

# Baptist and Reflector

July 13, 1994

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STATEWIDE EDITION

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## Southwestern search committee selects Hemphill

By Herb Hollinger  
For Baptist Press

FORT WORTH, Texas — Kenneth S. Hemphill, Southern Baptist church growth specialist and former Virginia pastor, is the Southwestern Baptist Theological Seminary search committee's nominee for president of the seminary, Baptist Press has learned.

Hemphill, 46, if elected by the seminary's 40-member board of trustees at a special called meeting July 29 in Fort Worth, will succeed Russell Dilday, who was fired by the trustees March 9 as president of the world's largest seminary. Trustees said they wanted new leadership and were unhappy with Dilday's lack of support for the conservative resurgence. The firing caused considerable controversy across the Southern Baptist Convention.

Miles Seaborn Jr., chairman of the trustees' search committee, told Baptist Press the committee came to a "total and excited unanimity" about the nominee but declined to identify the selection prior to the mailing of letters to all trustees.

Baptist Press learned Hemphill is the committee's choice following a search

which included a number of well-known Southern Baptist leaders. He would become the seminary's seventh president.

Seaborn said following the July 29 meeting the candidate, trustee board chairman Ralph W. Pulley Jr. of Dallas, and Seaborn will jointly release a statement and then hold a news conference.

Hemphill is currently director of the Southern Baptist Center for Church Growth, a co-operative venture of the Baptist Sunday School Board and the SBC Home Mission Board. Prior to that position he was pastor of First Church, Norfolk, Va., for 11 years.

"Ken is a solid, biblical conservative with a brilliant mind and endless ideas. He has built a phenomenal church and exudes enthusiasm for reaching people and growing churches," James T. Draper Jr., said at Hemphill's election to the church growth post. Draper, president of the Baptist Sunday School Board, was considered to be a favorite for the seminary post until he publicly said he would not be a candidate.

Hemphill has also served as pastor of churches in Galax, Va.; Louisville and Battletown, Ky.; Winston-Salem, N.C.; and Little Stukeley, England.

He holds a doctor of philosophy degree from Cambridge University in Cambridge, England, and master of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary, Louisville, Ky. He also has a bachelor of arts degree from Wake Forest University in Winston-Salem.

Interestingly, the Morgantown, N.C., native was not one of the six people whom news media had reported were high on the search committee's list.

Others named in news reports were Richard Land, SBC Christian Life Commission executive director; Mark Coppenher, vice president for convention relations, SBC Executive Committee; Ralph Smith, an Austin, Texas, pastor; Timothy George, dean, Beeson Divinity School, Samford University; Jerry Sutton, pastor of Two Rivers Church, Nashville; and Richard R. Melick Jr., president of Criswell College, Dallas.

Hemphill and his wife, Paula, a former Foreign Mission Board trustee, have three daughters. □



HEMPHILL

## Tennessee facility on Christmas in August list

For Baptist and Reflector

MOUNTAIN HOME — A Tennessee Baptist pastor and part-time chaplain will receive Christmas in August gifts for the V. A. Medical Center here.

John Perkins, pastor of Snow Memorial Church, Johnson City, is a part-time chaplain at the Mountain Home facility, which is the second largest V. A. medical center in the United States.

Christmas in August is a Southern Baptist Woman's Missionary Union-sponsored program which involves participants in Mission Friends, Girls in Action, and Acteens in securing extra supplies for home and foreign missionaries.

Perkins is the only Tennessee missionary or chaplain to be on the Christmas in August list this year.

Christmas in August items

will be distributed to patients and residents of the center, Perkins said, noting that about one-third of them are Baptist.

He noted many of the approximately 500 people who live at the center are homeless, with no family connections.

The medical center, which serves four states, "is one of the greatest mission fields I've seen, right in our own state," said Perkins, who is endorsed by the Home Mission Board.

