

this week's news

global:

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- **Revival breaking out in Muslim nation of Algeria?** — See page 3.
- **Mozambique missionary sees peace two ways.** — See page 2.

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- **If you know a top small church pastor or bivocational pastor, nominations are in order.** — See page 2.

Land pleased, perplexed

Supreme Court affirms Roe, approves abortion restraints

WASHINGTON — In a mixed decision that drew disapproval from both sides of the abortion debate, the U.S. Supreme Court narrowly reaffirmed the "essential holding" of Roe vs. Wade while also approving most provisions of Pennsylvania's restrictive abortion statute.

The June 29 action left analysts debating the extent to which abortion rights were set back or substantially upheld by the high court.

Spokespersons for both sides said they lost ground in the decision — which the court neither struck down a woman's fundamental right to obtain an abortion — which was the objective of anti-abortionists — nor prevented states from placing restrictions on abortions — the pro-choice goal.

Four of the court's most conservative members said they would have reversed the landmark 1973 Roe decision that recognized abortion as a fundamental constitutional right. But three Reagan-Bush appointees — Justices Sandra Day O'Connor, Anthony Kennedy, and David Souter — joined Justices Harry Blackmun and John Paul Stevens in forming a 5-4 majority to reaffirm a woman's right to choose an abortion in the early stages of pregnancy, the "essential holding" in Roe vs. Wade.

Chief Justice William Rehnquist, joined by Justices Byron White, Antonin Scalia, and Clarence Thomas, said "Roe was wrongly decided" and "it can be and should be overruled."

In ruling on Planned Parenthood of Southeastern Pennsylvania vs. Casey, the nine justices directed an unusual amount of criticism at their

colleagues in the five opinions containing 168 pages. In the end, they disagreed about how much of Roe was left standing.

The only part of the Pennsylvania law to be struck down was its provision requiring a married woman to notify her spouse before obtaining an abortion. The same provision was ruled invalid by the 3rd U.S. Circuit Court of Appeals.

In votes ranging from 7-2 to 9-0, the high court upheld the following provisions:

- An informed-consent requirement that requires a physician to provide, among other things, information about the abortion procedure, the health risks of abortion and childbirth, and the "probable gestational age of the unborn child" at least 24 hours before an abortion is performed.

- A parental-consent provision that requires the informed consent of a parent or guardian for an abortion performed on a woman under 18, unless a judge elects to bypass this requirement.

- A reporting provision that requires abortion providers to report the facility's name and address, the identification of physicians performing abortion, and other specific information about each abortion performed. It also requires quarterly reports showing the number of abortions performed according to trimester.

- A provision that overrides other parts of the law to permit an immediate abortion in medical emergencies. Opponents argued that the Pennsylvania law's definition of "medical emergency" was too narrow to apply to some situations that involve significant health risks. The high court held that the appeals court's

Tennessee giving shows increase, CP remains short of budget

Cooperative Program receipts from Tennessee Baptist churches are 5.29 percent above the eight months' total for last year's budget, according to D. L. Lowrie, TBC executive director/treasurer.

Lowrie added that budget receipts through June are 12.7 percent under the 1992 budget goal of \$28,290,960.

June was a great month, Lowrie said, with a gain of \$794,524 over

June 1991. It was a big improvement over May, he said. Total for the month was \$2,267,488.06. Total CP gifts for the budget year, which began Nov. 1, amount to \$16,459,766.06 — a gain of \$827,636.17 over 1991, but \$2.4 million under budget.

Messengers last November at the TBC annual meeting in Memphis amended the proposed Executive Board recommendation. The amendment changed the proposed \$27.3 million budget to \$28.2 million — an increase of 5.57 percent over the previous year.

Lowrie, reporting to department directors and agency leaders, said the TBC departments and other Executive Board entities would need to continue holding to a 88 percent budget. □

State missions offering exceeds \$1 million goal

Bethlehem Church in Greenfield, Weakley Association, has a place in Tennessee Baptist history.

The church's gift to the Golden State Missions Offering June 25 pushed the offering over its \$1 million goal for the first time.

Through June 30 Tennessee Baptists have given \$1,001,965 to the offering which is used to fund Baptist ministries in the state. Churches can still give to this year's Golden State offering through Sept. 30.

"It is an extremely historic occasion," said Katharine Bryan, director of Tennessee Woman's Missionary Union, which promotes the statewide offering.

"It says more people have

been involved and have been made aware of the needs. They have responded in prayer and, consequently, giving," she said.

Bryan observed some "exciting" ministries are taking place in Tennessee through gifts to the state missions offering. She cited new church starts, Appalachian Outreach, a ministry to the needy in the Appalachian region of the state, and Special Friends Camp, a camp for mentally-handicapped children, as just a few examples of how the offering meets needs.

"When people's hearts are touched with the practical needs around them, they will respond," Bryan said. □

interpretation of the definition was broad enough to cover those situations

SBC Christian Life Commission Executive Director Richard D. Land said, "I am pleased that the Court has affirmed the right of states to require parental consent for minors, ban sex-selection abortions, and abortions on babies viable outside the womb. It's also encouraging that the Court has upheld the right of states to require that pregnant women receive information about fetal development and abortion procedures that give them the basis upon which to give truly informed consent to an abortion procedure."

"I am perplexed, however, that the Court concurred in striking spousal notification. This is an anti-marriage, anti-family decision, not to mention blatantly anti-male. It is a mystery to me how

justices, all but one of whom are married, can fail to understand how destructive this ruling is to the marriage relationship. It denigrates spousal and paternal responsibilities."

Michael Whitehead, the CLC's general counsel, said, "It is extremely disappointing to read the majority opinion of Justice O'Connor, joined by Kennedy, and Souter, which does not just begrudgingly uphold, but vigorously defends Roe's philosophy of convenience abortion 'when contraception fails,' or in order to help women stay in the economic marketplace."

"The practical result of the backward step is the voiding of the spousal notice rule. At least 73 percent of Americans believe that it is common sense to require a

— Abortion rights, page 2



THE CARDWELL FAMILY of First Church, Elizabethton, dressed as a family in 1842 to help celebrate the church's 150th anniversary in June. From left are Rachelann, Julie, Tommy, and Bobby. The drama was one of a series of sesquicentennial events staged by the church this year. See page four for additional photos.

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PUBLISHER: Tennessee Baptist Convention Executive Board. **Board of directors:** Jerry Oakley, chairman; Gary Anderson, vice chairman; Mickey Basham, Wendell Boertje, David George, Gary Gerhardt, Don Givens, M. B. Howard, John Langlois, Joe Littlefield, Leonard Markham, Earl McCosh, Paul Moody, Clint Oakley, Howard Olive, Ron Phillips, Frank Samuels, Bobby Turner, and Emerson Wiles Jr.

OFFICE: Baptist and Reflector, 5001 Maryland Way, Brentwood, Tenn., 37027. Mailing address: P.O. Box 728, Brentwood, Tenn., 37024. Phone: (615) 371-2003. FAX: (615) 371-2014.

MEMBERSHIPS: Southern Baptist Press Association

POSTMASTER: Send address changes to **Baptist and Reflector**, P.O. Box 728, Brentwood, Tenn., 37024.

