

# Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

In New Orleans

## Election, BJCPA top SBC issues at convention

By Dan Martin

NEW ORLEANS (BP) — Election of a new president and the question of who will speak for Southern Baptists on religious liberty concerns top the list of issues facing messengers at the 1990 annual meeting of the Southern Baptist Convention.

Messengers also will hear challenges to some of the people nominated to be trustees of the 24 national entities of the 14.9-million-member denomination; consider motions, resolutions, and other business; as well as listen to missions presentations, preaching and singing during the June 12-14 meeting in the Louisiana Superdome in New Orleans.

President George Bush, who initially indicated a desire to address the nation's largest non-Catholic denomination, in mid-May announced he would not speak at the convention. As with most things concerning the annual meeting, opinions differ as to whether his schedule would not permit his address or whether controversy over his inviting gay and lesbian groups to the White House caused the cancellation.

Although predictions of messenger registration have ranged upward to 70,000 — nearly capacity for the cavernous Superdome — SBC Registration Secretary Lee Porter of Nashville realistically expects registration to be "somewhere between 35,000 and 37,000."

If he is right, it would make the 1990 annual meeting the third-largest in the

history of the 145-year-old denomination. The all-time record for participation was set in 1985 in Dallas, with 45,519 messengers. Second was Atlanta in 1986, with 40,987; third was San Antonio in 1988, with 32,727.

"The emotions as we head for New Orleans this year are just as intense as they were in 1985 but just not as broad," said one veteran convention watcher. "Therefore, there will not be as many people as we first thought."

Moderates and conservatives have squared off politically, and each group has its standard bearer. Political activity has been intense during the past six months, with each candidate appearing in numerous places around the convention drumming up support.

Moderate Daniel Vestal, pastor of Dunwoody Church in suburban Atlanta, announced in September he would again seek the presidency. He was nominated in 1989 against incumbent Jerry Vines, but lost 8248 to 10,754 (The Baptist and Reflector has learned that Vestal will be nominated by Phil Lineberger, president of the Texas convention.)

Morris Chapman, pastor of First Church, Wichita Falls, Texas, was presented in February as the conservatives' candidate to succeed Vines, who has served his allowed two consecutive one-year terms.

Although running mates for Chapman have not been announced, Vestal has unveiled a full slate. Carolyn Weatherford Crumpler, the recently

retired executive director of the SBC Woman's Missionary Union, will be nominated for first vice president; Steve Tondera, a Huntsville, Ala., layman, for second vice president.

In conjunction with announcing Chapman as the candidate, conservatives also unveiled a "new coalition" to bring peace to the troubled denomination, which would include "enlarging the tent" of SBC leadership to include all who could embrace "a perfect Bible from a perfect God."

Several pastors of large churches who previously had not taken overt

political stands endorsed the proposal — presented by John Bisagno, pastor of First Church, Houston — and conservatives generally promoted the "new coalition."

Moderates, however, are skeptical of Bisagno's proposal, the supposed "non-alignment" of the endorsers, and believe the "enlarged tent" does not include moderates.

The sharpness of the division appears to continue the polarization which has afflicted the denomination for more than a decade. Each side ap-  
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## TBC committee to study abortion

By Wm. Fletcher Allen

A committee of 15 has been named to study the abortion issue and bring recommendations to the Executive Board, Tennessee Baptist Convention, in September.

Named by TBC President Murray Mathis, pastor of Third Church, Murfreesboro; and Howard Olive, president of the Executive Board, TBC, and pastor of Monte Vista Church, Maryville, the committee has eight women and seven men.

Chairman of the committee is Anne Nolan, member of Signal Mountain Church, Signal Mountain, and a member of the Executive Board.

Mathis and Olive agreed that the new committee has an important assignment, but said it would not be making decisions for the convention nor for individual Baptists.

"It is a very important committee," Olive said. "Its purpose is to look at what the TBC is doing in positive ways, and it must not become a political committee."

Mathis noted that the abortion issue is sometimes volatile, but said it deserves a thorough and intensive study. "We need this study," he said.

The Executive Board approved the initiating recommendation at its December meeting:

## Student summer missions cancelled in Philippines

By Mary E. Speidel

MANILA, Philippines (BP) — Forty-one Southern Baptist college students, including six from Tennessee, won't go to the Philippines as summer missionaries because of recent violence and threats against American service personnel there.

Philippine Baptist leaders have recommended that Baptist Student Union summer missionaries cancel their ten-week service planned this summer, said Sam Waldron, a Southern Baptist missionary administrator in the Philippines.

The recommendation came after the May 13 shooting deaths of two U.S. Air Force enlisted men in the Philippines. The New People's Army, the armed branch of the outlawed Philippine  
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"That the president of the Tennessee Baptist convention and the president of the Executive Board appoint a committee of 15 to study the abortion issue and bring recommendations to the Executive Board and the Tennessee Baptist Convention concerning positive steps that Tennessee Baptist churches can take to confront this issue."

The recommendation came from the executive committee of the board, which developed it from Nov. 13 Executive Board actions initiated by D. L. Lowrie, TBC, executive director.

Committee members will survey ministries currently done by TBC programs and other entities, by associations, and by local churches.

The committee is authorized to plan strategy for needed ministries, and to look at state and local ministries related to the abortion issue. According to Mathis and Olive, the group will not be a political action committee.

The Abortion Issue Study Committee will report to the Executive Board at its Sept. 7 meeting, and will not continue after that date.

Other members of the committee include:

Beverly Bradley, Bristol; Linda George, Union City; John Holland, pastor of Salem Church, Knoxville; Robert Leonard, Nashville; Debra Markham, Hendersonville; Steve Martin, Chattanooga; June McEwen, Chattanooga; Mrs. John Miller, Knoxville;

Paul Moody, pastor of Erin Church, Erin; Andy Morris, First Church, Memphis; Mrs. Ron Patray, Nashville; Franklin Samuels, pastor of Southland Church, Memphis; David Smith, Belmont College, Nashville; and Mrs. Ken Story, Germantown.



**TENNESSEE CHAPLAINS** — From left, Kenneth and Martha Cook, Claude and Nancy Hugley, and Charles and Classie Christopher of Tennessee recently attended an orientation for Southern Baptist chaplains and spouses at the Southern Baptist Home Mission Board, in Atlanta, Ga. The orientation was sponsored by the chaplaincy division of the Home Mission Board, to provide the chaplains and spouses with current information on the organization and programs of the Home Mission Board and the support available to Southern Baptist chaplains and spouses. Cook serves as a chaplain with the Moccasin Bend Mental Health Institute in Chattanooga; Hugley serves as chaplain at Baptist Hospital in Nashville; and Christopher serves as chaplain at the Southeastern Tennessee Regional Correctional Facility in Pikeville.

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**Editorial****No time for playing games, it's action time for SBC**

For several years there was a series of advertisements on television touting the excellence of a certain brokerage firm. The standard message simply stated, "When our company speaks, they listen."

The intent of that message was to convey the idea that the firm was so knowledgeable, so competent and reliable, so impeccable in reputation, that the world of business and investors listened — and depended on that company.

This is true of the Southern Baptist Convention. However, when we speak, our message often is one that distorts our real purpose and leaves many who need that message of hope confused.

The world does listen to us — and the world watches. But instead of learning how to minister to people, they see a divided and quarrelsome convention. They see people with their heads in the sand — or in the clouds.

This is not to say that earnestness does not accompany our actions. But many times the strange way we have of doing things belies the sincerity of what we believe, and weakens our commitment to Christ and His Word.

We are now used to the scenario of May and June. First we heat up the rhetoric and increase the volume of accusations. Then we multiply the number of misstatements and criticism of the "other" group. And finally, we continue to ask the Lord to "bless" our convention sessions.

History tells us that President Woodrow Wilson and Kaiser Wilhelm of Germany each thought God was on his side during World War

I. The truth is that God is never on the side of war.

In just a week we will be in New Orleans en masse, parading our sick convention before the eyes of the world. Little time will be spent on actualizing our business sessions, our missions reports, our fellowship, our one time infallible cooperative spirit, our oneness in evangelizing.

Instead we will major on differences, accentuate our weaknesses.

For a moment, let us suppose that some entirely different things happen:

What if more messengers listen to the missions reports than vote on Tuesday?

What if we abolish the office of the presidency and allow states to name the best people for trustees and committee members?

What if we mean business when we say we want peace and unity — to the extent that we give God opportunity to do just that?

What if we believe only the good things that are said and written about the "other" side, and require proof of scandalous words?

What if we dismiss the hired parliamentarian and depend on Baptists who know the convention and are led by the Holy Spirit?

What if we give up worldly attitudes of control and accept each other as worthy co-laborers?

What if there are no last minute assaults on the character of any messenger — because we allow God's love to let us love?

What if it becomes unnecessary to "campaign" even another single moment?

What if so many messengers want God's will so devoutly that they demand silence and

prayer for so long as it takes to bring us to humility and healing?

What if everyone who had wronged a brother or sister, a student or a professor, a pastor or layman, a leader or follower, the Holy God — would confess it and repent?

What if we cease judging each other (Luke 6:35-38)?

What if every nominee is so well-qualified because of love for the Lord and His work that no one will be challenged?

What if every nominee accepts a position only to serve that position with commitment to Christ and His will?

What if there are no more secret meetings, closed door sessions, organizing to defeat "them"?

What if we look each other in the eye squarely and mean it when we say "I love you"?

What if there is a massive movement to cease withholding money from the Cooperative Program — or even the threat of it?

What if we all admit we don't have the answers, and acknowledge that God does, and that He can work through ALL Southern Baptists?

What if we also realize that we need each other, not just the money?

"What if" is a game frequently played by children, and it is also a state of mind that sometimes invades the heart and soul of a people. In those cases it may demonstrate doubt, lack of trust in the Lord. But what if the world were to become as good as God can make it through the use of willing Christians? Think about it. — WFA

**Korea is safe for Baptist World Congress, leader says**

SEOUL — "There is no danger to the public in Korea," says Edgar Hallock, coordinator of the 16th Baptist World Congress to be held in Seoul, Korea, Aug. 14-19.

Hallock was responding to inquiries from the Baptist World Alliance (BWA) about current student protests there, which according to news reports, occur every spring.

On May 14, The New York Times

quoted Lee Jae Ho, a spokesman for a May 13 rally in Seoul, as saying that "April and May are always a time of democratic struggle" in Seoul. "What we are seeing is the usual spilling-over of people's frustrations."

