anniversary and homecoming June 17.

A tenth anniversary celebration was held May 27 at New Harmony Church, Paris.

Tom Caldwell will speak at homecoming June 3 at Oak Hill Church, Paris. The Joylanders will present special music in the afternoon.

Members of Friendship Chapel, a mission of First Church, Bluff City, recently dedicated a new worship facility, which includes an auditorium, education and office space, and fellowship and kitchen facilities.

Oak Glen Church, Fall Branch, recently burned the note on the church building.

Leadership ...

Cornerstone Church, Knoxville, recently called Terry Hubbard as pastor.

William Delaney, interim pastor at First Church, Jasper, and a member of the Tennessee Baptist Convention Executive Board, was elected chaplain for the state of Tennessee by the Military Order of the Purple Heart May 4 at the state convention in Chattanooga. In addition, Delaney was chosen to be chaplain-at-large by the Second Marine Division Association.

Robert C. Burch, pastor of Calvary Church, Knoxville, for almost 16 years, recently received a doctor of ministry degree from Mid-America Baptist Theological Seminary, Memphis.

Rosedale Church, Nashville, called Terry Hudgins as minister of youth. He is a senior at Belmont College, Nashville.

James Powers recently announced his retirement from Hillcrest Church, Trenton, effective June 24.

Only Mission, Only, called Marvin Suiter as interim pastor.

Randall Burton recently joined the staff of Bentley's Chapel Church, Mooresburg, as pastor.

Missions ...

Several churches in Tennessee recently began new ethnic ministries. They are Brainerd Church, Chattanooga, Portuguese; First Church, Goodlettsville, Polish; Germantown Church, Memphis, Filipino; East Memphis Church, Memphis, Asian Indian; Kirby Woods Church, Memphis, Japanese; Bellevue Church, Memphis, Arabic; Calvary Church, Knoxville, Korean; and Raleigh Church, Memphis, Korean.

People ...

Sara McPherson, a senior at Clinton High School and an active member of Second Church, Clinton, received a four-year presidential scholarship to Belmont College, Nashville. She is the daughter of James and Carolyn McPherson. McPherson is the pastor of Second Church.

The family of Floyd Ray Key, a former Home Mission Board endorsed chaplain and Tennessee pastor who died last year, was presented a joint resolution passed by the Tennessee General Assembly naming the chapel of the John S. Wilder Youth Development Center, Somerville, the Floyd Ray Chapel. The Wilder Youth Development Center is a state-operated center for delinquent boys.

Reverals ...

Maple Street Church, Cleveland, held revival April 22-25 with evangelist Chuck McAlister and music director John Burkett, both from Central Church, Chattanooga. There were 12 additions to the church by baptism and seven other professions.

Terry Taylor spoke at revival April 22-27 at Oak Street Church, Maryville.



DEBT-FREE SANCTUARY — Members of East Walland Church, Walland, recently celebrated payment of the debt on the sanctuary by holding a note-burning and dedication service. Pictured from left are Pastor Gerald Smelcer; trustee Kenneth Russell; and deacons Lillard White, Johnny Leatherwood, and Sam Huskey.

Jeff Carroll led music. There were six additions to the church by baptism and three other decisions.

First Church, Hixson, held a tent crusade May 20-24. Jimmy Arms led services and Terry Shannon led music.

Gerald Stow led revival April 22-26 at First Church, Church Hill, during which 15 people made professions of faith, 66 rededicated their lives, and 11 joined the church. There was one vocational commitment.

Westwood Church, Cleveland, recently held revival with evangelist Junior Hill. There were 57 professions of faith and four additions to the church by letter.

First Church, Manchester, held lay-led revival May 2-6. There were seven professions of faith.

Jimmy Arms led revival May 22-29 at Southeast Church, Murfreesboro. Bill and Marge Ellsworth, missionaries in Porcupine, S. D., led music.

Revival will be held June 24-27 at Oak Hill Church, Paris. James W. Hall, Louisville, Ky., will lead the services.



GROUNDBREAKING HELD — First Church, Sparta, recently broke ground for a new addition to their existing facility. Plans include completion of the worship center balcony, a new lobby-entrance, staff offices complex, a 400 seat fellowship hall, and an industrial kitchen. Future plans include a pre-school annex. Committee members from left are: Brett Rich, Ed Kay, Evalie Breeding, David McCulley, Pastor Dean Haun, Robert Baker, Carolyn Busby, Mark Benningfield, Jan Mitchell, Dave Wellons, and George Savage.