Second class postage paid at Brentwood and at additional mailing office. (USPS 041-780). □



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Mozambique missionary desires, dreads peace

By Donald D. Martin
Foreign Mission Board
For Baptist Press

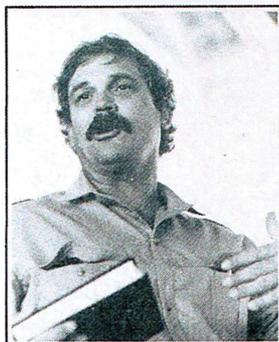
MAPUTO, Mozambique — Southern Baptist missionary Jim Brock shrugged off news of progress in peace talks aimed at ending Mozambique's 16-year civil war.

"When the war is over, our opportunity is over," Brock said at his home in Maputo, capital of the southern African nation where he and his wife, Brenda, have lived and worked since 1987.

The Brocks, both from Warrior, Ala., have prayed for peace for more than five years. Yet they believe when the fighting stops, chances of reaching thousands of people with the Gospel may slip through their fingers.

A secure peace will mark the exodus of thousands of refugees now packed into squatter villages surrounding Maputo and other cities in Mozambique. Relief organizations estimate the civil war has forced millions of Mozambicans to abandon their villages and homes. More than 1.5 million people have left the country and about four million are internally displaced.

"Because of the war, we have people gathered from everywhere, from all these little locations," Mrs. Brock said. "If we could just evangelize and train some of these people, make an impact in their lives, they would change the whole country when they return home."



MISSIONARY JIM BROCK preaches the Gospel in Mozambique, a nation embroiled in a 16-year civil war.

The refugees will not leave all at once, Brock acknowledged. It will take years to empty the refugee centers. Many will stay, preferring city life to country life. Yet for many refugees the drive to

rebuild homes and livelihoods will overshadow the need for spiritual rebirth, he said.

Since the mid-1960s Mozambique has been at war. In 1964 fighting for independence began against the Portuguese, the country's colonial overlords. Less than a year after the nation won independence in 1975, rebel troops — who would later become known as the Mozambique National Resistance or Renamo — launched attacks against the government.

Renamo said it was fighting the Mozambican government because it was communist. But fighting has continued since President Joaquim Chissano denounced the country's Marxist-Leninist system, enacted political and economic changes, and promised multiparty elections.

The Brocks stressed they do not need war and suffering to evangelize. But the country may never again see such concentrations of people searching for answers.

Almost four years ago in Zambezia province, Brock and several experienced pastors from Maputo helped transform a struggling mission church in Quelimane into a Christian com-

munity that by 1991 accounted for nearly 22 percent of the membership of Mozambique's Baptist convention.

When Brock and the pastors arrived in November 1988, they worked with only ten Christians and Nicolao Inacio, a young pastor sent to work in the province by First Church in Maputo. He had worked in the area for almost two years, with little to show for it.

Inacio's work became more focused after the visiting pastors spent a week training the small group of Christians in evangelism. In the following 12 months, Inacio's mission church baptized 85 people.

A second visit devoted to church leadership training ignited an explosion of growth. Within 24 months Baptists in Zambezia started 19 mission congregations and expanded church membership from 95 to 1552. Today more than 2000 Baptists live in the area.

"I don't think there is anything unique about the situation in Zambezia," Brock said. "You teach the people and then you train them to teach so wherever they go, they know how to pass on what they believe." □

Supreme Court affirms Roe, approves abortion

— Continued from page 1
wife to a least inform her husband before having an abortion.

"Pro-life America's hopes that Roe will be reversed next year have been dashed by so-called pro-life justices. Reversing Roe will require another, real pro-life justice to help Rehnquist, White, Scalia, and Thomas, who remain committed to stopping the convenience killing of pre-born babies."

The coalition of O'Connor, Kennedy, and Souter in support of Roe vs. Wade disappointed many anti-abortionists, particularly since any one of the three Reagan-Bush appointees could have provided the court the fifth vote necessary to overturn Roe.

The joint O'Connor-Kennedy-Souter opinion said that "the essential holding of Roe vs. Wade should be retained and reaffirmed." But it also rejected Roe's trimester analysis that barred regulation of abortion during the first trimester and permitted only

regulations designed to protect the woman's health during the second trimester.

The trio's opinion also announced a new standard for judging abortion-rights cases. The opinion abandoned the traditional test that requires the state to show a compelling reason to restrict a fundamental constitutional right like abortion. In its place, the trio said, states should use the "undue burden" test.

By that standard, disputes between the state's right to protect potential life and the woman's constitutional right to obtain an abortion must be reconciled in a way that does not place an undue burden on the woman.

An undue burden exists, the joint opinion states, "if its purpose or effect is to place a substantial obstacle in the path of a woman seeking an abortion before the fetus attains viability," that is, the point at which the fetus could survive outside the womb.

June SBC giving rebounds

NASHVILLE — The Southern Baptist Convention Cooperative Program total received by the Executive Committee for June rebounded with a 28.83 percent increase over the same month a year ago, according to Harold C. Bennett, Executive Committee president/treasurer.

The June 1992 total was \$12,789,989 compared to June 1991 of \$9,927,427. Designated gifts for the month were even higher, percentage-wise, over the same period a year ago: \$13,127,622 compared to \$9,829,844 or a 33.55 percent increase.

After nine months of the SBC fiscal year (Oct. 1 to Sept. 30), the totals for CP were nearly identical

to the same period a year ago: \$105,259,545 compared to the same nine months of 1990-91 of \$105,642,489 or a 0.36 percent decrease.

The monthly CP basic operating budget requirement for the SBC is \$11,725,856 or, for the nine month period, \$105,532,704.

Designated gifts for year-to-date were \$118,729,203 for 1991-92 compared to \$116,913,821 for 1990-91 or a 1.55 percent increase.

Designated contributions include the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Easter Offering for Home Missions, world hunger and other special gifts. □

Rehnquist's opinion challenged the notion that the court was reaffirming the central holding of Roe. The O'Connor-Kennedy-Souter opinion "retains the outer shell of Roe vs. Wade ... but beats a wholesale retreat from the substance of that case," Rehnquist wrote.

In a separate concurring opinion joined by Rehnquist, White, and Thomas, Scalia said abortion is not a liberty protected by the Constitution. That opinion indicates the drive to overturn Roe vs. Wade has four votes on the high court, just one short of the necessary majority.

With the next Supreme Court appointee apparently holding the key to the future of Roe vs. Wade, the abortion debate is expected to heat up the current campaign to elect a president, since the winner likely will nominate the next justice to the court.

In the meantime, however, the focus of the abortion debate is expected to shift to state legislatures, where the June 29 court decision will be used to evaluate the constitutionality of laws restricting abortion.

Strict abortion laws have been passed in Louisiana, Utah, and the American territory of Guam, each of which will test the limits of the Supreme Court's new standard of judgment in abortion cases.

Nancy Schaefer, an anti-abortion activist and trustee of the CLC, agreed the debate over abortion will heat up in the wake of the court's decision. "I feel like the abortion issue will intensify in the state elections, and we can expect some battle royals in the state legislatures in the coming year," she said.

Sylvia Boothe, who helps churches set up crisis-pregnancy centers and directs the Home Mission Board's work in abortion alternatives, said the decision "probably increases our opportunity to reach women who are in crisis. A lot of abortion decisions are made in panic ... I think 24 hours can really make a difference."

She said she is pleased with the decision because it demonstrates a trend toward reversing Roe vs. Wade. — *Compiled from Baptist Press and Associated Baptist Press reports.*

Finding top pastors, bivocational, in small churches

Recommendations for bivocational pastor of the year and small church pastor of the year in the Tennessee Baptist Convention are now being accepted, reported David Crocker, chairman of the selection subcommittee.