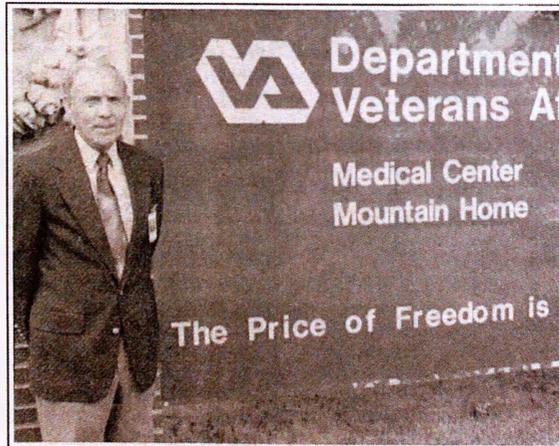
Perkins is on call four days (24 hours each day) per month. He occasionally leads worship services on Sunday, but his primary task is listening and counseling with the patients and residents.

"For some, we are the only contact they have spiritually or physically," Perkins said.

Items requested by Perkins for the residents are:

Body powder, combs, denture cleanser and adhesive, deodorant, disposable razors, hand lotion, shampoo, shaving cream, stamps, stationery/envelopes, toothbrushes, and toothpaste.

Items can be mailed to: Chaplain John Perkins, V. A. Medical Center, Mountain Home, Tenn., 37684. □  
— Lonnie Wilkey



CHAPLAIN JOHN PERKINS stands outside the V. A. Medical Center in Mountain Home. The facility is slated to receive Christmas in August items from Southern Baptists this year.

## TBC CP giving increases

Tennessee Baptists followed a sluggish May in Cooperative Program giving with a "good month" in June, according to James Porch, TBC executive director-treasurer.

Tennessee Baptists gave \$2,420,941 in June, more than \$1 million over the amount given in May.

The June gifts were \$122,000 over budget needs for the month, Porch reported.

CP gifts for the year, however, are about \$1.6 million under budget. Baptist Center departments and entities will continue operating on an 88 percent budget, Porch said.

For the year Cooperative Program gifts total \$16,493,054, 1.7 percent over the \$16,459,766 given at the same point last year. □

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## Volunteers respond to Southeast flooding

Baptist Press

MEMPHIS — Intense flooding from rainfall produced by tropical storm Alberto has paralyzed many parts of Georgia, Alabama, and Florida, but not the efforts of Southern Baptist relief volunteers.

Five disaster relief feeding units from the affected states were on site July 8 preparing and serving meals to the displaced residents. A Georgia unit was the first to arrive at the site July 4.

Preliminary reports indicated that as many as 7,000 families in the three states have been affected, according to the American Red Cross. The Red Cross opened 74 shelters in the states. The Federal Emergency Management Agency (FEMA) has requested the Army Corps of Engineers to provide water for four Georgia counties.

Two Georgia feeding units were in Montezuma (Macon County) and Cordele (Crisp

County), according to Rick Patchin, on-site coordinator of Georgia relief efforts. Patchin, associate Georgia Brotherhood director, also said a shelter was opened at Norman Park Baptist Assembly to accommodate families.

In Florida, a feeding unit was dispatched to the Agricultural Center in Bonifay, according to Cecil Seagle, Florida Brotherhood director and on-site coordinator of Florida Baptist relief. Two other Florida units were put on standby status for possible mobilization, Seagle said.

In Alabama, a feeding unit was located at First Church in Enterprise, said Tommy Puckett, Alabama Brotherhood director and on-site coordinator of Alabama flood relief. The unit was to start preparing two meals daily for residents in the Dale, Coffee, and Geneva Baptist associations beginning July 8, Puckett said, noting residents in those associa-

tions were the hardest hit by the flooding.

The Flint River literally "splits the town" of Montezuma, Patchin said. The river was expected to crest July 8.

"The commercial district is completely wiped out," said Mike Clark, a deacon at First Church, Montezuma. Clark said flooding damaged all roads out of town and knocked out a water main, which hindered firefighters when a blaze engulfed a major industry.