In his report, Hallock emphasized that students in current anti-government demonstrations represented "less than five percent of the million students in college."

Demonstrators are demanding more democratic reforms from a government they claim has been too slow to do so. They view the January merger of the governing party of President Roh Tae Woo with two opposition parties as a political coup intended to prolong a hold on power without an election. Kim Dae Jung, once a widely-respected opposition leader, is seen as too friendly with Roh.

The students feel that this unified "Democratic Liberal Party" has such an overwhelming majority in Congress that no opposition has any real voice.

However, Hallock says that protests and strikes are diminishing. So far in 1990, there have been 99, with 19 of those in the last ten days of April. In

1989, there were 588 protests. According to news reports, these protests are not strong enough to topple Roh's government or "undermine the stability of South Korea."

"Korean Baptists want Baptists everywhere to know that they will be safe," Hallock says.

He shared a story from the Korean newspaper The Korean Times, in which an American woman related her experience. Obviously American, she got into a bus by herself. There was a student seated talking loudly about America and holding a big poster which said "American, Go Home." But when the woman got near him, he stopped talking, folded-up his poster, and got up to give her his seat!

**Missionaries remain in Liberia**

MONROVIA, Liberia (BP) — About half of the 25 Southern Baptist missionaries remaining in Liberia evacuated June 4 on a U.S. Embassy-chartered flight to Freetown, Sierra Leone.

The Guinea Airlines Boeing 727 departed at 2 p.m., according to missionary Robert Bellinger. He said passengers included 12 Southern Baptist missionaries, about 65 other U.S. citizens, about 15 Japanese embassy personnel, and about 30 Africans. The embassy will try to arrange additional charter flights, Bellinger said.

Twelve missionaries remained in Liberia — three couples in Monrovia, capital of the West African country, and three couples in other towns in northern Liberia, Bellinger said.

Previously, 28 other Southern Baptist missionary personnel had departed Liberia as fighting between government and rebel troops intensified.

Missionaries remaining in Monrovia hope to continue working at the Baptist mission as much as possible and help with refugee work in the city, Bellinger

said. The missionaries also are helping with food preparation and transportation for about 700 refugees who are staying at a Lutheran church in the city. The Baptist mission also is supplying funds for the food, he said.

The Southern Baptist missionaries who evacuated changed their minds about staying in Liberia after the U.S. Embassy "strongly urged" them to go, Bellinger said. Once the missionaries are in Sierra Leone they will make plans to travel to Togo, Ivory Coast, and the United States, he said.

Bellinger said he and the others staying in Monrovia still feel safe and do not believe they are in danger. They are staying in contact with mission officials in other African countries and with mission directors at the Southern Baptist Foreign Mission Board in Richmond, Va. They receive most of their news from British Broadcasting Corporation and Voice of American on short-wave radio, he said.

Monrovia is still fairly calm, although tension is high as rebel troops move toward the city, he said.

**Baptist and Reflector**

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# Election, BJCPA top SBC issues . . .

(Continued from page 1)

pears to view events in a drastically different manner; each also shows little willingness to compromise; both appear to believe the political party which turns out the most votes will prevail.

As with previous conventions, rumors have circulated of efforts to buy votes, of blocks of hotel rooms, of subsidized travel and of massive bus-ing. The rumors indicate the intensity of the feeling.

Messengers also will be asked to make a decision on who will have the primary responsibility to represent Southern Baptists' concerns on religious liberty, particularly as it relates to separation of church and state.

Controversy has been around the Baptist Joint Committee on Public Affairs since 1982. The BJC, a coalition of nine Baptist bodies in the United States and Canada, has been Southern Baptists' primary watchdog for more than 50 years. However, the agency has been the object of at least two efforts to reduce funding and of three special SBC Executive Committee study committees.

Last year, a proposal to create a new SBC entity, the Religious Liberty Commission, was withdrawn before the convention session. Later, the Executive Committee rescinded the proposal and proposed that primary religious liberty responsibilities be given to the SBC Christian Life Commission, the denomination's moral and social concerns agency.

The proposal includes a shift in budgeted funds going to the agencies, reflecting the change in responsibilities. In the 1989-90 budget, the CLC received \$897,508; in the 1990-91 budget, it would receive \$1,262,836. In contrast, the BJC received \$391,796 in 1989-90, but would receive only \$50,000 in 1990-91.

Sixteen members of the Executive Committee disagreed with the action to shift the program assignment and revised the budget allocation, and have asked for permission to submit a minority report to the convention.

In addition, Nashville attorney Frank Ingraham, a former member of the Executive Committee, announced in an open letter he intends to challenge the

## Student exchanges possible for Mongolia

ULAN BATOR, Mongolia (BP) — Mongolian educators have expressed interest in student exchanges between Southern Baptist colleges and universities and the Mongolian State University.

The exchange possibility was discussed during a recent meeting in Ulan Bator, Mongolia's capital, by Mongolian university officials and Jack Shelby of Cooperatives Services International, the Southern Baptist aid organization.

"This was the very first thing the people at the university mentioned," Shelby said. "They're hungry for this kind of exchange."

Cooperative Services International has sponsored several teams of Southern Baptist teachers who have taught English in Mongolia, trained Mongolians in English teaching and worked with the government to design English instruction for primary and secondary schools. The government is promoting English education in a drive to expand economic ties with Western nations.

proposal of the Executive Committee, both in the program assignment and in the budget allocation.

Vines caused some controversy when he ruled portions of the proposed minority report were out of order and will not be printed in the Book of

ings of the Executive Committee, which the convention's parliamentary authority, Robert's Rules of Order, deems inappropriate for inclusion.

Messengers also will confront a challenge to the report of the 1990 Committee on Nominations, which



Reports and the daily SBC Bulletin. The Executive Committee report, titled "Some Reasons for the Southern Baptist Convention 1990-91 Budget Allocation to Support Religious Liberty and Separation of Church and State," will be printed in full.

Vines said he ruled portions of the proposed minority report out of order because they deal with the inner work-

## Former FMB trustee chairman responds to letter

WINSTON-SALEM, N.C. (BP) — C. Mark Cortis, chairman of Southern Baptist Foreign Mission Board trustees for the past two years, has questioned "both the timing and conclusions" of a letter board President R. Keith Parks wrote to Southern Baptists about the effect of controversy on foreign missions.

Parks issued a plea to Southern Baptists May 15 to rise above the denomination's 11-year-old theological/political controversy or risk losing opportunities to reach 3.5 billion people for Christ worldwide.

Parks said the controversy is taking the focus off missions, hindering the biblical mandate for missions and creating an image around the world that Southern Baptists are a people of controversy rather than evangelism and missions. He said the controversy is eroding appointments of missionaries, undercutting missions support, and excluding many major supporters of missions.

The Foreign Mission Board president called for a spiritual solution to the controversy, urging Southern Baptists to humble themselves, pray and fast until "our convention is reconciled."

Cortis' response came in a letter to Southern Baptists dated May 24 and sent to state Baptist newspapers. He said in an interview following his letter that he "did not respond as an adversary of Keith Parks" but only as a colleague to present a balancing perspective.

Cortis, who stepped down as trustee chairman in April, told Baptist Press he responded to "make a contribution to peace and harmony on the board and to show that it's possible to be responsive to Dr. Parks without attacking him or jeopardizing his leadership." Cortis, who also is chairman of the Southern Baptist Convention's 1990 Resolutions Committee, will end ten years as a trustee in June in New Orleans. Board trustees will meet there June 8-9 at Tulane University before the SBC's annual meeting June 12-14.

"There's no doubt in my mind that (Parks') purpose is to galvanize Bap-

tinates people to serve as trustees of the 24 entities affiliated with the SBC.

The committee annually nominates about a quarter of more than 1000 trustees serving on the entities. About half of them are new trustees, and about half are people nominated to second terms.

This year, committee member David

tists into better mission support," Cortis said in the interview. "We absolutely agree that Baptists aren't doing enough to support missions, but we may not agree on all the reasons for that."

In his letter to Southern Baptists, Cortis said: "I join with Dr. Parks in calling for an urgent recommitment from all Baptists to share Christ with the whole world. While I deeply respect him and his sacrificial commitment to world missions, I question both the timing and conclusions of his letter, though certainly not his motives."

The Winston-Salem, N.C., pastor said Parks' "appeal to 'rise above the controversy' may fall on its own timing. By appearing just a few weeks prior to the convention, the letter thrusts missions directly into the controversy and fuels it rather than rising above it."

Montoya, pastor of First Church, Gravette, Ark., announced he would challenge some of the nominees because they are "conservative loyalists." He later announced a list of 32 alternates.

Even if Montoya does not introduce his alternate slate, others have indicated they will challenge at least the three nominees.

They are: Lee Roberts, a Marietta, Ga., businessman, who was in the spotlight with his challenge to Mercer University and its president, Kirby Godsey, in 1987, who is being nominated to the Executive Committee; Robert M. Tenery, pastor of Burkemont Church, Morganton, N.C., and editor of the conservative Southern Baptist Advocate, who is being nominated to a new term on the Sunday School Board even though he rotated off after serving eight years only one year ago; and Curtis Caine, a medical doctor from Jackson, Miss., whose remarks on Martin Luther King Jr., and apartheid caused controversy, to a second term on the Christian Life Commission.

Parks said in an interview following his letter that his plea to Southern Baptists is not political. "I'm focusing not on politics but on missions and my assessment that the SBC controversy has damaged it. I'm focusing on calling Southern Baptists back to commitment to the mandate for missions which was the reason for the formation of the Southern Baptist Convention."

Cortis' letter responded: "No doubt, the SBC controversy has taken some focus off missions, but it may be unfair for the controversy to be the scapegoat for our failure."

"Are not . . . controversy and decline in missions support (both) symptoms of our desperate need for revival and reformation? The controversy may reveal our denominational weaknesses rather than create them."

## TeamTalk

By D. L. Lowrie

As I was reading through the Acts of the Apostles recently, something caught my attention. The early Christians saw each other as brethren and disciples. They put their emphasis on their relationship to the Lord Jesus rather than on their relationship to the church.

The word "disciple" is a helpful word. It emphasizes relationship. A disciple is a person who has a relationship with a person because they have made a commitment to the person. Our approach to church membership has almost left out commitment. I was surprised by the degree of commitment that a civic club required of me when I joined some years ago.

How is your relationship with the Lord Jesus? Is it based on a life commitment?

Disciple also emphasizes attitude. A

disciple is a learner. He or she has put themselves under the instruction of another. They have acknowledged they do not know everything. They have a teachable attitude.