TeamTalk

By D. L. Lowrie

May has been the month for dedicating new church buildings. Earlier this month I shared in the dedication of a totally new church plant for the Shelbyville Mills Church in Shelbyville. The people of this church took a bold step of faith under the leadership of their pastor, Charles Williams, and relocated their church. Their new building stands on a hill overlooking the city.



Then I shared in the dedication of the Bellefonte Church between Charleston and Cleveland. This church has built a beautiful new worship center that will stand as a testimony to their faith for a long time to come. Lake Walker has been their pastor for more than 20 years.

I missed the dedication of the new facilities for the Bellevue Church in Memphis. Everyone who travels down I-40 in Memphis will see this most im-

pressive new structure. Adrian Rogers, the pastor, shared with me a few weeks ago that they have averaged more than 50 additions per week since they entered their new building.

Clarence Stewart represented me and Tennessee Baptists at the dedication of a new worship center for the Northside Church in Clarksville. He brought back reports of great excitement about the future.

All of us rejoice with these churches in the blessings of God upon them. They have made a statement of faith in their different communities.

Constructing a building can be a drain upon a church spiritually and financially. However, if we are to continue to reach the people of this state, we must continue to build buildings. The buildings are tools that we can use in this task.

Clarence Stewart serves as a consultant to churches who are considering a new building. He will help the church get in touch with the resources that our denomination provides. If you need him, call on him.

Warning against partiality and dead faith

By W. Elzie Danley, pastor; Malesus Church, Jackson

Warning against showing partiality (2:1-13)

James began his warning against partiality by stating that it is inconsistent behavior for one who claims to hold faith in our Lord Jesus Christ. He believed that partiality is frequently shown in places of worship, places where men and women should be equal as they are in the sight of God. In his writing James used a Greek word translated "assembly," a word normally translated synagogue, to describe the place of worship. Nowhere else in the New Testament is it translated as a place of Christian worship. Such a translation supports the idea that James was writing to Jewish Christians who were still worshipping in the synagogue. It could also mean that James used that word since all his readers could identify with the synagogue whether they still worshipped there or not.



DANLEY

He gave a hypothetical case of partiality that could be all too real. He described behavior toward a rich visitor and behavior toward a poor man. Obvious deference was shown

toward the rich man. Careless reading of these Scriptures could lead the reader to assume that partiality toward the poor might be appropriate. Such is not the case. James recognized the inclinations to be partial toward the rich, powerful, and influential. Thus, he used the obvious case for his example.

When partiality is present in our feelings and behavior we have sinned. James compared such behavior to that of an unjust judge who makes his decisions on the basis of gain or favoritism rather than to administer justice. He referred to the "royal law" that commands one to love your neighbor as yourself. The implication is two-fold. First, as Jesus indicated, that commandment, coupled with the commandment to love God, encompasses all the moral laws of God. It also indicated that if they kept the "royal law" they would not show partiality to one person or another. James made it clear that to show such partiality is sinful just as surely as murder and adultery are sinful acts.

Warnings against dead faith (2:14-16)

James acknowledged there are people who say they have faith, but there is no apparent change that produces good works. James then asked a ques-

tion of whether such faith could have saved these people. The expected and obvious answer is no, it could not.

It should be noted that there is no contradiction between Paul's teaching that salvation is "not of works" (Ephesians 2:8-10). Both James and Paul acknowledged that we are saved by faith alone. While Paul emphasized that doing good things (works) will not save a person, James emphasized that the person who comes to salvation through faith will find that good works will result from salvation.

James continued with a practical question about supplying help to those who are needy. It is not enough to say that we have faith and yet let our

24) is often misunderstood in relation to Paul's teaching of justification by faith. It must be remembered that Paul was speaking of how one is justified at the time of conversion or salvation. In that case works are not involved. James, however, addressed the behavior of one who has already received salvation. Abraham, for instance, was already following God when James indicated that he was "justified by works." That justification meant that Abraham's works certified, or made it clear, that his faith was the kind of faith that brought salvation. Thus we see that James' teachings are not contradictory to the teachings of Paul. James and Paul are both correct. Man may say he has faith. However, unless that faith leads to a lifestyle characterized by good works, it is a kind of faith that is of no good - dead faith!