Americus, Ga., which received up to 21 inches of rain, had been cut off by flooding of the Flint River, Patchin said. Americus is located about 60 miles southwest of Macon.

Patchin said volunteer help could not get into Americus. He said he talked with the director of missions there who told him they had plenty of food and drinking water.

So far, 18 deaths have been attributed to flooding in Georgia alone. □

## Cable network plans coverage of True Love Waits

Baptist Press

NASHVILLE — A national cable network has announced plans to provide television coverage of this month's national True Love Waits celebration in Washington, D.C.

The Charlotte, N.C.-based Inspirational Network (INSP) will air the event live from 6-9:30 p.m. on July 29 and rebroadcast a shorter version of the program from 8-11 p.m. EDT on Aug. 6. Included in the broadcast will be speeches on sexual abstinence from a variety of speakers, interviews with True Love Waits campaign leaders, and concert performances by contemporary Christian recording artists DeGarmo & Key, Petra, and Steven Curtis Chapman.

INSP currently serves more than 750 cable systems across the United States with a subscriber base of approximately 8.3 million households, according to INSP Marketing Manager John Roos.

The national True Love Waits celebration is sponsored by Youth for Christ, an independent evangelical group, and the Baptist Sunday School Board which began the campaign last year. About 25,000 teenagers and college students from around the U.S. are expected to attend the event. □

## Baptist workers plan return to Yemen

Baptist Press

LARNACA, Cyprus — Southern Baptist workers who fled Yemen in early May started planning their return July 8, after northern Yemeni forces declared victory in a 65-day civil war.

The north completed a campaign against the southern port city of Aden July 7, driving out troops rebelling against the central government and sending their leaders fleeing to neighboring

Oman. Quiet reportedly settled into the region after weeks of fierce fighting.

"We're ready to get home to our things and our jobs, and the kids are ready to get back to their toys," said a relieved Drew Whitson. Whitson and his wife, Martha, are Southern Baptist workers who flew to Cyprus with their four children about a week into the war after a Scud missile landed a mile from their home in Yemen.

The Whitsons hoped to re-

turn to Yemen by July 13. They and some other workers assigned to Yemen, along with their families, have been staying in Cyprus. Altogether, 16 Southern Baptist workers left Yemen in May because of the war. Others left later during the 65-day period for other reasons.

"We're sending them back as soon as we can get them in," said Dale Thorne, Southern Baptist Foreign Mission Board area director for the region. □

## Supreme Court issues ruling on abortion clinics buffer zone

Compiled from BP & ABP reports

WASHINGTON — In its final opinion announced on the bench during the 1993-94 session, the United States Supreme Court, in a 6-3 vote, ruled some portions of an injunction limiting pro-life protests were illegal but a 36-foot buffer zone around an abortion clinic's entrances and driveway was constitutional.

The approved part of the injunction prohibits pro-life advocates from doing even sidewalk counseling or picketing inside the zone.

The court examined the two buffer zones created by a judge that limits anti-abortion activities at a Melbourne, Fla., abortion clinic. Protesters were forbidden by a 1992 injunction from trespassing or blocking clinic property, as well as physical abuse of patients and clinicians. But in April 1993, the court took further action, amending the injunction to create 36-foot and 300-foot buffer zones where speech is limited.

Chief Justice William Rehnquist, in writing the majority opinion, said the ordinance did not overburden free-speech

rights any more than necessary to ensure the health and welfare of patients.

Critics, however, see the ruling as an attack on the First Amendment right of free speech.

In a dissenting opinion, Associate Justice Antonin Scalia said the "damage (the ruling) does to the First Amendment is, in my mind, considerable."

Matt Staver, attorney for the pro-life advocates bringing the suit, said, "Today the Supreme Court betrayed part of the liberty of expression that is guaranteed to us" by the First Amendment. □

## Boycott products names in RU 496 protest

Baptist Press

WASHINGTON — The Southern Baptist Christian Life Commission and four other organizations recently joined with the National Right to Life Committee to release a product boycott list in protest against the introduction of the French abortion pill RU 486 into the United States.