The word "disciple" also emphasizes obedience. Jesus spoke of being a "follower." You cannot be a true disciple without all of life being imparted.

Could it be that we need to change our approach? I can imagine one hundred inactive members of an organization, but I cannot imagine one hundred inactive disciples? Can you? Discipleship is just more dynamic than that!

Maybe we should be reminded that we are to "make disciples" — not "members." Jesus never sought members — He did seek disciples. He tried to turn away those who wanted to join a movement. He was looking for those who wanted a true relationship of trust, love, and obedience to Himself.

This should give us something to think about. Maybe some of us who are just members need to become disciples.



LOWRIE

# Our Readers Write

## Living in Sonshine

I have read again your editorial of May 9, "Baptists' right to know may not be guaranteed." I agree with you 100 percent. It disturbs me when any group tries to meet secretly to take action that affects us all. It seems that this type of meeting, both informally and "executive sessions," has been on the increase.

The state of Tennessee has a "sunshine law" about government meetings. I wish Baptists would operate under a "Sonshine" law. I would like to remind my brethren who have a propensity toward secret meetings and such, what Jesus the Son of God said. "There is nothing concealed that will not be disclosed, or hidden that will not be made known. What you have said in the dark will be heard in the daylight, and what you have whispered in the ear in the inner rooms will be proclaimed from the housetops" (Luke 12:2-3 NIV).

The apostle John also had some pointed words we all need to heed. "If we claim to have fellowship with Him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus, His Son, purifies us from all sin" (1 John 1:6-7 NIV).

Brothers and sisters in Christ, let us all live in the "Sonshine."

Tom Brown  
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Murfreesboro 37130

## Crossroad situation

I feel the current Life and Work Sunday School lessons are relevant to the present condition of our Southern Baptist Convention.

For those who do not study these lessons, I refer you to Jeremiah 6. This chapter in history relates very much to our present condition. I refer to only one word, though the entire chapter has much meaning for us.

The word I see as full of meaning is the word "crossroads." God tells His people to stand at the crossroads and look. He says to them to follow the ancient way, the good way. I interpret this to mean for us to follow His way. The way Jesus teaches us to walk.

In our present situation, ancient does not mean 1930, or even 1895, but it means to go back to God's way. We all believe God's Word to be true, so the "inerrancy" of the Bible is not the question that faces us. It is important what we believe, but what difference does it make what we believe if we do not walk in that way?

I truly believe this convention to be a type of crossroad for us. We must choose the right and good way. This is not the way of men but the way of God and it is time for us to start looking, listening, and walking in His way as He speaks to us through His Holy Spirit.

Dorothy Blake  
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## Mature leadership

I am amazed that our Southern Baptist leadership would appoint a 25-year-old person to the board of trustees for Southern Seminary. Had Rev. Johnson not attacked Dr. Roy Honeycutt, I guess I would have never known about our apparent lack of leadership within our convention. I recognize that there are outstanding young people in our convention, but why are we not using our more experienced people to make important decisions within our convention's agencies?

As a 31-year-old biology teacher/head coach, I realize how much difference

there is in my ability today to deal with a difficult situation than just one year ago, let alone six years ago. The maturity that I have gained has come by the experiences through which I have lived. Surely there are Southern Baptists older, more experienced, more mature both spiritually and intellectually than Rev. Johnson or myself to lead our agencies.

I do not mean this to be an attack on Rev. Johnson and what he felt led to do to Dr. Honeycutt. I do mean to question the leadership that felt our Southern Baptist Convention must rely on such young people to lead our agencies because obviously we are lacking experienced, mature leaders in our multi-million membership. The only other explanation is that the older, more experienced, more mature Southern Baptists cannot be manipulated by our "Southern Baptist leadership."

John H. Olive  
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Maryville 37801

## Pray for convention

It's my hope that readers keep copies of the Baptist and Reflector. I recommend that everyone go back to the May 23 issue and read or reread letters written by P. Joel Snider, Ted Duffey, and Young Adults of Monte Vista Church of Maryville.

I trust that Snider's questions will be asked at the convention, and that Duffey's observations will prayerfully be considered as voting decisions are made. But especially does the letter from the Monte Vista Young Adult group appeal to me; for every Southern Baptist can respond to its challenge — the small percent who will go to New Orleans and the vast majority of us who won't.

Let's pray for Southern Baptist Convention, 1990.

James E. Humphreys Jr.  
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Huntingdon 38344

## Right to know

I read your editorial of 5/9/90 concerning guarantee of the Baptist right to know. I believe the position taken is misleading, giving the incorrect impression that some pre-set guarantees have been violated.

This presupposed "right" is similar to the position held by the national (i. e. secular) media. As a journalism student at the University of Tennessee, I recall that the right to know was an assumed right not protected by the constitution. Free press provisions in our laws were designed to prevent internment for expressing one's conscience. Even the expression of one's conscience has legal boundaries. The framers of the constitution never intended for citizens to have information "carte blanche." Citizens to have information "carte blanche."

I understand that within our denomination there also are no "right to know" provisions . . . only assumed ones. Denominational state papers and press agencies serve Southern Baptists in news disseminating functions. Not all information need be reported. For example on a micro level, it is not proper for all discussions held by a church staff to be discussed in the halls of that church much less its newsletter. Timeliness, suitability, and confidentiality govern those discussions. Likewise on a macro level not all discussions held at denominational agency meetings need appear in print. The same is true when choices are made about news for the papers.

One wonders what the reaction would be if grass roots Southern Baptists had

access to information taught by some professors taking positions that many lay people funding those salaries found to be opposing the Biblical record.

Hamp A. Morrison III  
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• There is no "right to know" rule in the SBC, nor should one be necessary. But any body of trust brings suspicion to itself when it spends five or six hours behind closed doors. The body, in its role of trust, ordinarily acts in openness, as a proper response to the larger body's (SBC) need or "right" to know. — Editor

## Remember the flag

Has anyone else noticed that the Southern Baptist Convention in New Orleans concludes on Flag Day?

Maybe some messenger will take notice by introducing a resolution that puts Southern Baptists on record as praying for the U.S. Supreme Court at a time when the Justices are reviewing a law regarding our nation's flag.

Hopefully a resolution will be drafted and adopted without partisanship or inflammatory rhetoric. Baptists simply need to affirm that the flag is a symbol of our civil liberty while the U.S. Constitution is the substance of that liberty.

Messengers are likely to see a display of international flags during the Foreign Mission Board session Wednesday night. May the colors of other nations remind us to pledge allegiance to the flag of the United States of America and to the constitutional republic for which it stands and in which Baptists continue to experience religious liberty.

Dick Jensen  
P. O. Box 12857  
Memphis 38182

**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.**

## Right of priesthood

"Misunderstanding" via poor or distorted communication, may well be one of Satan's most strategic weapons in his fight against Christianity in general and in the SBC in particular.

Why are we so vulnerable in this area? Could it be because of our pride? Our prayerlessness? Impatience? Selfishness? Greed? Spiritual immaturity? Or a serious deficiency in our personal integrity? I am not suggesting that "misunderstanding" is our only problem, but I do believe it may well be the major one. The words are full of "quick fixers" with "panaceas" that can cure all of our ills.

There are some that are convinced we need to begin the funeral dirge for the SBC. There are many who think differently and are optimistic. As malaria and quinine, our cure also may lie near the problem. The virtue of the fact that we are Baptists magnifies the right to our "priesthood," and because we are Baptists, we also have the responsibility to deal with our differences redemptively.

We can learn a valuable lesson from

one of our greatest teachers, James P. Boyce. On one occasion when the SBC was in session, Dr. Boyce, the president, was "found in his hotel room mending a tear in the pantaloons of another brother who differed with Boyce theologically. The brother warmly thanked Dr. Boyce and received the good humored reply, 'Ah, brother . . . I only wish I could mend your theology as easily.'"

Was Dr. Boyce cut out of the same cloth as we? Did God make him of sterner stuff? Can we not before Christ and a lost world, maintain our Christian posture while we minister to some with whom we may differ?

"O, God, I hope we can!"

D. F. Bell, pastor  
Webb Church  
Rt. 2  
Newport 37821

## Right actions

Neither anger, ego, nor jealousy moves me to say that it seems wrong for a 25-year-old to serve as a trustee of Southern Seminary. The fire-storm he has caused shows his lack of maturity.

There are many pastors who were reared in a Southern Baptist church, educated in one of our colleges, one of our seminaries, pastored many years in our SBC, have given 10-20 percent to the CP maintained a team spirit and have loved the experience. Why not select one of them?

Presumptuousness is wrong and patience is a valued quality in any person. I believe that waiting one's turn is a mark of maturity. Yet, many well qualified men wait and wait and wait. I am not sure why.

There is no mandate for blind loyalty to any person or institution in our convention, but neither is there any place for recklessness demonstrated by the young trustee.

Too many nameseekers have said too much to which there is too little truth. No longer does faith shape our future. The heavy hand of fear and incrimination rules the day.

Right beliefs are more than a little important, but somewhere in all this madness I would think that right actions are also important.

Vernon Johnson  
Rt. 1, Box 20  
Townsend 37882

## Another Jesus

An article in the latest SBC Today, entitled "The Takeover in the SBC," states "Baptists are united around Jesus rather than this or that doctrine about Jesus — that we should gather around the Bible, not around theories about the Bible — and that the SBC was founded to elicit, combine, and direct energies for the propagation of the Gospel."

Scripture, however, speaks of ANOTHER Jesus and ANOTHER gospel and we are admonished not to listen to " . . . even an angel from heaven" preach them (Galatians 1:8, 2 Corinthians 11:4). It is this OTHER Jesus and OTHER gospel around which liberals wish to unite. This OTHER Jesus is not THE way, did not die a substitutionary, atoning death to save man from God's wrath and this OTHER gospel presents other ways to go to heaven aside from Jesus. This is not a gospel I wish to cooperate with or finance missions for.

This article further stated that inerrantists are "ignorant." If this is true that makes Daniel Vestal either ignorant or untruthful (not an inerrantist). Why are they supporting him for president? Many Baptists have been deceived by their duplicity.

Helen H. James  
603 Pennsylvania  
Etowah 37331

Is it a camp?

# Questions are raised over Big Emory Association's Camp Howard

By Lonnie Wilkey, associate editor  
HARRIMAN — Big Emory Association and the Tennessee Department of Health and Environment are at odds over use of a 77-acre piece of property owned by the association.

The question revolves around whether the association's "Camp Howard" is actually a camp, making it subject to having a permit and conforming to rules of the state of Tennessee's camp laws.