Summary

James told his readers (and those of us today) that to show partiality between people, particularly in a worship setting, is inconsistent with the teachings of Christ. To show such partiality is a sin. We are also charged to recognize faith leading to salvation also leads to good works. One cannot commit himself to Christ and not be committed to helping others.

BIBLE BOOK SERIES

June 3 Lesson

Basic Passage: James 2:1-26

Focal Passages: James 2:1-4, 8-10, 14-18, 21-24

spiritual brothers and sisters remain destitute. Such faith, he indicated, is dead. Faith and works are two sides of the same coin.

James referred to Abraham in his attempt to show the importance of works and faith. The statement that Abraham was justified by works (vv. 21,

unrighteousness. Godly wisdom will be our counsel - seeing life from God's perspective. When our gaze is on Jesus, and we know the yoke of His fellowship, the things of earth are filtered through His mind and His grace. You will stand for that which is excellent and morally pure. You will stand in the judgment with integrity and without fear of condemnation, for the righteous Judge is also your Redeemer.

"Whatever the righteous does prospers" (Psalms 1:3). I don't think this means everything is guaranteed to turn out the way you expect. There are some things God knows we must learn the hard way, or another way that will produce greater blessings. The psalmist said the Good Shepherd "makes me lie down in green pastures." He has committed Himself to be our Shepherd for His name's sake, not ours.

Did the psalmist indicate the righteous man will be free of trouble, tragedy, and suffering? Or that prosperity refers to material possessions, easy life, abundance of cash flow? No. We have the misconception that the Lord blesses the one who is living right with these temporal "blessings," and withholds them when one gets out of line. This misconception causes much restriction in our relating to God and to our brothers in Christ. Spiritual prosperity will most surely be in the house of the righteous. God's greatest blessing is Himself, being all He is in you. Whatever He says or does, be it comforting or painful, God is blessing

you. Therefore, I can pray for my Christian brother who won't do right or who irritates and hurts me, "Lord bless him real well. Be all You want to be in him so You can do all You want to do through him for Your glory."

Whatever the righteous man does prospers because he and God are partners for life. God makes all things work together for good (Romans 8:26-39) because His purposes are eternal.

Fairview Church calls Kyker as pastor

Fairview Church, Watauga, recently called Kenneth Kyker as pastor.

Kyker was pastor of Antioch Church, Johnson City, for ten years. In addition, he served as pastor of Bethel Church, Mountain City; Big Springs Church, Elizabethton; Reservoir Road Church, Kingsport; and Beulah Church, Kingsport.

He was ordained in 1965 at Skyline Heights Church, Johnson City.

Kyker received an associate's degree in accounting from Steed College of Technology, Johnson City. The Tennessee native and his wife, Carol, have two daughters.

Two ways of living

By Liz Thompson, layperson; First Church, Blountville

The psalmist divides all mankind into two ways of life - the way of the righteous and the way of the wicked. Watchman Knee wrote a book entitled Sit, Walk, Stand in which he developed the idea of sitting with the Lord in prayer and praise, so we could walk before men in a manner worthy of our calling, and stand against the world system and the devil. The righteous man is blessed in many ways and the unrighteous are cursed under God's sentence of condemnation.



THOMPSON

Who is a righteous man? He is one who is born of God. Righteousness here does not refer to levels of right living; therefore it would not be a proper question to ask, "How righteous are you?" The answer would have to be, "As righteous as Jesus." Righteousness is a state of being and refers to who you have become in Christ. We were in Adam, sinners - an unrighteous state of being. Now we are in Christ, saints - righteous and justified.

The righteous man delights in the law of the Lord because he has bowed the knee to the Lordship of Christ and his heart cries out "not my will but Thine be done." He does not seek council or take his guidance for life from the world system, for he sees that God's Kingdom opposes the earthly kingdom. He meditates on God's word day and night, hiding it in his heart to guard against the temptation to sin and misrepresent God's character. He knows the discipline of the Lord that

proves sonship (Hebrews 12:7).

The psalmist uses a tree to illustrate the righteous man. We are plantings of the Lord, oaks of righteousness (Isaiah 61:1-3, Jeremiah 17:7-8). God plants us by streams of Living Water, representing the Holy Spirit. We don't fear the drought, for our roots grow deep to tap the wellsprings of water and hold us in the storms of life. The righteous can not loose, "Because the Lord watches over the way of the righteous" (Psalms 1:6). Psalms 112 is a beautiful parallel of the righteous man.