The boycott targets drugs produced by Hoechst-Roussel

Pharmaceuticals and Copley Pharmaceutical, which are American subsidiaries of Hoechst AG, a German company which owns Roussel Uclaf, the French manufacturer of RU 486.

Among the over-the-counter drugs listed are Bromatapp tablets, a decongestant/antihistamine; Tolnaftate 1 percent, a solution for skin infections; Lasix, a diuretic; and A/T/S, an acne solution. □

## Former Tennessee Baptist Convention Executive Board member dies in Columbia

J. Lowell Knupp, 72, a retired Baptist pastor and funeral director, died June 8 in Columbia.

The Illinois native was pastor of five Tennessee churches — First, Waynesboro; First, Ardmore; First, Mt. Pleasant; Highland Park, Columbia; and Santa Fe, Santa Fe.

He was a former member of the Tennessee Baptist Convention Executive Board and was active in Indian Creek, William Carey, and Maury associations.

He also was a former chaplain to the Tennessee Highway Patrol, seventh district.

He is survived by his wife, Wilda, and two sons. □

# The Southern Baptist Convention — Why was it formed?

By Bob Terry  
For Baptist Press

Editor's Note: This is the first in a 12-part series in "The Spirit of Southern Baptists, 1845-1995," produced by the SBC Historical Commission.

NASHVILLE — The year 1844 was supposed to be a banner year for Baptists in the United States. It was the 30th anniversary of the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions, or, more commonly called, the Triennial Convention. The year marked the 20th anniversary of the Baptist General Tract Society, and the American Baptist Home Mission Society celebrated its 12th anniversary.

But 1844 was anything but a celebration for Baptists. Even though leaders from both the North and South tried to steer the Baptist denomination from the rocks of destruction, gale-like forces inexorably drove Baptists toward separation.

Slavery was the wind howling most fiercely in denominational sails, but it was not the only force driving the Baptist ship. Dissension over home mission efforts kept the water turbulent. And all the while, Baptists argued about how to steer the denominational ship to best accomplish the tasks of missions, education, and other benevolent activities.

All looked promising when Baptists formed their first national body in 1814. Baptists north and south, east and west united in the cause of missions. The catalyst was support for foreign missionaries Adoniram Judson and his wife, Ann Hasseltine, missionaries to Burma. Thirty-three delegates, as they were then called, met at First Baptist Church of Philadelphia on May 18 and formed the Triennial Convention, so named because it met every

three years.

Led by Richard Furman and W. B. Johnson of South Carolina and Francis Wayland of Massachusetts, the group adopted a convention structure which allowed for multiple activities, all responsible to the Triennial Convention. The new national body had authority to do more than foreign missions but that was its only organized task when it adjourned May 24.

The American Baptist Home Mission

## The Spirit of Southern Baptists 1845-1995

Society was formed in 1832 and headquartered in New York City. Within 10 years, the society had missionaries serving throughout the United States, but more work was being done in the north than in the south.

Southern Baptists complained they were being ignored; that they were financing work in the north and not getting as much mission effort as they were paying for. One study indicates this was not the case. In 1841, receipts from states generally acknowledged as southern and southwestern states totaled \$29,093. Appropriation for mission work in those same states was \$30,842. States generally considered norther states contributed \$93,217 during that year and received appropriations of \$68,525.

Still, Southerners complained of being ignored by the Home Mission Society. Combined with the feeling of being left out of the decision making by the Triennial Convention, relationships between North and South were strained. But nothing strained the relationship

like slavery.

No matter how hard leaders tried, they could not keep the winds of slavery from driving the denominational ship toward the rocks of separation. Not a single member from the South attended the meetings of foreign mission society agents in 1842 or 1843. Offerings dropped and the foreign mission society debt increased to \$20,000. Circulation of *Missionary Magazine* dropped from 15,000 to 5,000. Missionaries wrote pleading "not for relief, but for life." Baptists north and south even sang from different hymnals and practiced

different worship styles.