The association calls the property Camp Howard, but says it is not an organized camp and never has been.

"The property has always been used by churches in the association for various functions with the majority of use being on Saturday or Sunday afternoons for picnics and recreation," said J. William Bargiol, director of missions in Big Emory Association.

Bargiol said the association itself has never operated any kind of program, long-term or short-term, at the camp which is named after a former director of missions of the association.

Located on the property are a fellowship building with kitchen and a dormitory-type building with bunk beds. Bargiol said churches only occasionally use the facility for overnight functions, citing about 12 such instances all last summer.

The property has no camp director, which is a requirement under Tennessee camp laws, although a caretaker does live on the property in a mobile home. Churches simply notify the association office when they want to use the camp, Bargiol said.

The property has been owned by Big Emory Association since 1961 and for years there were never any questions about how it was used, Bargiol said. About four years ago, however, the Tennessee Department of Health and Environment began trying to force the association to operate an organization

camp and obtain a food service permit, he noted.

He said after about three years the state decided the association did not need the food service permit, but did need the camp permit. The permit costs \$50 annually.

Bargiol said the issue is "a matter of principle of whether churches can use their own property for their own purposes without interference from the state when they are not operating a program under the intent of the law."

The state of Tennessee has a differing view of Camp Howard, said Billy Bottoms, deputy director of the division of food and general sanitation of the Department of Health and Environment.

The department's attorneys have reviewed the file (on Camp Howard) and it was their opinion Camp Howard met the intent of the Tennessee camp law, Bottoms said, noting the state is not trying to tell the association how to run the facility, but is simply concerned about the "health and safety" of campers.

Bottoms acknowledged Camp Howard is "different" from other camps in the way it is operated, but said it still meets the requirement of a camp.

"We believe that with only slight modifications of current procedures, Big Emory Association could hold a permit," Bottoms said, adding the association would not have to hire a "camp director" but simply could designate different individuals to fill that role when the camp is in use.

According to the state's definition, "an organized camp means any area, place, parcel, or tract of land on which facilities are established or maintained to provide an outdoor group-living experience for children or adults, or where one or more permanent or semi-permanent structures are established

or maintained as living or sleeping quarters for children or adults, and operated for educational, social, recreational, religious instruction or activity, physical education or health, or vacation purposes either gratuitously or for compensation, provided, that this definition is not intended to include a hunting, fishing, or other camp privately owned and used exclusively for the personal pleasure of the owner and his guests."

Bargiol said he believes the association's camp falls under the "other" category of the definition, but Bottoms said state attorneys disagree.

Last May the association received a letter from the state notifying them if they did not pay \$150 (three years of permit fees) within 30 days, they would have to "cease to operate Camp Howard immediately."

That decision was appealed and a review was scheduled for last October. The association asked for a continuance, however, because a local state house representative was going to help the association by seeking legislation which would have exempted the association's camp from the law. But the proposed bill did not get out of committee.

A hearing has been rescheduled for July 5, but Big Emory churches still cannot use the camp until they meet the requirements, Bottoms said.

This saddens Mike Helton, pastor of nearby Pine Orchard Church, one of the primary users of the camp. Camp Howard "is in the heart of our community," Helton said, noting the church uses it often for suppers, recreation, and outdoor services.

But until the legal question of whether the facility is a camp is set-

tled, the camp will remain closed to member churches.

Bargiol and Bottoms both said the state has been willing to grant some waivers to the law, but the two entities have not been able to reach an agreement.

Association leaders are concerned that if they make the necessary changes to obtain a permit, they would be admitting the facility is a camp, which they insist it is not. As a result, Camp Howard would be subject to future changes in the law, Bargiol said.

Bottoms acknowledged the association's concern, noting things can change. "None of us can predict the future," he said.

To study the matter further Big Emory Association will hold a called meeting June 26 at Trenton Street Church, Harriman, to look at six options regarding the facility, Bargiol said.

The options include having the association's properties committee assume responsibilities for operating an organized camp and applying for a permit; contesting the actions of the Department of Health and Environment; leaving the camp closed; using the camp despite the closure order and contesting the result in court; removing the sleeping facilities and changing the name to exclude "camp" and operating the property without a permit; or selling the property.

Noting that there are some in the association who "have strong feelings to keep the camp and take it to court" while others "say sell it if we can't use it," Bargiol said, "We'll have to wait and see what the association says."

## Student summer missions . . .

(Continued from page 1)

Communist Party, claimed responsibility for the deaths. The NPA warned that killings will continue until American troops and military bases leave the country. The lease for six U.S. bases in the Philippines expires in 1991.

Although NPA threats are not directed against American civilians, the U.S. State Department has issued travel advisories for Americans in some areas where the students would have worked, Waldron said.

Thirty-nine of the 41 students, who were trained and ready to go, already have been named to new assignments in the United States, Canada, Hungary, Israel, Korea, and Madagascar. Placement was arranged through the Southern Baptist Foreign Mission Board, Home Mission Board and Baptist state convention student ministry departments.

Missionaries and Philippine Baptists are disappointed about the cancellation, Waldron said. Student summer missionaries "are always like a shot in the arm to us," he said. "We'll miss them."

The students would have worked in about 50 Baptist churches on the Philippine islands of Luzon and Mindanao, Waldron said.

In the wake of the NPA threats, the

168 Southern Baptist missionaries and volunteers working in the Philippines are limiting their travel, "but basically our work is uninterrupted," Waldron said.

Missionaries are feeling some tension, he said, but "we don't feel a personal threat at this time, especially as long as we're able to stay in areas where we're known and recognized. We feel our missionaries are safe."

Some of the state student ministry leaders working with the summer missionary program said they had expected the cancellation.

"We've dealt every summer with the possibility that there would be cancellations somewhere," said Ircel Harrison, director of the student ministries department at the Tennessee Baptist Convention. "With the kind of world we live in, anything's a possibility."

The six student summer missionaries from Tennessee colleges have been reassigned. Four students — Keith Boggess, Union University; Paul Holbrook, Carson-Newman College; Beverly Hudson, Union; and Melissa Wells, Belmont College — will go to Canada.

John Arnold of Jackson State Community College will work in Ohio while Aaron Summers of Union was reassigned to Hungary.

## One Word More By Wm. Fletcher Allen, editor

Have you ever participated in the wrong race?

There are many connotations to that term "wrong race," but I am thinking about the most common terminology — racing on foot. It can be applied to many situations in life.

I heard recently of a young woman who entered a ten kilometer race, 6.2 miles. She ran with the others, springing from the starting line with zeal and enthusiasm.

As she ran, she was appreciating her own efforts, and admiring the ability of those running all around her. After a long while, she determined that she was running very slowly — or the race was longer than usual.

She asked a fellow runner, "Is this the 10K race — or did they make it a little longer?" Her compatriot answered with a smile, "Hey, this isn't the 10K — this is the marathon!"

There is a substantial difference between the 10K and the marathon. She immediately knew she was in the wrong race. The marathon is 26.2 miles — or twenty miles longer than the 10K.

But she had courage. Though she had gotten confused and stepped up to the wrong starting line, she decided to keep on running. She finished the race.

Paul talks about running and racing in his New Testament letters. He talks about putting aside all encumbrances,

about endurance, about finishing, about the cloud of witnesses.

I have never entered the wrong foot race, but on one occasion I was so busy observing the scenery that I missed the starting signal. Though I caught up with the "pack," it wasn't easy.

Well, sometimes Christians get in the wrong race — the rat race, the race for riches, the race for acclaim and fame, the race to find a hiding place from service, the race to keep up with those in other lifestyles.

And sometimes we make the wrong turn while we are running. Paul talks about that too.

What's hindering you?, he asks. You started out well — what is wrong now? It is also easy to burst from the starting line with eagerness and expend all our strength in the early part of the race. What about the finish?

Let us have courage, be prepared for the long race. Endurance is built from Bible study and prayer. Strength for the long race comes from experience of living for Christ daily. Don't be like some runners who are disqualified for taking a short cut to the finish line



ALLEN

# Tennesseans graduate from Southern Baptist seminaries

More than 50 students with Tennessee ties were among graduates receiving degrees at commencement ceremonies held by the six Southern Baptist seminaries during the month of May.

Tennesseans graduated from five of the six Cooperative Program-supported institutions — Midwestern Baptist Theological Seminary, Kansas City, Mo.; New Orleans (La.) Baptist Theological Seminary, Wake Forest, N.C.; Southern Baptist Theological Seminary, Louisville, Ky.; and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Photos were provided by the seminaries on all but the following Tennessee students:

David Brown Jr., NOBTS, Chattanooga, master of religious education; Michael N. Wetzel, NOBTS, Two Rivers Church, Nashville, master of divinity; David K. Walker, NOBTS, Pleasant Grove Church, Coalfield, master of divinity; Richard T. Meadows, First Church, Trimble, master of divinity;

Vance P. Davis, SBTS, Cumberland Church, Knoxville, doctor of philosophy; Mark D. Hogg, SBTS, Crieveewood Church, Nashville, master of divinity; and Barry M. Morris, SBTS, Memphis, doctor of ministry.