The awards will be presented for the second time at the annual convention in November, noted Crocker, pastor of Central Church, Johnson City.

A bivocational pastor must have a full-time job in addition to his ministry to qualify. The small church pastor must have served a church full-time with an average Sunday School attendance of less than 100. Both must have held such a position within the last calendar year.

Applications may be obtained from directors of missions or the TBC, Convention Ministries Division, P.O. Box 728, Brentwood, Tenn., 37024. Applications must be received at the TBC by Sept. 15. □

Christianity shows signs of life in Muslim Algeria

By Mike Creswell
Foreign Mission Board
For Baptist Press

ALGIERS, Algeria — A Christian revival of sorts has broken out in Algeria, according to Algerian Christians.

Actually the movement of people to faith in Christ may be too small now to be called a revival but it's startling news in this Muslim-dominated nation.

Further, Algerian Christian believers say the spiritual responses are occurring in every part of the North African country — among the minority Berber people as well as the predominant Arab population. The movement is strongest among the Berbers, however.

Asked how many people may be involved, an Algerian Christian shook her head and said flatly, "We don't know." But she and others familiar with the situation are elated over the growth.

Only a loose coordination exists among the small house churches scattered about the country. But the Christian said she knows of one congregation numbering 200, an observation confirmed by multiple sources.

During the past two years Algeria has been rocked by political victories of Muslim fundamentalists pressing for an Islamic government similar to that of Iran. The government rejected the election results and has jailed thousands in order to maintain its more moderate religious stance coupled with socialist politics. Still, proselyting among Muslims is outlawed.

Holman Bible earns award

Baptist Press

DALLAS — A Bible published by the Southern Baptist Sunday School Board received one of Christian publishing's top prizes June 27 at the Christian Booksellers Association International Convention in Dallas.

The *Family Worship Bible*, released in October 1991 by the

Samford taps Williams

Baptist Press

BIRMINGHAM — Wallace A. C. Williams, executive director of the Pennsylvania/South Jersey Baptist State Convention, has been appointed the first director of the proposed doctor of ministry program at Beeson Divinity School, Samford University, in Birmingham, Ala.

Williams, at the Penn/South Jersey post for five years, will join the Beeson faculty on Aug. 24.

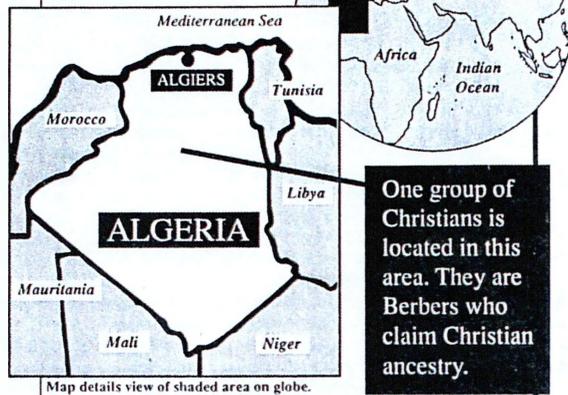
Beeson officials anticipate the first doctor of ministry class will be admitted in January. The divinity school currently offers only the master of divinity degree.

He and his wife, Judith, have two children: Cynthia Alice Insko, a 1991 Samford graduate, and Peter Anson, a sophomore at Samford. □

Unlike Muslim fundamentalists, Algerian Christian believers have no intent to control the national government. Instead, their leaders say Christians pray

war but a French coating still lies over Algiers in the form of French-style buildings and heavy use of the French language as secondary to Arabic.

Revival breaking out in Muslim nation of Algeria?



Map details view of shaded area on globe.
Source: Mike Creswell, BP correspondent for Europe, the Middle East and North Africa

for political leaders as the Bible instructs.

Economically Algeria has been very weak in recent years, with high unemployment and a housing shortage. The problems are not so evident in Algiers, the capital city, where the influence of years of colonial rule by France is still seen. Algeria won independence in 1962 after a fierce

Language is a sensitive point to the minority Berbers, who speak their own language first and often speak French as a second language. In recent years the government has pushed to make Arabic the country's compulsory language and has required its use in public schools.

Berbers often complain they are illiterate in three languages: Berber, French, and Arabic. Many speak all three but cannot read and write adequately in any of them.

But Berber Christians are pressing ahead with a Berber translation of the Bible. Two

Berber women, nicknamed "angels without wings" by fellow believers, are leading the effort in cooperation with many others.

Help from outside Christian groups has been limited to occasional technical aid. Missionary presence in Algeria has not been possible since 1970. A single Christian bookstore operates in Algiers but is limited to selling non-Arabic literature. A single official Protestant church is usually attended by a few dozen people for French-language services, local sources said.

The key to the recent church growth appears to be a combination of spiritual hunger among Algerians coupled with bold evangelizing carried out by Christians.

One man told of speaking to a fellow bus passenger about Christ and giving the passenger a New Testament. The person deftly hid the volume in clothing to keep it from being seen.

"The person did not make a profession of faith but was interested. And with a Bible in hand, who knows what will happen?" the Christian believer said.

The center for one group of believers is in north central Algeria, where the terrain is radically different from the dry Sahara Desert area to the south. The northern area is wrinkled with mountains that are still snowcapped in May. Thick forests of towering eucalyptus trees alongside green pastures suggest Switzerland more than North Africa.

The area is sprinkled with small Berber villages, often a cluster of houses perched atop the very tips of mountain peaks. Berber women living there often wear the distinctive and colorful dresses of their tribe, not the conservative veil and head scarf called for by conservative Islam.

In one such village, more than a dozen Christian believers gathered around a cloth-covered table to share a simple meal of salad, olives, and chicken. The bread served was almost like a heavier version of cornbread familiar to Americans. Most Christian groups meet on Thursday evenings or Friday mornings. Friday is the Islamic day of worship.

Inside a small brick building the Bible verse John 14:6 was hand-printed on one wall in French, Arabic, and Berber: "Jesus said to him, 'I am the way, and the truth, and the life: no one comes to the Father, but by me.'" The old Berber alphabet, looking vaguely Greek, has been traced back to the Phoenicians, an ancient people who once ruled this area and developed the first alphabet on which modern letters are based.

The group sang simple Christian choruses in French and Berber. One young man looked happy but puzzled as he heard the words for the first time: he was a new believer. The others responded enthusiastically as he was introduced.

Later, members passed by to give the new believer a pat on the shoulder. It was a gesture both of welcome and comfort: living as a Christian in Algeria is a difficult and possibly dangerous business.

One believer told how she had been rejected by her family after becoming a Christian — a common experience, since becoming Christian is seen as rejecting both family and heritage.

But alone or in pairs and trios, new believers keep showing up at Bible study groups, searching for Bibles or for someone to explain what they have experienced. Many say they were led to Christ through dreams or visions.

Powells work in Indiana instead of retiring

Bill and Nola Powell just couldn't stay "retired."

In May of 1991, only a few months after Powell retired as director of missions for Watauga Association, the couple traveled to Remington, Ind., to begin a church.

They went as missions volunteers to an empty building with no people, no name.

The Powells were enticed to Indiana by Carrol Fowler, state missions director for Indiana Baptists, who formerly served in Michigan and was active in the Tennessee/Michigan partnership.

The Powells planned to stay only "three or four months." Those months, however, have turned into more than a year of fruitful ministry.

During their stay at Remington Church, which is a mission of Valley View Church in



POWELLS

Wabash Valley Association, membership has increased from 0 to 48. On Easter Sunday the church had its highest attendance of 58.