Slavery blew its hardest gale on the Baptist unity in 1844. Alabama Baptists decided to challenge the Triennial Convention regarding the appointment of slaveholders as foreign missionaries. On Nov. 25, Basil Manley Sr. led the state convention to adopt a resolution asking the acting board in Boston to avow "slave-holders equally eligible to all privileges enjoyed by non-slaveholders, especially with reference to the appointment of agents and missionaries."

The acting board wrote that should a slaveholder present himself for appointment "and should (the candidate) insist upon retaining them as his property, we could not appoint him. One thing is certain: we can never be a party to any arrangement which would imply approbation of slavery."

With that decision, the Triennial Convention was headed for breakup. Baptists of the South had been excluded from the acting boards of the foreign and home missions societies. They had received only what home mission efforts they paid for while other areas re-

ceived more than they contributed. Now Southerners were told they were unworthy to be appointed missionaries. Baptists of the South could stand no more. They would separate.

On May 8, 1845, representatives from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia met to form a new body of Baptists. Letters of support were received from Baptists in Mississippi, Tennessee, Arkansas, and Florida.

But what kind of body would it be? The Home Mission Society had not refused to support slaveholders as missionaries. In fact, they had appointed a slaveholder only three months earlier. Only the foreign mission society had refused to appoint

slaveholders.

W. B. Johnson was appointed to chair the committee to draft a constitution for the new body. Some say Johnson already had a draft of a proposed constitution in his coat pocket. It was a constitution based on the convention plan of organization, the same kind of organization he had championed 30 years earlier at the Triennial Convention. The new body elected Johnson as its first president.

With the adoption of the new constitution, the question was settled. Southern Baptists would follow the convention model. The break with the foreign and home mission societies was complete. A new denomination of Baptists in the United States was now a reality.

This began the Southern Baptist Convention, destined to become the largest Baptist body in the world. □ — To receive free guidelines and to purchase resources to help celebrate the SBC's 150th anniversary, write the SBC Historical Commission at 901 Commerce Street, Suite 400, Nashville, Tenn., 37203-3630.

### SBC giving still 3 percent ahead

Baptist Press

NASHVILLE — Southern Baptist Convention Cooperative Program receipts for June were up 4.34 percent above the previous year which kept total CP receipts for the year at more than 3 percent above the previous year, according to Morris H. Chapman, SBC Executive Committee president.

The June total was \$10,886,499 compared to June 1993 of \$10,433,816. For the nine months of the fiscal year, total CP receipts are \$106,599,758 compared to last year's \$103,343,727.

The receipts are nearly \$3 million or 2.82 percent above the SBC 1993-94 budget. Designated gifts also remain ahead of last year's gifts. □

### Independent group to monitor violence on television networks

Associated Baptist Press

WASHINGTON — ABC, CBS, NBC, and FOX have selected an independent monitor to assess and report on television violence.

The UCLA Center for Communication Policy will spearhead the project, announced CBS Senior Vice president Martin Franks June 29. The goal is to obtain a qualitative assessment of the violent content found in network entertainment programming.

Center Director Jeffrey Cole said the research should provide solutions to the problem of excessive violence on TV.

The study, which will be available to the public, will assess the content on the four networks for the 1994-95 and 1995-96 broadcast seasons. Cable, independent stations,

PBS, theatrical movies, and video games also will be studied to place network programming in the context of all other video sources that enter the home.

The analysis will not only count instances of violence, but it also will evaluate the context — specifically the extent of violence, motivation, relevance to plot, consequences of violence, time of broadcast, and whether an advisory was attached.

Sen. Paul Simon, D.Ill., who has led the effort to reduce television violence, supports these self-regulations.