**William D. Blasch**  
Midwestern Seminary  
Gallatin Road Church,  
Nashville  
master of divinity



**Jerry L. Winfield**  
Midwestern Seminary  
Pastor, First Church,  
Bolivar  
doctor of ministry



**Thomas E. Dumser II**  
New Orleans Seminary  
Pastor, Edgefield Church,  
Nashville  
doctor of theology



**Edgar F. Lumpkins Jr.**  
New Orleans Seminary  
Neely's Bend Church,  
Madison  
master of divinity



**Edward L. Earl**  
Southeastern Seminary  
Corryton  
master of divinity



**Glenn J. Roberts**  
Southeastern Seminary  
Knoxville  
master of divinity



**Joe E. Wright Jr.**  
Southeastern Seminary  
Knoxville  
master of divinity



**Edward E. Adamson**  
Southern Seminary  
Goth Church, McMinnville  
master of arts



**Hershel B. Atkinson**  
Southern Seminary  
Murfreesboro  
master of arts



**Judith H. Bennett**  
Southern Seminary  
Calvary Church, Erwin  
master of arts



**Danny H. Creech**  
Southern Seminary  
Knoxville  
master of divinity



**Kenneth R. Culver**  
Southern Seminary  
Pastor, Midway Church,  
Whiteville  
master of divinity



**Robert C. Edwards III**  
Southern Seminary  
First Church, Erwin  
master of divinity



**Robert S. Gibson**  
Southern Seminary  
Skyline Heights Church,  
Johnson City  
master of church music



**Timothy L. Glover**  
Southern Seminary  
Parkway Church,  
Goodlettsville  
master of divinity



**Gene Johnson**  
Southern Seminary  
Hermitage Hills Church,  
Hermitage  
master of arts



**Terry L. Kirby**  
Southern Seminary  
First Church, Concord,  
Knoxville  
master of divinity



**Darryl C. Mosley**  
Southern Seminary  
Haywood Hills Church,  
Nashville  
master of divinity



**James E. Only**  
Southern Seminary  
First Church,  
Collierville  
master of divinity



**Jackie B. Pace**  
Southern Seminary  
Meridian Church,  
Knoxville  
master of arts



**William R. Rosser**  
Southern Seminary  
Central Church, Bearden,  
Knoxville  
doctor of philosophy



**Mike R. Shelton**  
Southern Seminary  
Haywood Hills Church,  
Nashville  
master of divinity



**Samuel A. Sorrells**  
Southern Seminary  
Fairview Church,  
Watauga  
master of arts



**Sherra L. Still**  
Southern Seminary  
First Church, Nashville  
master of social work



**Angela G. White**  
Southern Seminary  
Nashville  
master of social work



**Sandra L. White**  
Southern Seminary  
Maryville  
master of church music



**Stephen P. Aaron**  
Southwestern Seminary  
Macedonia Church,  
Lawrenceburg  
associate of divinity



**Paula D. Beason**  
Southwestern Seminary  
Knoxville  
master of music



**Miles F. Boyd Jr.**  
Southwestern Seminary  
Boulevard Church,  
Memphis  
doctor of ministry



**David N. Bush**  
Southwestern Seminary  
Haywood Hills Church,  
Nashville  
master of arts in  
religious education



**Allyson Clark**  
Southwestern Seminary  
Clearview Church,  
Franklin  
master of arts in  
religious education



**Nova L. Ford**  
Southwestern Seminary  
First Church,  
Mt. Juliet  
master of divinity



**Corey C. Golden**  
Southwestern Seminary  
First Church,  
Mt. Juliet  
master of divinity



**Ronald E. Harding**  
Southwestern Seminary  
Westwood Church,  
Murfreesboro  
master of divinity



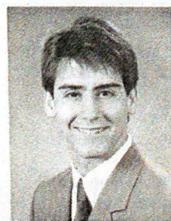
**Charles G. McKenzie**  
Southwestern Seminary  
Germantown  
master of divinity with  
Biblical languages



**John D. Pans**  
Southwestern Seminary  
First Church,  
Hendersonville  
master of divinity



**John S. Powers**  
Southwestern Seminary  
First Church,  
Athens  
doctor of ministry



**John S. Redding**  
Southwestern Seminary  
First Church,  
Goodlettsville  
master of divinity



**Charles B. Scott**  
Southwestern Seminary  
First Church, Fishersville  
master of arts in  
communication



**Richard M. Sowell**  
Southwestern Seminary  
Hilt Dale Church,  
Clarksville  
master of divinity



**Gregory A. Thomas**  
Southwestern Seminary  
Kirby Woods Church,  
Memphis  
master of divinity



**Jonathan M. Walsh**  
Southwestern Seminary  
Belle Aire Church,  
Murfreesboro  
master of divinity



**Robert H. Welch**  
Southwestern Seminary  
First Church,  
Elizabethton  
doctor of education

# Families for children — TBCH foster home care

By *Connie J. Umstead, news assistant SMYRNA* — Most children under the care of Tennessee Baptist Children's Homes live with seven other children and houseparents in a cottage on one of the TBCH campuses. However, there are 30-35 other children statewide who live in different circumstances — foster homes.

Providing a stable, loving home life for children is the objective for the TBCH foster family program, according to Sherry Johnson, family services coordinator.

"We want to give them a more accurate picture of what it means to be a family. A group cottage is not like being in an intimate family relationship," Johnson said.

"I'm amazed at how resilient children are, but how damaged they can be by the things that are beyond their control. Hopefully, we can provide stable, structured homes so they can work on childhood developmental tasks that are important to their futures," Johnson said.

TBCH children are placed in foster homes for three reasons, Johnson explained. TBCH is licensed for school-aged children living in group homes. Infants and preschool children must be placed with foster families. Also, some children may have few prospects of returning to their biological families, and are then placed with a foster family.

Another reason for foster home placement is that a child may develop a relationship with a visiting family, and the family may request to bring the child into their home.

This reason brought 16-year-old Marie Mullins, now 18, to the Meadow family, members of First Church, Smyrna.

Two years ago, Steve and Kathie Meadow were involved in a Sunday School project with the TBCH Franklin campus. TBCH offers a program where children may go home with a family for an off-campus weekend. The Meadows wanted to invite a child to their home and requested a girl, since they have two sons, Jason, now 16, and Joshua, now 12.

A TBCH counselor asked the Meadows if they were interested in being foster parents, and after visiting in their home for several weeks, Mullins went home with the Meadows as their foster daughter.

During an interview with Mullins and Kathie Meadow, Meadow said she and her husband had considered being foster parents, but they didn't feel like they could give up a young child who was going back to his or her biological parents. Since Marie was older and in the custody of TBCH, Meadow said they didn't believe they would have to let her go.

"It took awhile for Marie to settle in. We got past her just living with us as a boarder and she became our child," Meadow said.

Johnson acknowledged that being a foster parent is not easy.

"Many aren't aware of how becoming foster parents will change their own families," Johnson said. "They don't share the same history and values."

Meadow agreed. Since she had never had another female in the house, Meadow said, "I probably had blinders on when Marie came ... I didn't realize how mothers and daughters clash. It seems like mothers and sons



**FOSTER FAMILY** — Front row, from left are Joshua Meadow, Kathie Meadow, and Jason Meadow. Back row, from left are Steve Meadow and his foster daughter, Marie Mullins.

don't clash like mothers and daughters do."

Meadow explained she had to get used to juggling a schedule for another child and someone taking extra showers and borrowing things.

She said she enjoys having a daughter and doing things with her she can't do with her sons. "I thought about the prom and weddings. There are fun things we can do together — as Jason says, 'daughterly stuff'."

She added that being a foster parent takes a lot of commitment, but

"there's a reward to see her growing and changing. She's in advanced classes now and planning to go to college."

Mullins said living with the Meadow family has helped her. "There were at least eight kids in a cottage (on campus). Mom has more time to sit and talk and to care. I feel more secure," Mullins said.

The relationship between Mullins and her brothers is a typical brother-sister relationship, with bickering and protectiveness.

Jason and Mullins are in the same

## 99 Acteens join Activators summer program

NASHVILLE — The largest number of Tennessee Acteens — 99 — have volunteered along with 24 leaders for summer missions work through the Acteen Activators program.

They join the 849 Acteens from other states, also the largest number of participants, in service around the world this summer.

Tennessee's 14 teams include three associational teams for the first time. The teenage young women participated in orientation June 1-2 at First Church, Nashville.

Acteens are members of a mission organization for girls in grades seven through 12. Activators must be 15 years old or older and must complete 60 hours of training, including personal witnessing, mission action, and Bible study.

Charlene Gray, associate, Tennessee Woman's Missionary Union, noted the increase includes seven churches which have never participated and, for only the second time, a team going overseas — Jamaica.

The teams work for at least a week leading Big A Clubs, Backyard Bible Clubs, day camps, puppet shows, and mission Vacation Bible Schools. They also will help home missionaries with beach and resort ministries, recreation ministries, convalescent home activities, and painting and cleaning up facilities.

Tennessee's first associational teams and assignments are Hamilton County Association — New Orleans, La.; Knox County Association — Knoxville; and Hardeman County Association — Gulf Shores, Ala.

The church teams and assignments are Apison Church, Ooltewah — Bogart, Ga.; Bluegrass Church, Hendersonville — Carleton, Mich.; Edgemoor Church, Clinton — Jamaica; Fair Haven Church, Powell — Nellysford, Va.; Grace Church, Jackson — Houston, Texas.

Others include First Church, Hendersonville — Kennesaw, Ga.; First Church, Memphis — New Orleans, La.; Oak Grove Church, Mt. Carmel —

East Syracuse, N.Y.; First Church, Rickman — Gulf Shores, Ala.; Salem Church, Knoxville — Gatlinburg; South Clinton Church, Clinton — Miami, Fla.



**GEORGIA BOUND** — Activators, from left, Jennifer Whitmire and Martha Hampton, and leader Karen Whitmire, all from Apison Church, Ooltewah, will work with children in Georgia.

**BALLOON MAN** — Shawn Gaumont of Rickman Church, Rickman, learned this craft.



**ONE OF FIRST THREE** — Members of the Knox Association team, one of the first three associational teams, include, from left, front row, Sharon Patton, Penny Chambers, Rebekah Child, Cheryl Shular, leader Judy Allen; back row, LeAnn Jared, Juli Jones, Amanda Parrott, Amy Rushing, and leader Susie Waddell, from Mt. Olive Church and Ridgeview Church, Knoxville, and Shiloh Church, Kingston.

— Photos by Connie Davis

# Home Mission Board stops intern program to BJCPA

ATLANTA (BP)— The Southern Baptist Home Mission Board has stopped sending student semester and summer missionaries to the Baptist Joint Committee on Public Affairs.

The decision was announced by Home Mission Board President Larry Lewis following an incident in which a semester missionary of the HMB made telephone calls soliciting support for the Baptist Joint Committee, while working with the BJCPA.

## SBC pages include two Tennesseans

MEMPHIS — Doug Manley, Cleveland, and Sterling Severns, Hendersonville, will serve as official pages at the 1990 Southern Baptist Convention in New Orleans.

They will join 14 High School Baptist Young Men and six Acteens in assisting convention personnel with registration, the information center, the convention office, the press room, and on the convention floor.

Manley, a HSBYM member at North Cleveland Church, Cleveland, and Severns, a HSBYM member at Bluegrass Church, Hendersonville, were nominated for the honor by the Brotherhood Department of the Tennessee Baptist Convention.

The final selections were made by the HSBYM staff of the Southern Baptist Brotherhood Commission.

At their May meeting, members of the HMB administrative committee expressed opposition to the student's involvement, saying they felt it was inappropriate activity for a semester missionary.

Lewis said the semester missionary had been making telephone calls to SBC pastors urging them to attend the Southern Baptist Convention in New Orleans and to oppose a recommendation of the SBC Executive Committee cutting budget support for the BJCPA.