Being planted by the river insures fruit bearing. The Holy Spirit, like sap carrying nutrients to the whole tree, causes fruit to appear and prevents leaves from withering. Galatians 5:22-23 tells us the fruit of the Spirit is love, joy, peace, endurance, etc., and the fruit is Jesus Himself, not qualities we develop ourselves. Notice it is fruit

UNIFORM LESSON SERIES

June 3 Lesson

Basic Passage: Psalm 1

Focal Passage: Psalm 1

in season. When you need to love a brother who irritates you, just admit you can't, and look to Jesus. The same is true with patience, wisdom, and all others. "Lord, be my patience, my wisdom. Be released in me so I will be able to endure this fiery ordeal you have allowed to test my integrity and bring glory to You."

We are the temple of the Lord and He dwells in our house to bring order out of our chaos, light to our darkness, and strength for our weakness. One day we will have the privilege of dwelling in His house, far removed from all

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Rejecting God's words and ways

By Kenny Cooper, pastor; Bellevue Church, Nashville

One of the hard messages of judgment Jeremiah had to communicate concerned the people's rejection of God by ignoring His words and avoiding His ways. Chapters 6 and 36 give two perspectives of rejection. The former is an oracle about the nation's rejection and the latter is a narrative concerning an individual's rejection.

An oracle of rejection (6:16-21)

Chapter 6 is a collection of oracles, the first of which (vv. 1-8) concerns the foe from the north certain to descend on Jerusalem. Therefore, the inhabitants were encouraged to flee to other villages. This oracle was a warning (v. 8) to prevent disaster.

The second oracle, found in vv. 9-15, reviews Judah's obstinance. The peo-

ple are described as having closed ears unwilling to hear (v. 10), being greedy (v. 13), superficially addressing their condition with words of "peace" (shalom — prosperity and well-being, v. 14), and as being beyond blushing (v. 15).

The reality of coming judgment and the evidence of the people's sin as outlined in the two oracles just mentioned provide an introduction to the one found in vv. 16-21. This oracle probably dates to the latter years of Josiah's reign. The reform Josiah had instituted, while having significant effect initially, was gradually eroded by the people's waywardness. Through Jeremiah the prophet, God confronted the people with their rejection of Him.

The oracle begins by God's offer of a corrective to their waywardness. If they would but lift up their eyes to see the road signs, they would know they were headed in the wrong direction. The ancient paths were the ones need-

ed — those found in the law. Perhaps this is a reference to the Deuteronomic law found in the Temple which had been the basis for Josiah's reform. Yet, the people would not walk in this "good way." They chose rather to follow the paths that led to every form of corruption.

LIFE AND WORK LESSON SERIES

June 3 Lesson

Basic Passage: Jeremiah 6:1-26; 36:1-32
Focal Passages: Jeremiah 6:16-20; 36:27-28, 30

Again, God called on them to heed His watchmen and the warning they were sounding. The watchmen were the prophets God had provided to communicate His word. The people would not heed the trumpeting word which offered an opportunity to escape destruction.

Neither the written nor the oral word of God was heeded. The people had substituted ritual. By offering the sweets and spices from a distant land (Sheba was in southwest Arabia), they thought they could satisfy God. Had they not heard of Amos' confrontation with Israel to the north? God hated feasts and holy days marked by sacrifices which had nothing to do with the people's ethical behavior (Amos 5:21-23). Instead, God was concerned that "justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:24, RSV). Since they had rejected God's way, He would put a stumbling block in their way (v. 21). Rejected, but not destroyed (36:27-32).

One of the most fascinating narratives of Old Testament prophecy concerns that of the scroll of Jeremiah mentioned in chapter 36. It gives us insight into the formation of a prophetic book and the equipment (paper, ink, pen knife) available at the time for writing. The scroll which Jeremiah dictated to the scribe Baruch was no doubt the core of what has come down to us as the book of Jeremiah.

The setting of this event was December of 605 B.C. In the spring or

summer of that year, Nebuchadnezzar had defeated Egypt and Assyria in the battle of Carchemish.