"We're the only Southern Baptist church in Remington," Powell said, noting the nearest Southern Baptist church is

about 16 miles away.

Powell said Methodists are the primary denomination, but that "none of the churches there are large by Tennessee standards."

The Powells noted that the church's enrollment is comprised primarily of children and youth, which indicates a positive outlook for the future of the church.

He observed a large number of people in Remington are unchurched. "There's a real opportunity in smaller conventions to spread the Gospel," Powell affirmed.

Although the Powells have maintained their home in Elizabethton, they have no plans to leave the fledgling congregation in Remington until the church calls a pastor.

"We just could not leave them without a pastor," the couple agreed. □

■ about letters to the editor

- Make it concise, no more than 250 words. Letters may be edited for length.
- Name may be withheld for sufficient reason. Include address and phone number.
- Avoid personal attacks on the character or integrity of anyone.
- Send original copy. Form letters and "open" letters will not be published.
- Only one letter in a three-months period per writer will be published.
- If letter does not conform, it will be returned. □

Thanks to TBC

Kimberly Cain's letter of appreciation for financial aid from the TBC Foundation brought back thoughts of 15 years ago. As a student at New Orleans Baptist Theological Seminary, I struggled with a full academic load, a full-time job, and the task of feeding a family and paying for a new baby. The Battle Loan Fund of the TBC Foundation provided a lifeline.

Last week, while going through some old financial papers, I came

across that original loan application and the letter from Jonas Stewart informing me of its approval. Gratitude filled my heart again as I remembered getting that letter and what it meant to our family.

Our family owes much to Tennessee Baptists. Not just for the student loan in 1977, but for sending a young preacher boy off to Oregon as a student summer missionary in 1970, for supporting the college and the seminary he attended (Union University and NOBTS), and now for the opportunity of helping TBC churches grow, minister, and reproduce through TBC missions. We will long be in the debt of the TBC Foundation, the Golden State Missions Offering, and the Cooperative Program.

Perhaps there are other readers who have such precious memories of what the TBC means to them. If so, allow a brother to encourage you and your church to keep these support systems strong so that generations to come will find us faithful as well as grateful.

Jere Phillips
Missions Depart. Director,
TBC
Brentwood 37024

Commends Clower

I would like to commend Jerry Clower on his recent statement to the SBC. He reminded me of a modern day John the Baptist once

again calling for repentance.

It is my opinion that lay people who believe in righteous living through faith in Jesus Christ and freedom to interpret Scripture as the Holy Spirit leads, should remind the pastors that "We are labourers together with God," (1 Corinthians 3:9).

We might find, however, that the church is not as democratic and autonomous as most of us have been led to believe.

Jim Brooks
504 Chisholm Trail
Knoxville 37919

Sexual preferences

I have read several articles in local newspapers, *Baptist and Reflector*, and reported on TV and radio news over the controversy concerning homosexuality. I am only 14 years old, but hopefully representing many youth in Southern Baptist churches.

I read a statement made that sexual preference is not a major factor in a Christian's role. If you believe this statement, please read Romans 1 (especially verses 26-31). It says there that women with women and men with men is unnatural and shameful. People who claim to be Christians have taken God's word and twisted it to fit their own lifestyle. Proverbs 16:25 says, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

In Genesis 18:20-22, 19:4-5, we read that Sodom and Gomorrah were destroyed because of homosexuality and sin. Today our nation is committing these same sins and Christians have the responsibility to teach, live, and strive to be more like Jesus every day. Allowing homosexuality in our Baptist convention is not Biblical and we, through this, are not showing Jesus through ourselves. By allowing this, who are we showing Jesus to? My prayer is that the churches would come together and wake up.

Amanda L. Stinnett
Rt. 1, Box 194
Benton 37307

Bogus issue?

Now that the Southern Baptist Convention has determined to vest in its Executive Committee the authority to reallocate the \$300,000 conditionally allocated to the Baptist Joint Committee for the purchase of a building to be shared by the BJC, the D.C. Convention, and the Baptist World Alliance (a building which never came to pass), I feel free to make an observation concerning the debate which preceded the convention's action.

Good Southern Baptists evaluate the BJC differently and good Southern Baptists differed on what the SBC ought to do with the \$300,000. Those differences were legitimate and each side

could make its case responsibly.

However, the debate produced a bogus issue: Did the Southern Baptist Foundation breach a trust?

There was no trust and the money did not belong to the BJC. The money belonged to the SBC and was being banked with the Foundation awaiting the BJC's presentation of a plan for a shared building. No shared building plan was ever presented. The BJC simply asked for the money.

Since the money did not belong to the BJC, the Foundation did what you would expect your bank to do if someone tried to withdraw your savings account. The Foundation refused to give the money.

Those who suggested that this episode demonstrated that Southern Baptists could no longer trust the Southern Baptist Foundation and by implication the state foundations, and those who suggested that accounts in the foundations established by trusts could somehow be finagled, did an injustice to the foundations and a grave disservice to those Southern Baptists who trust the foundations with their money.

Trust is a precious commodity in any relationship. Among Southern Baptists it is the relationship.

James P. Guenther
General Counsel, SBC
2100 West End Avenue
Nashville 37203

Elizabethton church celebrates heritage through drama



ABOVE, PEGGY WIGGINS portrays a WMU member in 1904. In photo on right, members act out a deacons' meeting in the late 1920s. Harold Lane, left center, portrays Pastor Richard Owen, who later became editor of the *Baptist and Reflector*.

— Photos by Lonnie Wilkey



JACKIE BROWN and Shelley Hyatt portray two faithful members of the church in the late 1800s.



PASTOR BRENT SEALS, right, of First Church, Elizabethton, visits with deacon chairman Raymond Shepard and Lois Markee, both cast members, prior to a drama depicting the history of the 150-year-old church.



See the needs, pray, build the bridge

Baptists who attended the Southern Baptist Convention sessions in Indianapolis last month had opportunity to hear and participate in a variety of messages, reports, and business actions. All of it was important.

Certainly three highlights would be the election of Ed Young as SBC president, the message on prayer by Charles Stanley, and the Foreign Mission Board report given by Keith Parks.

All three hold positive significance in Southern Baptist life.

Young's election continues the line of leadership for recognized conservative pastors with name recognition. He has been touted for several years as the "next" candidate for the position which seems to grow more important to Southern Baptists each year.

The post once known as honorary has become a position of power in that presidential appointments have lasting effect on Southern Baptist boards, commissions, agencies, and institutions.

This is especially true when nominees from a like-minded theological-political stance are elected over a long period. Southern Baptists have seen from such leadership some sweeping changes in the institutions and agencies, including seminaries. Many would agree that some changes were needed and/or overdue. Nevertheless, a continuous swing of the pendulum too far in one direction will only hasten its journey too far toward the other.

In Ed Young, we believe the Southern Baptist Convention has a leader sensitive to the degree of the swing. He has said as much in several addresses and interviews to Southern

Baptists and other observers while at Indianapolis. We have known Young for twenty years as a caring, innovative, persuasive, and hard-working pastor with three different churches.

He is a pastor who believes in growing churches and baptizing and discipling believers. While his more recent record in Cooperative Program giving is weak, he has pledged to do more for missions through his church in all areas.

We believe he can be a catalyst in healing the body of the Southern Baptist Convention for such a time as this. In the words of Keith Parks, we desperately need each other.