Lewis added he and the administrative committee also felt that at a time when the HMB is facing budget restraints, priority should be placed on sending summer and semester missionaries to field ministry assignments, not to work at another SBC agency office.

The semester missionary, Don Chenevert of Slidell, La., was told by his HMB supervisor to discontinue such activities, but was not fired since the missionary's term ended at the conclusion of the May semester.

Chenevert is a recent graduate of Mississippi College in Clinton, Miss.

Since then, Lewis said the Baptist Joint Committee withdrew its request for student missionaries to work as interns at the Washington-based agency this summer. The HMB has sent summer and semester missionaries to the Baptist Joint Committee for almost 20 years.

Oliver S. Thomas, BJCPA general counsel, said every member of the Washington agency's staff, not just the interns, has been working "to alert

Southern Baptists of the danger to religious liberty and to the convention if the effort to defend the Baptist Joint Committee succeeds.

"I am certain," added Thomas, "that if the Executive Committee had proposed an 87 percent cut in the Home Mission Board's budget, its staff would be doing the same thing."

Lewis pointed out that there was no official action taken by HMB directors or its executive committee, but as president he was complying with the

wishes of the administrative committee.

The HMB appoints summer and semester missionaries to various types of service across the United States. Most are college students or recent college graduates who serve ten-week terms.

As a semester missionary, the HMB provided Chenevert with transportation expenses and a small stipend which was supplemented by the BJCPA.

## Carroll-Benton team returns from Paraguay

A four-member team from Carroll-Benton Association has returned from a partnership evangelism project in Paraguay.

The project, sponsored by Etowah Association of Gadsden, Ala., included 14 volunteers from a multi-state area. The Carroll-Benton group was the largest contingent from a single area.

Participating from the association were Jim Humphreys, retired director of missions, Carroll-Benton Association; Doris Humphreys, associational WMU director; Ken Zike, pastor of Missionary Grove Church, Camden, and moderator of the association; and Vee Spivey, director of the daycare center at First Church, McKenzie.

The Paraguay Baptist Convention has adopted a goal of increasing their number of churches from 68 to 600 by the year 2000. The April crusade in which the volunteers participated was part of the process for accomplishing the goal.

The Humphreys worked with Salado Baptist Church in an area where no evangelical church exists. Forty-eight professions of faith resulted from the church's efforts. Zike and Spivey worked with Lambare Mission near Asuncion. Their efforts, along with those of the church, resulted in seven professions of faith.

The special mission project was partially funded by Carroll Benton Association's direct mission project, an emphasis established in 1989.

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## One Woman's View By June McEwen

Most Christians see themselves as non-biased and non-prejudiced. I fear that some biases run so deep that we may not be aware that they are there. This possibility was brought home to me in a recent experience that is patently simple on the surface, but it made me stop and think.

Living in a twelve-story apartment building means I spend a good bit of time on the elevator. Our apartment is on the ninth floor. As is usual in multi-story buildings, the top floor is considered the most desirable. On the elevator panel the floor indicators are numbers until the twelfth which is called "PH" for penthouse. The carpet in the hall on the top floor is different from the carpet on all other floors. I expect the condominiums on the top floor cost more. At any rate the social or economic class consciousness is there.



McEWEN

Recently the elevator was held up on

the top floor. I found myself irritated that this meant someone was holding it there and making me wait. I was amused to reflect that my ire would have been much less had the hold been on any other floor. This seems to say that I was experiencing some resentment toward someone I perceived as being in a higher economic class than I — and I did not like my feelings.

The application which I made of this fleeting moment of anger and prejudice is this. We need to be on guard against pre-judging our fellow human beings. Our emotions lie in wait to make us act with less than patience and understanding. It takes effort to put ourselves in other shoes, to see the world from another viewpoint, to try to understand how other people feel.

As it turned out, the elevator was stuck. No one had been holding it. No one was being selfish and inconsiderate. It is easy to build a case on false assumptions and get all worked up over events which exist only in our imaginations. We must be on guard to make sure that every idle word and every idle thought is in keeping with our Christian walk.

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# TenneScene

... North to south from Clairfield to Maryville with a detour through Paulette ...

## Churches ...

The 70th anniversary of Belmont Heights Church, Nashville, was celebrated May 27.

Members of Dungan Chapel Church, Elizabethton, celebrated the church's centennial anniversary April 26.

The congregation of First Church, Watauga, recently observed the church's 25th anniversary.

Homecoming will be celebrated June 10 at Mt. Ararat Church, Darden, with special guest J. V. Reeves, former pastor of the church. The Melody Quartet will perform in the afternoon.

The newly-renovated sanctuary of First Church, Bluff City, will be dedicated June 3 during the evening service.

Homecoming was held May 20 at Piney Grove Church, Del Rio.

Members of Mineral Springs Church, Monterey, celebrated homecoming May 20.

## Education ...

For the third time in six years, the forensics team at Carson-Newman College, Jefferson City, is ranked in the top 20 in the nation. Carson-Newman placed 12th overall, competing against more than 130 colleges and universities.

James P. Guenther, attorney for the Southern Baptist Convention Executive Committee, Nashville, addressed graduates of Union University, Jackson, during the commencement ceremony held June 2. Nearly 350 students were expected to receive diplomas. T. T. Crabtree, pastor of First Church, Springfield, Mo., delivered the baccalaureate address.

## Leadership ...

Keith Habermas, minister of education for three years at Westwood Church, Cleveland, has been called to

Prestonwood Church, Dallas, Texas, as minister of median adults. Minister of Music Don Nichols was recently honored for his fifth anniversary with Westwood Church.

First Church, Manchester, called David Pate as minister of music and adults, effective in early July. He is a native of Tuscaloosa, Ala., and will receive a master's degree in June from New Orleans (La.) Baptist Theological Seminary.

Second Church, Jonesborough, recently called Tex Murray as pastor.

Lisa Bohannon recently joined the staff of First Church, Maryville, as summer youth director.

Mark Gallaher has been called as summer intern to Calvary Church, Knoxville. He is a student at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

First Church, Elizabethton, called Michael Bates as youth minister.

## Missions ...

A construction crew led by Danny Henderson, associate pastor of Southeast Church, Murfreesboro, and Leonard Rader, pastor of Baker's Grove Church, Mt. Juliet, traveled to Northbrook Church, Mendota, Ill., May 13-19, to work on an educational building addition. In addition, Don Edwards, pastor of Southeast Church, was evangelist in revival services at Island City Chapel, Eaton Rapids, Mich.

Christie Jewell and Kimberly Parker were recently commissioned as student summer missionaries at Central Church, Hixson.

A mission team from Indian Springs Church, Kingsport, will travel to a church in Hatfield, Penn., June 22-29, to help remodel church facilities.

Dale and Gaye Coleman, missionaries to Zaire, have arrived in France for language study. Both are from

McKenzie. Their address is 14, rue de Chateaubriand, 373000 Joue' les Tours, France.

Missionaries to Japan Don and Joyce Heiss are on furlough in Tennessee. Their address is P. O. Box 562, Jefferson City, 37760. Both are natives of Ohio.

Frank and Maria Larson, Baptist representatives in Belgium, are on furlough in Memphis and can be reached at 5441 Fontana, Memphis, 38115. Larson is a native of Memphis.

Missionaries to Brazil Terry and Kathy Sharp are on furlough in Louisville, Ky. Sharp is a native of La Follette. They can be reached at 4706 Marigold Ave., Louisville, Ky., 40213.

Several Tennessee churches sponsored refugees during 1989 and 1990. They are Alpha Church, Morristown, one Romanian; New Vision Mission, Murfreesboro, 23 Russians; Calvary Church, Knoxville, four Romanians; First Church, Knoxville, one Vietnamese; Monte Vista Church, Knoxville, seven Russians; Sharon Church, Knoxville, four Vietnamese; Valley View Church, Cleveland, six Russians; First Church, Oak Ridge, three Russians; and First Church, Goodlettsville, four Poles. In addition, Concord Association sponsored ten Russians.

## Ordinations ...

Ronnie Pulley will be ordained as deacon June 24 at Lone Chestnut Church, Bath Springs.

Bangham Heights Church, Cookeville, ordained Jess Gilliam as deacon May 6.

Steve Edgemon was recently ordained as deacon by Shiloh Church, Kingston.

Central Church, Hixson, ordained Mike Gothard as deacon June 3.

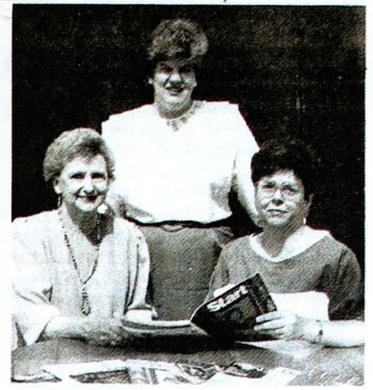
## FMB assigns ISC personnel

RICHMOND — The Southern Baptist Foreign Mission Board has selected 13 people to work overseas through its International Service Corps program.

ISC personnel will fill jobs in such fields as computer programming, church development, and teaching seminaries. They will work alongside missionaries for periods ranging from four months to two years.

Individuals selected with Tennessee ties include Jana Benjamin, native of Nashville, teacher in the Philippines for one year; Mark Coleman, director of ministry to singles at Georgian Hills Church, Memphis, maintenance supervisor in Liberia for one year; Jeanine Coleman, member, Georgian Hills Church, church and home worker in Liberia for one year;

John Dorr, native of Maryville and former member of First Church, mass communications specialist in Cyprus for two years; and Debbie Dorr, former member, First Church, Maryville, church and home worker in Cyprus for two years.



**TENNESSEE WRITERS** — Three Tennesseans attended the 1990 writers conference sponsored by the Southern Baptist Woman's Missionary Union in Birmingham, Ala. From left, are Joreen Bozeman, Memphis; Charlene Gray, Nashville; and Beverly Larson, Germantown. They joined more than 60 writers from across the country to receive training to write WMU materials for the 1991-92 church year.

## Revivals ...

Mineral Springs Church, Monterey, recently held revival with evangelists Ronnie Wilson and Raymond Phillips.

A team from Union University and evangelist John Wade recently led revival at Rock Hill Church, Lexington. There were two additions to the church by baptism and one by letter. One person made a decision for special service.

Galilee Church, Knoxville, recently held revival during which 16 decisions were made, including 12 rededications, one addition to the church by letter, and one profession of faith.