"This marks a step forward in cultural change. Independent audits on TV violence will be a new feedback loop that will pinpoint responsibility and give viewers a way to compare," Simon said. □



### Tennessean at Ridgecrest

Debby Fox of Central Church, Bearden, Knoxville, works with conference leader Ragan Courtney of the Baptist Sunday School Board, Nashville, on a "mirroring" exercise for an acting and directing class during Church Music Leadership Week at Ridgecrest (N.C.) Baptist Conference Center June 18-24. — Photo by Jim Veneman

## ■ 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-month period per writer will be published.
- If letter does not conform, it will be returned.
- Opinions and ideas expressed in letters are not necessarily shared by the *Baptist and Reflector* and its staff. □

### Thanks from Chile

On behalf of some 700 Baptists from the Central Valley Association in Chile, I would like to thank each of you for the many Partnership Projects that we were able to have because of your participation.

During the past two and one-half years the Central Valley has received more than 100 Tennessee volunteers working in construction, evangelism crusades, medical projects, family life conferences, and WMU retreats.

We have been greatly blessed by your presence. Churches have grown both spiritually as well as physically.

While we may never actually see all of the results in our lifetimes, I know that the Lord has blessed us richly because you have cared enough to come.

We would also invite you to return whenever you can. May the Lord greatly bless you now and forever as you seek his will for your service.

*Jackie Bursmeyer, missionary  
Santiago, Chile*

### Sad decision

The decision at the annual meeting of the SBC to instruct the agencies of the SBC not to accept monies from the Cooperative Baptist Fellowship is very sad. I believe in time this will prove to be a tragic mistake.

*Dillard A. Mynatt  
Gatlinburg 37738*

### Deplores action

The 1994 Southern Baptist Convention apparently continues the assault against traditional Baptist freedoms, the autonomy of local churches, and possibly even state conventions.

The action to refuse badly needed mission dollars which many Baptists choose to provide through another channel confirms the priority of the SBC.

They have chosen to eliminate those Baptist voices over the critical needs of missionaries and the advance of the Gospel.

As the president of the Baptist General Convention of Texas states, "This action

is typical of those who would ignore our Baptist heritage and attempt to dictate to local churches how they must give their mission dollars."

The Home Mission Board's Executive Committee's action "to study state conventions that channel designated funds to CBF and other non-SBC entities" likewise conveys a threat to state conventions. It is another political move to force churches and states to fund mission causes through the one SBC Executive Committee-controlled channel.

Our control-consumed leaders have moved a long way from that group of freedom-loving Baptists who formed the SBC to do missions without sacrificing local church and state autonomy and freedom.

*Earl Sears  
Memphis 38119*

### Serious betrayals

The recent SBC action to refuse gifts from Baptist churches channeled through the Cooperative Baptist Fellowship is indeed shocking.

The convention in session in Orlando is telling local, autonomous churches what they can and cannot do. This action continues the series of betrayals of New Testament teachings regarding the body of Christ.

May God open eyes and strengthen resolve so that we can return to obeying Christ and his Word rather than men.

*June H. McEwen  
Chattanooga 37405*

### Prefers separation

I heartily agree with viewpoints expressed by Pastor Spargimino and Helen James in regard to liberal theology. Apparently, the liberal element in the Southern Baptist Convention has never understood the seriousness of the barrier that separates us. Our differences are not petty and unimportant.

What one believes about God and his Word is basic to everything else. Without an authentic Bible, we do not have an authentic Savior. If there is doubt that Genesis is the inspired Word of God, where is the assurance that we can rely on the four Gospel accounts of Jesus Christ?

According to II Timothy 3:16, we are by faith to accept, learn, and obey all of God's Word as it is directed in each circumstance. Partial inspiration leads to erroneous beliefs and practices. It leaves the gate open for individuals to interpret according to their own wills. Truth becomes relevant leading to a decline in morals. I wonder how much liberal teachings in our seminaries has contributed in the degradation of American society.

Since I have long contended that the convention should split because of basic differences, I applaud the action of the Cooperative Baptist Fellowship and hope they will go on and establish a separate body. I firmly believe that separation is the only peaceful solution to our problem according to Amos 3:3.