He says it is time to "put down the guns and go fishing." We concur. We also believe that "go fishing" not only means stop fighting, it means go fishing for lost people. We believe Young must help us to believe in and carry out Jesus' profound injunction when he said he would make of his disciples fishers of men.

In an aside conversation with a handful of old friends who sought assurance from the new president of the sincerity of his words, he embraced the friends with tears in his eyes and simply said, "Watch the names."

In his Foreign Mission Board report, Parks spelled out how the past decade of name-calling and strife has affected missions efforts, giving patterns, and fellowship in Southern Baptist churches. He called the results devastating.

There has been sharp criticism from some and approval by others for what he said. We believe it was good for Southern Baptists to

hear what he had to say, though it was not pleasant.

We predict it will have a positive effect on our people in the long haul. We believe it can be used to build an even stronger mission force.

Young himself said that the road to healing for Baptists is through evangelism and missions. He says he can be a bridge-builder.

He cannot be a bridge-builder alone, however. He can do it with cooperation through prayer. Charles Stanley asked Southern Baptists to devote themselves to prayer. His dynamic convention-closing message was heard by the largest "last session" audience in recent years.

That great number of listeners, if they were to put to practice what he preached, could have an astounding spiritual effect on the convention. Stanley said, "What God does in your life really has nothing to do with your education, your eloquence, your ability or talent, but it does have a great deal to do with your devotion to Christ and to prayer."

In devoting a life to prayer, the former SBC president said, "God will clarify your vision, provide all your needs, knock down obstacles, and open doors of opportunity. Then you can be all God intends for you to be."

That message not only will "preach," it will result in Southern Baptists regaining their spiritual senses and helping to bridge gaps that separate us. We also will develop a willingness to walk across that bridge. Pray for the needs expressed by President Ed Young and FMB President Keith Parks. Who knows but what the best years of Southern Baptists are yet to come. □

By Wm. Fletcher Allen, editor

one word more by Wm. Fletcher Allen editor

Parents, families face dangers

The Allen household always has put a high priority on reading good books. Even though our four daughters have graduated into adulthood — and three have established homes of their own — Betty and I still find ourselves surrounded by books.

When the daughters were young and growing, we read to them and encouraged them to read. As caring Christian parents, we lent some of our wisdom to them in those early years as they made choices.

As two of the girls pondered over a box of children's books brought out of a "hiding place" last week, one said to the other, "That reminds me of the time Mother returned a book from our book club. I never did understand why."

We talked about it. The book had come from a reputable organization, but we found it offensive to Christian home values. In short, as I explained, it continued that uncertain theme of denigrating the father's role in the family, making him the brunt of children's witticisms and impudence.

Back it went, into the box and to the post office. It was not fit for family life. Marriage partners and parents have to be alert to evil influences.

It reminded me of the message spoken by Michael McManus, an Episcopalian writer from Maryland, to state paper editors at our dinner in Indianapolis last month.

He said he was "tired of the inerrancy subject, tired of the moderates versus the conservatives. It's time to talk about how to save marriages."

He proceeded to fortify his point with a litany of reasons, adding that he had been coming to the SBC since 1981 "and, with one exception, I have not heard marriage discussed." Saving marriages helps build Christian homes.

He advocates teaching teenagers about sexual chastity and providing "mentors" from our churches for "seriously dating" and engaged couples — and continuing counseling checkups with newlyweds. Getting a good start can establish a solid foundation for a Christian marriage and home.

I believe he's right. If we help make marriages more Christian and enduring, we will have less problems in the family and in the churches. We will be a better people, better equipped for servant-hood. □



ALLEN

Ohio missionary deals with reality of poverty

By Sarah Zimmerman Home Mission Board For Baptist Press

CLEVELAND, Ohio — David Fuller takes the stairs to the third floor apartment one flight at a time.

At each landing he stops and cautiously looks around the corner, praying his eyes don't in-

nocently observe a drug deal and his feet don't accidentally trespass gang territory.

Safely at the right door, he knocks while looking over his shoulder. A 12-year-old opens the door just enough to see if Fuller is someone she should trust.

Fuller explains he is trying to help the family upgrade its status in the housing authority system to qualify for a better place to live.

The door opens far enough for Fuller to step inside the apartment where a television entertains five siblings. The 12-year-old, the oldest, explains Mom is "out."

Fuller leaves a note for the mother then asks the 12-year-old

if there is any food in the house. She says "uh-huh" while the other children shake their heads.

The oldest child has probably been taught to say the family has everything it needs so the children won't be taken from their mother, Fuller later explains. The younger children have yet to learn that lesson.

Children with absentee mothers are a chronic dilemma for Fuller, director of urban strategy for the Greater Cleveland Baptist Association.

His ministry centers around Brick City and Olde Cedar, two county housing projects in Cleveland.

Brick City is Cleveland's center

for drug abuse and violent crimes. Fuller says. It's the kind of neighborhood where murder is a leading cause of death.

Olde Cedar is a step above Brick City. The buildings have been refurbished but children playing on the sidewalk want to know if Fuller is the "candy man" — street jargon for drug dealer.

Fuller is quick to let people know he is not dealing drugs. Instead, he tries to help people "deal with the reality they find themselves living in."

That reality is clear during a Wednesday night Bible study. Participants are asked for prayer requests. One woman asks for prayer for her cousin who is in the hospital after her boyfriend abused her. Another wants prayer for her uncle who is in jail with a gunshot wound. A mother asks for prayer for her 12-year-old son who was shot in the knees. A child simply prays for God to keep her mother safe.

In Olde Cedar, Fuller attempts to reach residents through a combination of seminars and food distribution.

Bi-weekly seminar topics range from buying nutritious food with food stamps to maintaining a drug-free home. People who attend get a voucher for \$50 worth of food at a store that is open twice a week.

"People here need you. They're crying out for hope," Fuller says. "Why would you go anywhere else?" □

just for today by Fred Wood pastor emeritus Eudora Church, Memphis

Start with a smile

A crossword puzzle fanatic, briefly hospitalized, asked his nurse what seven letter word has three "u's" in it. She thought a minute and replied, "I don't know, but it must be unusual."

Take this truth with you today

A lot of the answers to our problems are right before us if we only take time to look. Keep your life simple and uncomplicated today. You'll enjoy it a great deal more.

Memorize this Scripture

"So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

Pray this prayer

Lord, help us to be utterly loyal to the truth no matter where it leads. May we remember we often find God and his love in strange places — ever nearer to us than we think. □

Daily prayer requests for Chile/Tennessee Partnership — July



- 9 — Churches and missions in Chile that are without pastors.
- 10 — Intercede for the salvation of Manuel Sanchez of Temuco.
- 11 — An Acteen Activator team of 12 who leaves from Nashville today to conduct VBS and lead recreation for MKs (missionary children) in Santiago while their parents attend a meeting of missionaries.
- 12 — Youth leadership in Chile that they might have wisdom, enthusiasm, integrity, and commitment.
- 13 — The Chile missionaries and missionary Charles Alexander as he presides over their semi-annual mission meeting in Santiago.
- 14 — Missionary Mark Burke on her birthday today as she serves in Antofagasta.
- 15 — Acteen leadership, the Acteen Activator team, and the MKs as they relate to each other during the mission meeting.

Religious Freedom act moves out of subcommittee

Baptist Press

WASHINGTON — The Religious Freedom Restoration Act recently advanced out of a congressional subcommittee nearly two years after its original introduction.