Freddie Savage will speak at revival June 18-22 at Quebeck Church, Quebeck.

Mark Howard spoke at revival April 5-8 at Green River Church, Waynesboro. Thirty decisions were recorded, including 18 joining the church through baptism. Becky Howard provided special music, and John Robinson was music director.

Nine churches in Hamilton Association recently united for a "Here's Hope - Jesus Cares for You" crusade. Ron Phillips, pastor of Central Church, Hixson, was evangelist, and Frank Steil was music director for the services held at Snow Hill Elementary School. There were six professions of faith and 130 rededications. Churches participating were Meadowview Church and New Union Church, both in Georgetown; Central Church; Greenwood Church, Crossroads Church, and New Shepherd Hill Church, all in Ooltewah; and New Bethel Church, Lakeway Church, and Maple Grove Church, all in Harrison.

## First Church, Charleston calls David Beelor

David L. Beelor joined the staff of First Church, Charleston, as pastor May 27.

A native of Maryville, Beelor formerly served as pastor of Willow Church, Brooksville, Ky., and Buffalo Church, Buffalo, Ky.

He graduated from Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.



**CORONATION HELD** — The Acteens of First Church, Ashland City, recently held a coronation ceremony. Pictured, from left, are (kneeling) Kari Foust, Melanie Allbert, Aleshia Gilliam, and Carrie Hobbs; (front row) Amanda Searcy, Jerri Moore, leader; Tory Foust, Tiffney Jameson, Linda Carter, Brandi Hudson, Angel Stewart, Britney Gilbert, and Rochelle Fuller, leader; (back row) Rose Wood, leader; Sally Bowker, Kathleen McFadden, Mandy Smith, Sandy Moore, and Pastor Bill Sims.

# True wisdom and controlling the tongue

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

**Need to control the tongue (3:1-5)**  
James began this section by acknowledging the powerfulness of words. Since teachers (masters) of the Word had tremendous impact on their hearers, it is important that only those who are mature Christians and otherwise qualified seek such positions. Those who are in such positions hold greater responsibility and thus face heavier judgment (condemnation).



DANLEY

James acknowledged the inability of all, including himself, to always do what they should. Yet, he made it clear that the person who can control his speech has become a mature (perfect) Christian, and thus can control other aspects of his life. Careful reading of this passage indicates that James was not talking about spreading false doctrine. Rather he addressed the need for sound speech that is not careless, and that takes into consideration the feelings and needs of others.

James made an analogy between the tongue and a bit in a horse's mouth, and the tongue and a ship's rudder. In

both cases, the bit and the rudder are small, but the proper use of them can control the large horse or the mammoth ship. In the same way, when one controls what he says, he can more easily control his whole life.

The phrase "The tongue boasts of the great things" (v. 5) was James' way of saying that the tongue is powerful. In order to show that speech can be destructive, James made a transition by comparing the small tongue to a spark or small flame that can start a fire and destroy an entire forest.

### Danger of an uncontrolled tongue (3:6-12)

Using the metaphor of the tongue as a flame, James made it clear that it can also be seen as the world of unrighteousness (iniquity). As such it can corrupt the entire body. Although James was not clear as to the precise meaning of the word body, it seems that he may have referred to the body of the church as well as to the individual who is speaking and to the one who is the target of the uncontrolled speech.

The course of nature may be set aflame by uncontrolled speech. Events in history have been forged by the spoken or written word. Witness the magnetic charisma of Hitler's words in

the 1930's. Christians and non-Christians alike fell in step with his sinful designs because they listened to his fiery but evil speech.

James reminded that virtually every wild beast has been tamed by man. But he indicated that we have yet to find ways to tame the tongue on our own. An untamed tongue is full of deadly poison. Such poison, although not specified in the text, surely encompassed gossip, malicious speech, and thoughtless words that hurt others.

With out tongues we bless God, which we should. But with that same instrument we curse and damage human beings. To do that is the same as cursing God, since we humans are made in the image (similitude) of God (v. 9). James made it clear that the

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**Focal Passages: James 3:1-10, 13-17**

followers of Christ must not use the same mouth for blessings and cursings.

### Need for true wisdom (3:13-18)

In the beginning of this chapter, James admonished people not to be too quick to become a leader or teacher in the church. He returned to that theme

by describing a person who would qualify for such a position. He is one whose lifestyle shows that his judgment is sound and that he is meek in the sense that he continues to seek knowledge and wisdom. Such a person will not be bitter, envious, or self-promoting, and certainly will not lie. James said if a person does not have those characteristics, yet appears to be wise, that wisdom is of the world. As such it is self-gratifying (sensual), and is patterned after Satan rather than Christ. It results in confusion and evil work. Such cannot be the end results of true wisdom.

The wisdom that is from God is pure and holy in nature. It is peaceful and gentle. Such wisdom is "easily entreated" or susceptible to further learning. God's wisdom produces good fruits and does so without putting one person above another. Finally, God's wisdom is honest and characterized by integrity.

### Summary

James wants all Christians to have Godly wisdom. Leaders and teachers, however, should be cautioned that they are to be wise and will be held to greater accountability because of their positions and the gift God gave them. James pointed out the importance of what one says and how difficult it is to control one's tongue. The wise person will have a lifestyle where his speech and his behavior produces good will and harmony in the church.

## Is life fair?

By Liz Thompson, layperson; First Church, Blountville

Have you ever felt life was unfair? Well, it really is. This Psalm offers help to live above it. "The Lord loveth judgment, and forsaketh not His saints. Fret not yourself because of evildoers, be not envious toward wrongdoers" (vv. 1, 28). The Psalmist reminded us that fretting and envy lead to a deceived perspective and are destructive to us (vv. 2, 8). If unchecked, they will draw us into unholy actions and unhealthy attitudes. Hebrews 12:14-15 warns of devastation that comes from bitterness. We can become as guilty as the wrongdoer. The disciples wanted to call down fire and burn up the Samaritans who refused hospitality. Jesus forbade them.



THOMPSON

Life has a way of testing our motives for following Jesus. The multitudes flocked to Jesus, but He eventually disappointed them (John 6:66). When God disappoints you and you are forced to acknowledge God is not like you thought, you will either turn away or answer as Peter did, "Lord, to whom shall we go. You only have the words of Life" (John 6:68).

The Spirit through the psalmist admonishes us with positive responses when discouraged by life (vv. 3-7). "Trust in the Lord and do good." We are to walk by faith because God is faithful, and His treatment of us is always in keeping with His love. We do not readily understand His ways, but we cannot charge God with unfairness. He is transforming us to His life, not maintaining ours. The Spirit says, "Delight thyself also in the Lord." It is easy to get preoccupied with living life

and forget to delight in the Lord. We can even sit in worship services, sing, pray, teach, take notes on the sermon and not delight in the Lord. It is easier to talk about Him than to talk with Him. Too often we discover that our religious activities are motivated by the expectation of a return on our investment when and if evil days come, or that God is obligated to give us the desire of our heart. But isn't that what the verse promises? If you truly delight in the Lord, He will share His heart with you in such a way that His desires become your desires. This does not exclude the times God grants our requests and delights and amazes us. But these come as a result of our loving obedience with no strings attached, except the privilege of knowing and serving Christ.

The Spirit says, "Commit your way to the Lord and trust Him to do it. He will bring to full evidence your righteousness in due time." His timing is different from ours. He will compensate for every weakness and inadequacy, correct any defect that interferes with His ministry, develop your spiritual gifts and other assets, place you where He can use you, and much more. All this is done in ways you would never expect.

Then "rest in the Lord and wait patiently for Him." I love the verse in Psalm 71:21 "God will increase my greatness and comfort me on every

side." If I become great after the likeness of Christ my Lord, I expect to learn obedience by the things I suffer and walk in humility and submission to the Father's ways, just as Jesus did (Hebrews 5:8).

The astronaut must go through a special training program and submit to many unpleasant, but vital, conditioning maneuvers to prepare him for space travel. In order for God to move us from our earthly attachments and condition us for eternity, He must deal with us in ways that seem harsh and uncaring. Perhaps what might seem as unfair treatment is necessary to achieve the design for your life now and in eternity. Don't compare. What happens to others is none of our concern. Rest in the Lord and be confident in His sovereign commitment to you. The truth is, we would never put ourselves through the necessary conditioning and training, even if we knew what we needed.

When we see the signs of stress; going through the motions of right living but having lost the joy and peace, we need to immediately take ourselves into the sanctuary of our spirit and meet with Jesus. The psalmist said "When I was embittered and I was pierced within, fretting over the injustices of life, I was senseless and ignorant like a beast before You" (Psalm 73:21-22). "When I pondered to understand this matter it was troublesome in my sight. Until I came into the sanctuary. Then I

perceived..." (vv. 16-17). Resting and waiting come only when we retreat with the Lord. To look into His face renews our joy and peace, but to

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hear Him speak provides wisdom and balance. Psalms 73:23-28 express it beautifully. We suddenly are overwhelmed with His nearness and we cry out, "How blessed I am!"

## Springfield church calls Kenny Stone as pastor

Kenny Stone began his first pastorate April 22 at Oakland Church, Springfield.

Stone formerly served as associate pastor, minister of music and youth at Finley Church, Henderson, Ky.

He was ordained April 8 at Broadmoor Church, Nashville, and his currently working toward a bachelor's degree in Biblical studies at Belmont College, Nashville.

In addition, Stone is a member of a quartet called Common Call.

The Henderson native and his wife, Becky, have two children.

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# God's offer of forgiveness

By Kenny Cooper, pastor; Bellevue Church, Nashville

Chapter 3 of Jeremiah contains material from the early ministry of the prophet, probably during the days of Josiah and the accompanying influence of the reform he began. Verses 6-18, while still Jeremiah's, seem to be an insertion. The reason for this apparent insertion of one of Jeremiah's poems into the context of another seems to be the similarity of content and association with the word "turn" (shub in Hebrew) which can mean either to "turn away" (apostatize) or "turn back" (repent). Repentance, turning from sinfulness to God, was the response he was seeking.