*Norma Cox  
Holladay 38341*

## Historic makeup of Southern Baptist Convention

Having attended the convention for more than 50 years and having served in the managerial

role of one of its largest agencies for nearly half that time, I have seen it at its best and at its worst.

At the risk of oversimplification, let me seek to explain the general makeup of the convention as I see it. Having played football you might expect me to use those experiences as the basis of my explanation.

Take a seat mentally on a high perch above the 50-yard line. You can see the whole playing field 100 yards long with two extended end-zones of 10 yards each.

You know a player is "out of bounds" and subject to penalty if and when he runs outside that playing field. The perimeters of acceptable activity are within the two sidelines and between the two goal lines.

While we cannot label individual Baptist participants on this clearly defined playing field, we can identify movements which are organized and operational within those parameters.

It is generally agreed even by the most conservative Baptists that 95 percent of Southern Baptists are theological conservatives. That means there are no more than 5 percent who are liberals. They would occupy only one-half of the end-zone at the left.

Conversely, an equal number, about 5 percent, would be counterbalancing rightist extremists occupying about one-half of the opposite end-zone.

That leaves some 90 percent of our Southern Baptists who remain clearly within the acceptable perimeters. They have been called "Main Line," "Grass Roots" or "Silent Majority" Baptists. They have been the vast majority, operating well

### ■ a historical view

By James L. Sullivan, retired BSSB president

within the "acceptable perimeters" of the playing field. They have been our vast stabilizing

force, the backbone of our convention.

What most Baptists miss is that there is an ever-present giant pendulum swinging from right to left but, hopefully, never reaching beyond either goal line. If it does, we are in real trouble.

Historically, the pendulum swings from right to left have been within the established perimeters, which is the legitimate playing field. It could well be that the "far right" swing just now is a counterswing from the extremes of the 1960s.

The Leftists (liberals) usually pull constantly to the left. They are counterbalanced by an approximate number of Rightists (legalists) who are tugging in an effort to move the body their way.

Historically, the main line Baptists have been unperturbed, moving cooperatively doing the Lord's work, working hard to move the whole body upward and onward beyond past achievements. There is so much yet to be accomplished.

This is the historic makeup of the visible movements of Southern Baptists on the "playing field" before us.

The convention is not a lifeless monument. It has been and will remain a dynamic instrument in the hands of multiplied millions of committed Baptists questing to know and hoping to do the will of God on earth in their time through about 20,000 messengers sent to represent them at annual Southern Baptist Convention meetings. It is no small or simple undertaking, but the best system available to all liberty loving Baptists. □ — Sullivan wrote this series of articles for his church newsletter three years ago. Future articles in this series will be reprinted every other week.



SULLIVAN

## Daily prayer requests for Chile/Tennessee Partnership

July—

- 14 — Juan Eduardo Serrando made a profession of faith in February in La Serena. Since his profession, he has become spiritually indifferent and his wife who is also a new Christian is struggling in her spiritual understanding.
- 15 — The Youth Evangelism Team in Temuco is working with El Sembrador in Padre Las Casas, July 15-27.
- 16 — Robert Bates celebrates his birthday today. Because of ill health, Robert and his family now have a ministry in Georgia. Donna Mae Bobby is also having a birthday today. Donna Mae continues to recover from knee surgery.
- 17 — Jim Dobbins is observing his birthday. Pray for his ministry in the seminary and at Parque Apoquindo.
- 18 — Terry Boston will be leading the music for the Pastor's Conference this week. Pray these sessions will be a time of renewal and blessing.
- 19 — The churches in Ancud and Castro are both without pastors.
- 20 — David Zapata, one of Chile's national home missionaries in Coquimbo, needs physical healing.



# 'Bold' is apt description of Baptist heritage

Reading Baptist history helps present day Baptists understand something important about strength of character and spiritual courage.