The Civil and Constitutional Rights Subcommittee in the House of Representatives passed the bill June 24 by a 5-3 vote along party lines, with the Democratic members in support of RFRA. It was the first time the legislation had been voted on since its July

1990 introduction.

The bill, H.R. 2797, may be voted on soon by the House Judiciary Committee. Introduction in the Senate has yet to occur.

"The subcommittee vote is a baby step toward restoring free exercise of religion to a high legal standard of review," said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission. "Giant steps remain in order to pass the bill and to get this message to the Supreme Court.

"The Lee case this week proves we need to send this message to the court."

In Lee v. Weisman, the Supreme Court ruled in a 5-4 opinion June 24 that prayer at a public school graduation was unconstitutional.

"Lee also proves that a court which will not protect a graduation prayer will surely not protect a religious claim for an abortion," Whitehead said. "Pro-life people can, and pro-life people must, support this bill."

Abortion provided the chief reason for division in the subcommittee. Rep. Henry Hyde, R-Ill., a congressional pro-life champion, led the opposition to RFRA unless it contains language excluding abortion claims from be-

ing made by women. Hyde offered six amendments, including two related to abortion. All failed by voice vote.

The pro-life movement is deeply divided over RFRA. The Southern Baptist Christian Life Commission, Christian Action Council, and others deny RFRA will result in any new right to abortion. Such groups have expressed the intention to fight any claims abortion is a religious right while endorsing religious

liberty generally by supporting RFRA.

The Baptist Joint Committee on Public Affairs, a church-state organization with which the Southern Baptist Convention recently severed ties, is a leader in the coalition supporting RFRA.

Some House pro-lifers have introduced an alternative bill, the Religious Freedom Act (H.R. 4040), which includes language prohibiting women from making abortion claims. □

SBTS sponsors pastors' school

Southern Seminary

LOUISVILLE — Swiss New Testament scholar Eduard Schweizer will be the Bible teacher for the fourth annual Pastors' School at Southern Baptist Theological Seminary in Louisville, Aug. 3-7.

Schweizer, professor emeritus at the University of Zurich, will lead studies devoted to the Sermon on the Mount, the subject of Southern Baptists' 1993 January Bible study. Schweizer is the author of numerous books, including commentaries on Matthew, Mark, and Luke.

Worship leaders for the week will be Hardy Clemons, pastor of First Church, Greenville, S.C., and Earnest Alexander, a music evangelist from Wichita, Kan. Workshops for pastors and their spouses will be conducted by seminary faculty and staff.

Registration is \$125 per person. Spouses may attend free. For further information, contact the seminary's continuing education office at (800) 626-5525. □

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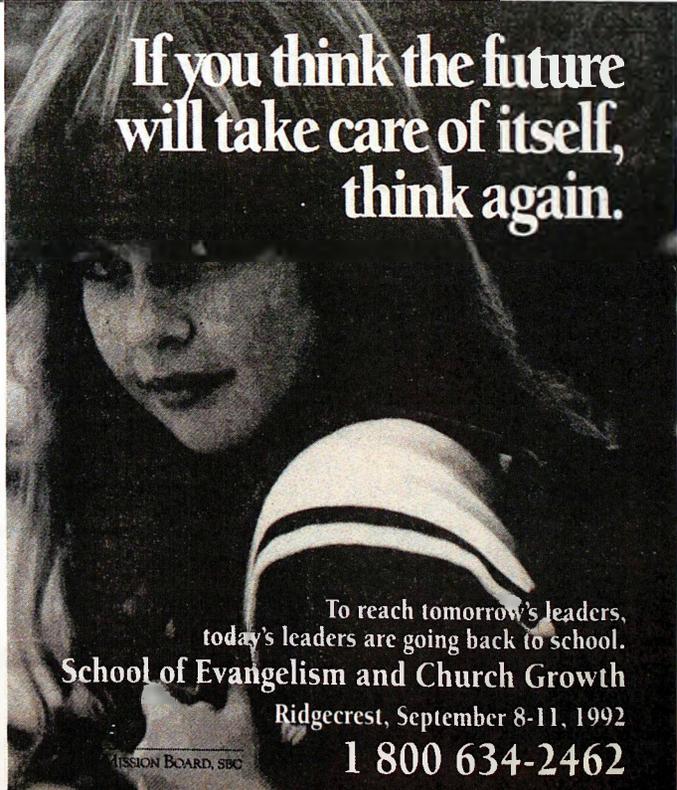
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■ Sunday School lesson commentary

□ Elisha's concern for human needs — Bible Book Series for July 12

By Leonard Markham, pastor; Bluegrass Church, Hendersonville

Judaism has always been characterized by a concern for the poor, the stranger, the less fortunate, and the outcasts of society. As one reads through the Scripture lesson for this week, the issues considered — poverty, enslaving debt, infertility, sickness and death, famine, food poisoning, insufficient food supply, disease, slavery, and housing shortages — seem as up-to-date as the morning newspaper. Thoughtful students of history need little reminder that "we will always have the poor among us." (John 12:8).

The Old Testament is replete with exhortations for God's people to be involved in meeting the needs of people. The psalmist said, "Defend the cause of the weak and fatherless; maintain the

rights of the poor and oppressed. Rescue the weak and needy; deliver them from the hand of the wicked." (Psalm 82:3-4). Elisha, in that prophetic tradition raised the dead, healed the sick, fed the hungry, and responded to crisis situations.

At the very beginning, Christianity was faced with the

**Basic Passage:
II Kings 4:1-6:7**

challenge of placing primacy on meeting the needs of widows (Acts 6:1-7). This was no small issue for the church because Christianity had its roots in pietistic Judaism. Would Christianity be as concerned about people and their needs as is Judaism? To the credit of the ear-

ly church, they came through with flying colors. They ministered to the needs of the widows and the church continued to grow. This resolution was so successful that God's Word reminds us, "The word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith," (Acts 6:7). When a church sees people as people for whom Christ died and not just as a number for the membership, that church will always bear a positive and courageous witness. If we want our churches to grow, concentrate on ministering to the spiritual, physical, and emotional needs of people.

If we want to be like Jesus, we will minister to people. Jesus referred to His calling when He

read from the scroll in the synagogue in Nazareth. "The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor," (Luke 2:18-19). Jesus loved people and so will we if we belong to Him.

The early church never was tempted to separate the needs of people into neat compartments — social and spiritual. They responded to all people and met all their needs with the Gospel of Jesus Christ. There is no such thing as a social gospel. There is only the Gospel. As radical as it sounds, James was speaking from the heart of Judaism and Chris-

tianity when he said, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." (James 1:27).

Recently, several men in our church became concerned for some widowed women in our fellowship. They painted and did carpentry work for these ladies. Their efforts bore a strong witness for Christ and his church. Neighbors asked, "Why are these men helping you?" The presence and ministry of the men led to opportunities to bear witness to the presence of Jesus Christ. When we act like Jesus people start asking us about Jesus. Has anyone asked you about Him lately? □

□ Threatened destruction of humankind — Convention Uniform Series for July 12

By Gary Coliharp, pastor; First Church, Jackson

"America, love it or leave it!" "My country, right or wrong!" "God bless America!" These slogans and others express a kind of pseudo-patriotism that may be more dangerous to the well-being of the nation than out and out revolt. All my life I have heard it said that America is the greatest nation on earth. God's favored people. As an adult I have traveled internationally enough to more fully appreciate the prosperity we share in this "land of the free and home of the brave."