Jeremiah was instructed by God to take a scroll and write on it all the words which the Lord had given him. This would be a compilation of material across 23 years of ministry. The written word of prophecy was unprecedented in Jeremiah's day. There are, however, several possible reasons for writing these words. First, since Jeremiah was debarred from the Temple, it would be one way of getting his message heard. Second, having the words written would increase the chance of their preservation. Third, a scroll found in the Temple led to reform by Josiah; perhaps such a reform could happen later should this scroll be discovered. And finally, the impact of the total of Jeremiah's words might be greater than that of his isolated oracles and therefore lead to repentance.

Baruch read the scroll in the Temple on a fast day as instructed. The message seemed to have fared favorably and, consequently, a request was made for Baruch to read the scroll before the princes. The princes' conclusion was that the king ought to hear the scroll. After instructing Baruch and Jeremiah to hide themselves, the scroll was taken to King Jehoiakim. Sitting in his winter porch, Jehoiakim cut off columns of the scroll as it was read and threw them in the fire nearby. By the time it was read it was destroyed.

Though Jehoiakim destroyed the first scroll and ordered Jeremiah and Baruch to be seized, the Lord instructed Jeremiah to take another scroll and write the same words as before. This he did including "many similar words" (v. 32). In addition to the second scroll, Jeremiah was to announce to Jehoiakim, who cut off the words from God, that he would be cut off along with the land.

Rejection of God's words and ways brings with it its own judgment and end. Those who reject God find themselves rejected. God's word may be rejected, but it can never be destroyed.



COOPER

Baptist Beliefs

By Herschel Hobbs

Verdict: 'Not guilty'

"There is therefore now no condemnation to them which are in Christ Jesus... For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." — Romans 8:1-2

Romans 8 is Paul's great chapter on the Holy Spirit. In 1 Corinthians 12-14 he dealt with problems concerning gifts of the Spirit. But in Romans 8 he treats the normal, day-to-day work of the Spirit in the life of the believer in Jesus. Not only is it interesting to see what Paul says, but what he does not say. He makes no mention of speaking in tongues, miracle healings, or any other of the



HOBBS

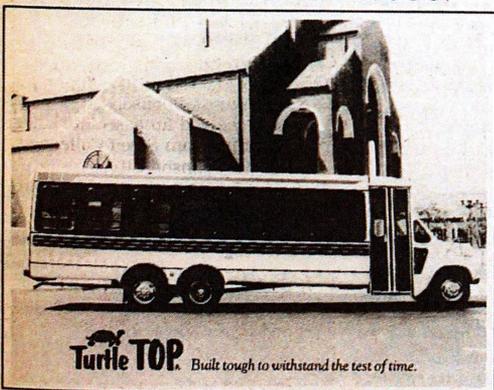
ecstatic gifts of the Spirit.

In verses 1-2 Paul writes of the assurance of salvation. "Who walk not after the flesh, but after the Spirit" is not in the best texts, but they are genuine in verse 4. "Condemnation" renders katakrima, a judging down. Actually kath intensifies krima. In judicial life it meant to find guilty and pronounce sentence. It is never used in a case of acquittal.

Paul says that there is no such condemnatory judgment against "the ones in Christ Jesus" because the law of the Spirit of life in Christ hath made me free (liberated me) from the law of sin and death" (v. 2).

Repeatedly in the New Testament the indwelling Spirit is God's seal and guarantee for those who have believed in Jesus as Savior (Ephesians 1:13b-14).

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(BP) BRIEFLY

Compiled from Baptist Press, news service
of the Southern Baptist Convention

Lebanese woman injured; seminary endures shelling

MANSOURIEH, Lebanon — Artillery shells injured a Lebanese Baptist woman and damaged the Baptist seminary complex in mid-May in Mansourieh, Lebanon, a village east of Beirut. Iskander Kusta suffered a broken arm and bruises when hit by flying debris as an exploding shell tore through the bedroom wall of her home in Mansourieh. Her husband and son were uninjured.

A shell also exploded in the seminary complex, narrowly missing Wissam Hadda, 11, who was running across an open area toward a bomb shelter. Hadda's sister works for Baptist Publications, located in the complex. The blast sprayed razor-sharp shrapnel against several buildings in the complex, breaking windows in the chapel, kitchen, administration offices, and a house. It also severed electrical wires and water pipes.

Another shell exploded just outside the seminary complex but did no damage, reported Southern Baptist representative Emmett Barnes. Barnes continues to administer many of the seminary's programs from his base on the island of Cyprus. Occurring without warning, the shelling ended a period of relative calm that had prevailed in the area since the last period of intense fighting in January and February.