COOPER

Extending of mercy is based on returning (3:11-15) In 3:6-18 it must be noted that "Israel" refers to the ten northern tribes which were taken into exile in 721 B.C. The promise of forgiveness and restoration heard by Jeremiah's audience refers to their exiled neighbors. This is of significance in showing Judah her own need for repentance and turning to God. In verses 6-10, Israel's history is held up to Judah as more than sufficient proof of the tragic results of turning from God to follow pagan gods. God had "divorced" Israel to whom He had been married by the covenant. Judah's response had been only the pretense of repentance. As a result, a message came to Jeremiah, "Faithless Israel has shown herself less guilty than false Judah" (v. 11). Jeremiah was instructed to make a proclamation to the "north." God wanted Israel to repent so He might restore her. There is a play on words in verse 12 using the Hebrew

shub which might be translated "return backturning Israel." God's mercy was great and it was His desire to restore the covenant relationship. The act of repentance was twofold — Israel had to turn from false gods and turn to the Lord God. Israel's apostasy (turning away) was expressed "under every green tree" (v. 13). She had to acknowledge her guilt.

In verse 14, the play on the word "turn" is repeated similarly to verse 12. Another such literary device concerns the name Baal, the principal pagan fertility deity, and the Hebrew word ba'al, which means lord or master. Jeremiah preached that God, not Baal, was the true ba'al. When Israel returned in heart, then He would bring them from the cities to which they had been scattered and establish them in Zion. Instead of having corrupt leaders who allowed them to engage in apostasy, God would give them shepherds after His heart.

Repentance must be genuine (3:19-23; 4:3-4)

The poem here addressed Judah, the remnant of Israel. Even though the northern tribes had failed, things should have been different in Judah. God had provided everything the people could want, just as a loving father would for his children. As His sons they were to inherit "a pleasant land . . . most beautiful." Still they would not acknowledge Him as Father. Again, following the theme of Hosea, Israel was shown to be the faithless wife who had turned from her husband.

Repentance is expressed in verses 21ff. The weeping of repentance was heard from the bare heights, the

same places where the sin had been committed. This, incidentally, should remind us that repentance is appropriate even at the scene of our sin. One does not become good in order to be reconciled to God, but turns to God from the very place of sin. In verse 22a, God called on the people to return to Him to be healed. In 22b, the people

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responded with their willingness to return. They had learned all their pagan rituals were a delusion. Real salvation was not found on every high place where they set up an idol, but in "the Lord our God."

There is a concern in this poem that repentance be genuine. The reform instituted by Josiah had the appearance of returning to God, but it was not followed through. The laments, pleas, and promises of the people are commendable, but they had to be more than mere words. They first had to remove their pagan idols and practices (4:1), and then, have a radical change in their behavior and attitudes. Like fallow ground which must be broken up to rid it of thorns and weeds, the land of Israel had to be rid of its corruption. Furthermore, instead of the physical ritual of circumcision, they needed the more important circumcision of the heart. A true heart turned to God is the indication of genuine repentance. God expected this of Judah (Israel) and He expects the same of us.

<sup>1</sup>John Bright, Jeremiah, p. 25.

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# Czechoslovakian Baptists dust off church plans

By Mike Creswell

BRATISLAVA, Czechoslovakia (BP) — Baptists in Czechoslovakia are dusting off church construction plans that have been shelved for up to 20 years.

They want to construct new buildings or renovate old ones in a dozen or more locations. And finally, leaders say, they will be free to build churches that look like churches without fear of communist reprisal.

"We never thought we'd get an opportunity to use these plans, but we were ready," said Pavol Kondac, president of the Slovakian Baptist council and pastor of Bratislava Baptist Church. A church building constructed last year was the first for Baptists in more than 40 years.

In Bratislava, the nation's second-largest city, Baptists meet in a former Lutheran funeral chapel allotted by the government. Several hundred people fill the sanctuary, requiring chairs in the aisle. The building needs renovation and lacks classroom or office space. Members rent a basement several blocks away for children's Sunday School, youth meetings and other functions.

Before the democratic revolution of 1989, plans for a new building were drawn up with an eye to close scrutiny by communist government authorities. The structure was purposefully designed to look like a factory, not a church, said Valdimir Dvorak,

secretary of the Slovakian Baptist council. "Now, we will make some modifications," he said.

Revised plans will include meeting rooms for Baptists throughout the area, a Christian bookstore, a chapel for weddings and an area for ministry to senior citizens. At the present site, the congregation recently erected a sign announcing its name. Earlier, signs were not allowed.

But even with new freedoms, getting any new building constructed will be difficult. Money and resources are low for Baptists throughout the country. In Bratislava, the congregation is competing with other church groups for one of 16 church sites the city government is doling out.

Leaders of other Baptist churches across the country say lack of money is now the biggest barrier to getting suitable buildings for worship.

At Ruzomberok, lay leader Samuel Makonyi estimates a new building for a 40-member congregation will cost almost \$60,000. At Poprad, a city some 180 miles from Bratislava, pastor Albin Masarik estimates a new building would cost more than \$389,000. A 55-member congregation in Litomerice has managed to construct a building after financial sacrifice. Now they are struggling to pay off a \$5000 loan and secure a house for their pastor.

These amounts of money may seem small by American standards, but in



**BUILDING AGAIN** — Southern Baptist representative Errol Simmons, seated at left, reviews church building plans with Juraj Pribula, seated at right, pastor of a 115-member Baptist church in Kosice, a city of 250,000 residents in eastern Czechoslovakia. Many Baptists in the newly liberated country are eager to build a proper church building, but 40 years of communist rule have left them with few resources. Standing, from the left, are Valdimir Dvorak, secretary of Slovakian Baptists; pastor Julius Stupza of Dunajskatzutuzia; and pastor Juraj Kohlt of Nesvady. Marcela Hlubocka, seated at center, help translate.

the country's economy a worker earns about \$2000 per year.

Baptists also are struggling to begin paying the salaries of their pastors after years of receiving modest salaries from the national government. "In earlier times, Baptists did not accept funds from the state, but we were forced to do so during the past 40 years," said Pavel Titera, president of

the Czechoslovakian Baptist Union.

Baptist leaders are urging churches to begin paying salaries this year and stop all government paychecks by next year — a sensitive subject being discussed in union meetings. Not all pastors believe accepting government paychecks is a bad policy, and paying pastor salaries will be a major financial undertaking for the congregations.

## Preschool hygiene practices focus on precautions

NASHVILLE (BP) — Guidelines developed by the preschool program section of the Southern Baptist Sunday School Board focus on precautions to prevent the spread of disease while maintaining personal relationships.

The guidelines are designed for use in any church preschool activity. They state:

"Our purpose in teaching preschoolers is to help them gain valuable foundational attitudes and information about God, Jesus, the Bible and other important areas. Perhaps our most effective way of teaching is through our personal relationship with the child. This means touching the child and

helping him with things he cannot do for himself such as changing diapers, wiping noses, caring for scratches, bites, etc. The following guidelines should be helpful to you personally and to children in your department as you attempt to be as sanitary as possible.

- "If a teacher has an open wound and contact with tears, urine, stool, or blood is possible; the teacher should consider using one of two types of gloves: single-use disposable gloves or a reusable rubber glove which must be sanitized after each use.

- "Whether or not disposable gloves are worn, any potential contact with body fluids — nasal secretions, saliva,

urine, etc. — should be followed by careful handwashing and sanitization of potentially contaminated surfaces. If you do not choose to wear gloves, be sure that every open wound is covered with a bandage.

"In addition to soap, water and friction; diluted bleach water is a good inexpensive sanitizer. Recommended practices include: promptly cleaning soiled surfaces with disinfectant — one tablespoon of bleach added to one quart water, prepared daily; for blood spills a dilution of one part bleach to ten parts water is needed.

- "Wearing disposable gloves for wiping noses and drooled saliva is not practical, so the teacher should use tissues for this purpose and wash his hands as mentioned above immediately thereafter.

- "A mouthed toy should be gathered when a child seems finished with it and before another child decides to mouth the toy. A basin labeled "soiled" can be kept on the shelf to hold contaminated toys until they can be washed and sanitized. Toys with smooth surfaces can be washed with dishwashing liquid and warm water followed by a rinse in water, a dip in diluted bleach water — one tablespoon to one quart — and air drying. Toys which cannot hold up to these routines should not be used in the department.

- "Any surface — crib rail, eating tray, infant seat, etc. — which has been potentially contaminated by a body fluid must be cleaned and wiped with a bleach solution before another child can come in contact with it.

- "Continue to teach good hygiene practices to children.

- "There must be adequate disposal of soiled diapers by placing them in

paper bags before placing them in the container.

"Prevention is critical. Good hygiene stops the spread of germs. Two strategies cannot be overemphasized:

- "Washing hands properly and frequently, using water and liquid soap and disposing towels or tissues after one use.

- Promptly cleaning soiled surfaces with a bleach solution prepared before each session — one tablespoon bleach to one quart water if no blood present or one part bleach to ten parts water for cleaning blood spills."

## Parents cannot deduct gifts, court rules

WASHINGTON (BP) — Parents who directly support their missionary children may not deduct that money as a charitable contribution, the Supreme Court has ruled.

In a unanimous opinion May 21, the high court held such contributions are not "for the use of the church" within the meaning of the Internal Revenue Code.

When Congress added the phrase "for the use of" to Section 170 of the code — which originally allowed individuals to deduct only contributions made "to" a charitable organization — it most likely was referring to donations made to trusts, foundations and similar donees, wrote Justice Sandra Day O'Connor.

In that way, Congress assured that charitable contributions would be made in a legal arrangement in which the beneficiary would have the incentive and the legal authority to ensure that donated funds be properly used, she said.

## Hymns Baptists sing

### "Leaning on the Everlasting Arms"

By William J. Reynolds

In 1888, while singing in a revival meeting in Hartselle, Ala., Anthony J. Showalter received letters from two men in South Carolina who had attended a recent singing school.

The letters told of the deaths of the wives of both men. Wanting to express his sympathy to his friends, Showalter thought of the Biblical promise, "The eternal God is thy refuge and underneath are the everlasting arms" (Deuteronomy 33:27).

When he could not think of a hymn based on this Scripture, he began to piece together some lines. After the words and music for the refrain were completed, he wrote the melody for the stanzas, but the words of the stanzas would not fall into place. He sent the incomplete song to Elisha A. Hoffman, an ex-

perienced writer of hymn texts.

Several weeks later, while Showalter was in a revival meeting at the Pine Long Methodist Church in Bartow County in northwest Georgia, Hoffman's letter containing the stanzas arrived. That evening Showalter sang the completed hymn for the first time.

A student at the Ruebush-Kieffer Music Company in Singers Glen, Va., Showalter began teaching music schools in 1880. He moved to Dalton, Ga., and established a music publishing firm that produced more than 60 collections of music, of which more than two million copies were sold. He died in 1924 at the age of 66.

— Reynolds is professor of church music at Southwestern Baptist Theological Seminary, Fort Worth, Texas.