Freedom, status, prosperity, and, of course, military strength are obvious signs of God's favor, are they not? Operation Desert Storm has most recently bolstered our confidence in our own military superiority. Remove the threat of Communism, tear down the Berlin Wall, dissolve the Iron Curtain and one might be even more tempted to chant, "We're number one; we're

number one!" to the rest of the world.

And we deserve these benefits, do we not? After all, look at our currency. "In God We Trust" is there for all the world to see! But are we really a Christian nation? Look at the corruption in her institutions of leadership, the crime and violence in her streets and neighborhoods, the brokenness of her families, the filth and moral decadence of her pleasure-seeking populace.

Now read Zephaniah and hear God's prophet speaking "the Word of the Lord" to Judah in the mid-seventh century, B.C. Zephaniah's royal blood (he was probably the great-great grandson of Hezekiah) was stirred to righteous indignation over the apostasy of his people. Three categories of sin are identified by the prophet:

1. Idolatry (ch. 1:4). Baal was the Canaanite god of fertility,

storm, and war. His worship was marked by sexual activities focusing around sacred prostitution. Since the days of King Ahab and Jezebel the cult of Baal worship had tempted and influenced Judah. Now it was held to be a legitimate religious lifestyle. Today many forms of idolatry can be found in the church. Consider only a few: materialism, pleasure-seeking, self-indulgence, status-seeking, etc. For many these have become idolatrous obsessions to the negation of following Christ.

2. Syncretism (ch. 1:5). A more subtle form of apostasy involves combining the worship of Yahweh with pagan practices. Zephaniah identified two pagan belief systems which had been incorporated into Hebrew worship and lifestyle. The "host of the heavens" refers to the Assyrian practice of star worship. During the reign of Manasseh this ancient form of astrology was introduced

into Israel's worship. "Milcom" is better known in the Bible as the Ammonite god, Molech. The Bible tells us of Kings Ahab, Ahaz, and Manasseh participating in this cult of human sacrifice. Zephaniah called Judah into account for compromising his faith by calling upon Yahweh plus other gods/superstitions. Perhaps the great threat of our day is New Age philosophy, much of which can be easily disguised in Christian trappings.

3. Godlessness (ch. 1:6). Increasingly America, like ancient Judah is following a path of godlessness. While few would admit that God is unimportant to them, their lifestyles reflect a kind of practical atheism. As Jesus said of the Pharisees and scribes, "This people honors me with their lips, but their heart is far from me," (Mark 7:6).

Against Judah's apostasy Zephaniah announced the im-

minence of divine judgment (ch. 1:7,12). Although they did not really believe God would punish their sin, His prophet "tells forth" the dreadful news that "the day of the Lord is at hand," (vv. 7,14). The Day of Yahweh is a day of wrath, judgment, and retribution. When that day comes, man's puny

**Basic Passage:
Zephaniah 1-2**

substitute gods will be exposed and Godless man's helplessness made manifest (ch. 1:17-18).

Despite Zephaniah's pessimism there is a word of hope for those who will repent and remain faithful (ch. 2:1-3). Only a humble, faithful remnant will survive the Day of the Lord. Could it be that the prophecy of Zephaniah was inspired by the Holy Spirit with modern America in mind? The need for national repentance has never been greater. □

□ Trusting God — Life and Work Series for July 12

By James Hutson, pastor; First Church, Rockwood

This is the second lesson under the subject of David: Serving God. In the previous lesson we saw the selection of David to be the next king of Israel. But between David's anointing to be king and his assuming the throne many events occurred. One event was David's duel with Goliath, the Philistine giant in II Samuel 17.

The key to David's success was much more than courage and skill as a warrior. His success lay in his profound faith in God. "The Lord will deliver me from the hand of this Philistine," (v. 37).

The Enemy, Goliath — vv. 1-10 Goliath was an imposing enemy. His height was about ten feet, his armor weighed 150 pounds, and the head of his spear weighed 19 pounds. It would take

a very large man to handle such equipment. But worse than his size was Goliath's defiant challenge to the honor of Israel, her king, and her army. To defy Israel was to defy the God of Israel.

The fear of Israel — v. 11

The Israelites' fear was natural. Who among the soldiers of Israel would be brave enough to fight a ten-foot giant? Their natural fear of a strong enemy was compounded because Goliath made his challenge twice a day for 40 days (v. 16). It is bad enough to be frightened once, but a daily reminder of that fear is demoralizing.

The courage of a young man — vv. 20-40

David was sent by his father to

the battlefield to check on three of his brothers. Upon arrival David complained that no one was willing to fight the giant. His oldest brother, Eliab, rebuked David (v. 26). Saul heard of David's questions and sent for him.

**Basic Passage:
I Samuel 17**

David said he was willing to fight the giant. He said he had killed a lion and a bear, and could do the same with this giant who taunted the armies of the living God (vv. 34-36).

So Saul loaned David his armor. David put all the equipment on, but then took it off. He took his sling and five rocks and marched out to face Goliath. The result is

what makes legends. This young boy killed Goliath and scattered the Philistines.

The triumph of God's people — vv. 45-47, 50

We can use our imagination to picture the scene. A young boy armed with only a sling and some rocks facing a huge enemy in battle dress is memorable.

The real victory belonged to the Lord. David's willingness was found in his faith in God. David provided his skill with the sling, but God provided courage, protection, and confidence. God gave David the calmness of heart needed for a steady aim.

This sensational event in I Samuel 17 was needed to make David known to the men of Israel. It was a very important part of

God's plan to put David on the throne. Up to this time, David was just a shepherd boy (vv. 55-57). Then he took a great step forward to be what God intended him to be.

Being afraid in the face of enemies is normal and natural, but faith in God can overcome our fears and give us courage. There are many giants in the world — sinful habits, wrong relationships, bad attitudes. It is all too easy to be in bondage to our fears. But our faith in God and His Son the Lord Jesus brings victory to those who are willing to trust Him. In our own strength there is fear, but with God's strength we can move forward to victory. □

■ the leaders

■ Wales Church, Pulaski, called **Kenneth Brawner**, Kenesaw, Ga., as pastor.

■ **Tim McGhee** recently joined the staff of Chamberlain Memorial Church, Chattanooga, as associate pastor/minister of education and youth.

■ **David R. Walker**, Seymour, has been called as interim pastor of Bethlehem Church, Oneida. He began his service in Oneida June 14.

■ **McPheeters Bend Church**, Church Hill, has called **Wayne Stovall Jr.**, as associate pastor. Stovall was ordained to the Gospel ministry at the church June 21. He plans to enter Southwestern Baptist Theological Seminary, Fort Worth, Texas, next spring after he graduates from East Tennessee State University, Johnson City.

■ **Lookout Valley Church**, Chattanooga, called **Donnie Smith** as minister of music and church growth, effective July 1. He came

to Tennessee from First Church, Kingsland, Ga.

■ **Brad Replogle** recently accepted the position of minister of music at South Fulton Church, South Fulton.

■ **David Hicks** and **Eric Sullivan** have been employed by Brownsville Church, Brownsville, to assist with youth activities during the summer months.

■ **Tim Tapp** is serving as summer youth pastor at First Church, Elizabethton. He is a member of First Church, Erwin, and will be attending Southern Baptist Theological Seminary, Louisville, Ky., this fall on a presidential scholarship.

■ **Hunter Memorial Church**, Elizabethton, recently called **Eric Heaton** as pastor. He is a former pastor of First Church, Watauga.