Seminary classes have continued despite the latest shelling. A new student recently enrolled, bringing the number of students to nine. Nidal and Wissam Arnouk, a Syrian couple, are expected to graduate in June. All students and some of the seminary teachers now live in the seminary complex.

Land urges Bush to veto child-care legislation

NASHVILLE — President Bush should veto the child-care legislation approved by both the U.S. House and Senate and currently in a congressional conference committee, urged Southern Baptist Christian Life Commission Executive Director Richard Land. "It now appears inevitable that you (Bush) will be forced to veto a child-care bill in spite of your desire to see this issue addressed," Land said in a letter to Bush dated May 14.

"We regret that a veto will be necessary. Nonetheless, we are glad to know that you will not be intimidated into signing a bad piece of legislation simply because it has 'child care' in the title.

"Given the fact that both the Senate and House bills expand discrimination against 'stay-at-home moms,' create a new federal grant program and contain federal regulations and mandates, it does seem inevitable that the conference committee deliberations will produce legislation which we will find unacceptable."

Land said Southern Baptists have been clear about what type of legislation on child care they desire for the Congress to enact, as evidenced by a child-care resolution approved by messengers at the 1988 annual meeting of the Southern Baptist Convention.

Supreme Court upholds child pornography law

WASHINGTON — The U.S. Supreme Court has upheld that the state of Ohio may prohibit the possession and viewing of child pornography. In a 6 to 3 decision, the high court upheld the Ohio law, ruling the state has compelling interests in protecting the physical and psychological well-being of minors and in destroying the market for the exploitation of children.

Writing for the court's majority, Justice Byron R. White said the case in question, *Osborne v. Ohio*, differs from an earlier pornography-related decision, *Stanley v. Georgia*, because the interests underlying child pornography prohibitions exceed the interests justifying the Georgia law at issue in the earlier case.

"In *Stanley*, Georgia primarily sought to proscribe the private possession of obscenity because it was concerned that obscenity would poison the minds of its viewers," White wrote. "The difference here is obvious: the state does not rely on a paternalistic interest in regulating *Osborne's* mind. Rather, Ohio has enacted (this law) in order to protect the victims of child pornography; it hopes to destroy a market for the exploitative use of children."

Given the importance of the state's interest in protecting victims of child pornography, White said, Ohio should not be faulted for attempting to stamp out child pornography at all levels in the distribution chain, including that of possession.

Baptist claims show ministers under stress

DALLAS — Stress-related illnesses and maternity expenses accounted for most of the \$64.2 million paid in 1989 medical claims for Southern Baptist church personnel and seminary students. Last year, church and seminarian medical plan participants filed 256,552 claims totalling \$64.2 million. The church and seminarian insurance programs are administered by the Annuity Board of the Southern Baptist Convention.

"Even though we have raised rates the last several years, we still are not collecting enough premiums to offset the claims. We must take money out of reserves to pay the bills," said John Dudley, senior vice president of the Annuity Board's insurance services division. Premiums collected to pay claims in 1989 totalled \$56.1 million, he said.

"When you look at the numbers," Dudley continued, "you get the feeling that our preachers are under tremendous amounts of stress that adversely affect their health. Most of the medicine ordered through our prescription drug program is for problems such as ulcers and high blood pressure," he said.

"Our people took nearly 4.2 million pills last year at a cost of \$1.8 million for these problems and other stress-related illnesses. The No. 1 diagnosis in total hospital claims cost was psychosis, and psychosis was ranked tenth in number of hospital admissions," Dudley added.

Like other medical plans nationwide, the Annuity Board medical programs are feeling the crunch of rising maternity expenses. "We paid nearly \$4 million

for 1052 babies last year. Nearly 200 of the newborns had complications, Dudley said. He noted that the average hospital stay for newborns was 3.3 days and cost \$1565 per child. Some 1450 expectant mothers were admitted to the hospital for an average of 2.69 days. Maternity admissions include false labor, delivery, and antepartum or postpartum complications. The average cost per admissions was \$1659.

Vestal draws endorsement of retired missionaries

DALLAS — After hearing he had won the endorsement of more than 300 retired missionaries, Daniel Vestal outlined a plan for "renewal and refocus" in the Southern Baptist Convention. During a rally at Park Cities Church, Dallas, Vestal also pledged an "inclusive" philosophy of appointments if he is elected at the annual meeting, scheduled June 12-14 in the Louisiana Superdome in New Orleans.

"You need to hear me well," Vestal told more than 400 people who attended the rally. "If I am elected, I pledge to you that my appointive philosophy will be an inclusive philosophy. I mean by that I am not going to shut out people who have shut out folks like me for 11 years. I am not going to shut them out."

Finlay Graham, retired Southern Baptist missionary to the Middle East and North Africa, presented Vestal with a resolution of support for his candidacy with the names of 304 retired Southern Baptist missionaries. Graham told the Baptist Standard, newsjournal of the Baptist General Convention of Texas, that he had personally telephoned the missionaries over a ten-day period, making phone calls for some six hours a day.

More than 90 percent of those he talked with were enthusiastic in their support of Vestal and "his efforts to unify the Southern Baptist Convention and to direct it again toward its primary task of world missions."

Authority, not interpretation is real SBC issue: Chapman

LEXINGTON, Ky. — Underscoring that Scriptural interpretation and politics are not at the heart of the 11-year struggle raging within the Southern Baptist Convention, Morris Chapman cited a different reason for the controversy.

Authority of the Bible is the "real issue" the conservative SBC presidential candidate said May 15.

Recounting his pilgrimage to the forefront of the battle, Chapman told 177 people, mostly pastors, at a noon luncheon at Porter Memorial Church that his "simple faith" of his childhood in Mississippi is "as real to me now as it was then."

"I believe in the same inspired, infallible, inerrant Word of God today that I did then," he said.

Chapman, pastor of First Church, Wichita Falls, Texas, observed that Southern Baptists presently have in process a "course correction." His experience has indicated that "when the rule of 'live and let live' is applied," everything naturally drifts "to the left," he said. "But in order for the course correction to be completed," Chapman admonished, "it was necessary to turn upstream." A lot of tension became a "necessary by-product," he added.

CLC opposes abortion funding

NASHVILLE — The Southern Baptist Christian Life Commission is urging members of the U.S. House of Representatives to maintain current pro-life policies with regard to foreign aid funding.

One policy known as the Mexico City Policy — began in 1984. It prohibits U.S. foreign aid funds from going to organizations which perform or actively promote abortion as a method of family planning. The name was given the policy because it was announced by the Reagan Administration at a conference in Mexico.

The second policy known as the Kemp-Kasten Amendment — is aimed at keeping funds from going to the United Nations Populations Fund which supports the People's Republic of China's abortion policy. In letters to Southern Congressmen, Christian Life Commission Executive Director Richard Land called the two policies "priorities of the 101st Congress."

"Most Southern Baptists believe that, just as tax dollars should not be spent to perform abortions in America, U.S. tax dollars should not be given to private international organizations which encourage, promote, or perform abortions as a method of family planning," Land said.

Former state presidents decry 'historic new day' claim

JACKSON, Miss. — Eighteen past presidents of Baptist state conventions, including two from Tennessee, have issued a six-part statement decrying the claim of a "historic new day" being promoted by "conservative" elements in the 11-year-old Southern Baptist Convention controversy.

"We feel a need to speak to the recent claims of several Baptist pastors that they will bring in a 'historic new day' in the Southern Baptist Convention that will put an end to these painful 11 years," the past presidents wrote. "We see no evidence of any new coalition or historic new day."

Their document is entitled, "A Statement on the Southern Baptist Convention Controversy and the Claim of a 'Historic New Day.'"

Former TBC presidents signing the statement were Raymond Langlois, Judson Church, Nashville, and Doug Watterson, First Church, Knoxville.

New musical to premiere at Jericho mission festivals

RICHMOND — A new musical will be premiered at the Jericho '90 Southern Baptist mission festivals this summer at the Ridgcrest (N.C.) and Glorieta (N.M.) Baptist conference centers. The festivals, which began last year as an experiment in home and foreign missions education, also will feature for the first time an open forum of the chief executives of five Southern Baptist agencies sponsoring the events.

Jericho '90 is scheduled June 30-July 6 at Ridgcrest and July 21-27 at Glorieta. The musical, called "Jericho," emphasizes that God has worked throughout history to bring down barriers, reported Dennis Allen, Baptist Sunday School Board, Nashville, writer.