■ **Garry Joe Hardin II**, recently resigned as minister of music at Grace Church, Elizabethton, to further his music education. He will continue as interim music minister through August.

■ **Battle Creek Church**, Springfield, called **O. Jewell Barrett** as pastor, effective June 7. His most recent pastorate was in Calvert City, Ky.

■ **Allan Lockerman**, Perry, Ga., has accepted the call as pastor of First Church, Cleveland.

■ **Bethel Church**, New River Association, recently called **George Harold Sexton** as pastor.

■ the people

■ **Kitty Coffey**, chairperson of the Carson-Newman College, Jefferson City, home economics department since 1980, recently received the Home Economics Association Service Award. The award is the highest honor given by the C-N student members of the Tennessee/American HEA.

Ellen Gutierrez, C-N assistant professor of Spanish, has been awarded a \$3500 James Still Fellowship for study at the University of Kentucky in Lexington. The fellowship is named in honor of the Kentucky poet and author whose work has brought attention to the culture of Appalachia.

Sandra Ballard, assistant professor of English at C-N, has been awarded a \$15,000 grant by the Andrew F. Mellon Foundation. She will complete a biography of author Harriette Simpson Arnow at University of Kentucky.

■ **Springfield Church**, Springfield, recently ordained **Keith Woodall** to the deacon ministry.

■ **Lake Drive Church**, Sale Creek, ordained **Mike Burton**, **Herman Fox**, and **Tony Reavley** as deacons.

■ **Joel Moss** was ordained to the Gospel ministry at Mill Creek Church, Monterey.

■ **First Church**, Monterey, ordained **Steve Tiebout** to the Gospel ministry June 14.

■ the work

■ **Members of Roan Creek**



POPULAR HEIGHTS CHURCH, Jackson, broke ground June 14 for a new 700-seat sanctuary and nursery building. Total cost for the project is approximately \$900,000. The congregation hopes to occupy the facility next spring. Participating were, from left, James Smith, building committee chairman; Marie Forsythe; former pastor Doug Brewer; Chester Rushing; and Pastor Dale Ellenburg.

Church, Mountain City, will be at Superior Street Church, Munsing, Mich., July 17-24, conducting Vacation Bible School and doing construction work on the church building.

■ Fifty members of **Fairview Church**, Watauga, will work on the Navajo Indian reservation in New Mexico Aug. 7-16. They will hold Backyard Bible Clubs, construct a tape ministry building, teach agriculture techniques, and conduct Bible studies.

■ Several youth and adult sponsors from **First Church**, Maryville, will journey to Cincinnati, Ohio, for a week of mission work July 18-25.

■ A team of 13 Tennesseans will leave July 11 for a mission trip to Santiago, Chile. They are **Andrew M. Barrett**, **Debra L. Camp**, **Linda M. George**, **Andrea H. Kreyer**, **Cynthia R. Loftis**, **Lynnda K. Ryan**, **Michael N. Ryan**, **Eric L. Thomason**, **Jennifer K. Thomason**, **Dorothy K. Walls**, and **Karen Huddleston**, all from **Bluegrass Church**, Hendersonville; and **Jenice E. Pearson** and **Elaine K. Pearson** of **South Clinton Church**, South Clinton.

■ Several Tennessee Baptist churches recently participated in the Upper Cumberland Area-wide Crusade held on the fairgrounds in Cookeville. Evangelist **Harold Hunter** of Nashville preached and **Pat Roper**, a music evangelist from Greenville, S.C., led special music. Leaders reported 110 professions of faith and 141 rededications.

■ the churches

■ **Elkton Church**, Elkton, will hold revival services July 19-22 with evangelist **Ron Galyon**.

■ **Carl Price** will lead revival July 19-24 at **Shop Springs Church**, Lebanon.

■ **Vacation Bible School** will be conducted July 13-17 at **First Church**, Goodlettsville.

■ **Members of Woodland Church**, Brownsville, will be in revival beginning July 19 with **Herbert Higdon**, Madison-Chester Association director of missions.

■ **Eleven members** from **Southside Church**, Dyersburg, recently returned from a missions trip to Kalamazoo, Mich.



THE YOUTH CHOIR from **First Church**, Milan, recently completed a six-day tour with former National Football League player **John "Bull" Bramlett**, now a member of **Bellevue Church**, Cordova. The team did five rallies in six days in Alabama, Georgia, and Tennessee. **Bramlett** shared his testimony about how Jesus came into his life and changed the man who once was called "the meanest man in football." Twenty-eight people made professions of faith, reported **Sam McElroy**, top right, minister of music at **First Church**, who along with pianist **Liz Allen**, top left, accompanied the youth.

Tennessee Sampler ■ views, insights

Christians disciple in different ways

By **Samuel Dean**, pastor
First Church, Clinton

Christians form a diverse group. Although we are all followers of our Lord, we do our discipleship in different ways.

Some of us are "feelers." We are moved by our emotions to empathize with others. The mystical aspects of our faith are stressed.

Some of us are "thinkers." We try to group the intricacies of our faith to make sense of the profound realities of life. We explore the depths of life to find patterns that give structure to our feelings.

Some of us are "doers." We want to accomplish things that will produce desired results in the kingdom. To follow implies doing something constructive. It is not enough to think or feel; one must act on what one has experienced.

Some of us are "observers." We get our thrills by watching others. We are inspired by the heroic deed of our fellow pilgrims. We are warmed by their failures. We live in their lives of discipleship.

Actually, we need to learn from one another and be a "rounded" Christian who can move in and out of the various aspects. Cultivate an aspect of your faith that is being ignored. Christ is Lord of all. □

Michigan is Samaria for Memphis church

By **James Smith**, pastor
Speedway Terrace Church, Memphis

Missions means both: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and Samaria, and even to the remotest part of the earth." These are the last words

spoken by the Lord Jesus before leaving the earth.

We are to be His witnesses. Witnessing begins where we are. Where we are is our Jerusalem. God has placed us in our neighborhood and businesses. We are on his mission. The community around Speedway is a major mission field. Our mission begins right here where we are. God expects our church to have a major influence on the neighborhood around us.

Jesus said our witness must be more than just our Jerusalem. Judea is our state and Samaria is other states. While we are concerned with the ministry of our own church and community, we are commanded to see beyond our own field. The Word both means that we should be involved in more than our own area at the same time.

Thank God for the group of our members who are leaving for

Michigan this week. Next Sunday, they begin their ministry in Kalkaska, Mich. We as a church have provided for the expense of this mission and have given food for them. It is also our responsibility to hold them up daily in prayer. Without the Spirit of God their efforts are worthless. □

'Take my life' says hymnwriter

By **Ray Kitts**, pastor
Island Home Church, Knoxville

One hundred and fifty-one years ago **Frances Havergal** wrote the words of the familiar hymn, "Take my life, and let it be consecrated, Lord, to Thee." We need to heed those words today.

A growing problem facing our world and the church is the increasing number of people who have given up commitment to become contributors. Many

employees in the working force are not committed to their company. In many cases they don't even like their job. It is only a boring way to earn money.

Many churches have the same problem. Their members are not committed to the church nor to the Lord. They will not sacrifice anything, especially themselves. But God calls us to be 100 percent committed. The difference between a contribution and commitment is usually failure and success.

Jesus succeeded in his mission because he was totally committed to the task before him. He was willing to give up everything, even his life, for the cause he believed.

How are you doing in your Christian commitment? Are you saying to God, "Take my life, and let it be, consecrated, Lord, to Thee?" □