For Baptists of today it sometimes is difficult to grasp the totality of the fact that history is being made. Current history may or may not read as well as the stirring stories of yesteryear.

For better or worse, the pages are being written and it is futile to stymie comparisons.

Before the year 2000 important historical dates will be celebrated. The Tennessee Baptist Convention, the *Baptist and Reflector*, and other Baptist entities will be honored for longevity, as will a score of TBC churches.

One of the choicest assignments for the *Baptist and Reflector* staff is to report on churches celebrating significant anniversaries. With few exceptions, minutes and witnesses of the older churches' lives recount without trembling the hard work and sacrifices of Baptist pioneers.

Other than these kinds of observances, the writing of a new TBC history will be a major challenge and a desirable duty for someone to be selected by the Historical Committee.

This history will spell out the Tennessee Baptist adventure thus far. In addition to this venture, the *Baptist and Reflector* will

celebrate its 160th anniversary next year, 1995. We are one of the oldest Baptist state papers, and the paper through the years has been a compelling force in reporting and in shaping Baptist life in the Volunteer State.

The terminology used by Dellanna O'Brien last month in reporting the work of Woman's Missionary Union is brave and exciting.

Referring to the minority report of Caleb and Joshua, two heroes of the Israelites' wilderness wandering, O'Brien said fear of "giants in the land" would not interfere with WMU's ongoing planning and programming. WMU will move into the next century with greater involvement. That is good news for all Baptists. She also referred to the "confidence in God's guidance and the bond of Christian unity which the world does not understand."

Yes, there still are giants in the land. But Baptists must rally to the call of a God who is a giant conqueror!

Reach back to 1976. That year the SBC embarked on an astounding venture. "We will reach everyone in the world with the Gospel of Christ by the year 2000," Southern Baptists said. That boast has encountered some giants in the land. Ernest Mosley, executive vice president of the SBC Executive Committee, said at the recent SBC annual meeting, that since 1976 it has

taken 40 Southern Baptists to lead one person to accept Christ as Savior. At the same time, the value of church property has increased by more than 350 percent. And 6,000 Southern Baptist churches baptized no one in 1992-93. Southern Baptists, as a group, have never given as much as three percent of their income since 1976, he said. That is Bold Mission "pretend," said Mosley. He said God did not ask believers to saturate Jerusalem before moving to the ends of the earth.

So what will happen before 2000? Will the TBC anniversary report greater or lesser evangelization? What will the new history record for the day in which we live? What will be Tennessee Baptists' distinctives? Is the past really prologue to the future?

At the same meeting, Henry Blackaby said Baptist laymen hold the key to revival, and revival is the key to survival of America's spiritual life. Is the past prologue to the future?

David McCullough, noted author and historian said this about history: "In writing about history or biography, you must remember that nothing was ever on a track. Things could have gone any way at any point. As soon as you say 'was,' it seems to fix an event in the past. But nobody ever lived in the past, only in the present."

The boldness of Baptist history will be an apt prologue to Baptist future only if we are bold in the present, right now. □

■ one word more  
By Wm. Fletcher Allen  
editor

## 2000 days to go

I have not taken time to count them, but a news source reports that beginning with this very day, July 11, there are only 2,000 days left before the year 2000 begins.

This translates into five and a half years.

Most of us probably think we can handle that, but can we really?

Ponder that — 2,000 days. What will we do with 2,000 days? What will our church be like, what will our conventions be doing, who will be in our family?

This is a curious enigma, a question that begs an answer.

In five and a half years, our oldest grandchild will be a teenager and all the others will be, like him, older and wiser, and getting more handsome every day. Betty and I will be celebrating five more years of marriage, and God's promises will still be valid.

In five and a half years, cars will be more swift and costly, churches will be ministering, and missions partnerships will still be in vogue.

I believe our country will be stronger in five and a half years than it now is — because God's grace and mercy will have seen us through tough and tumultuous times.

I believe our churches will have battled back from unhealthy competition to grasp the Arthur Flake style of growth and stability.

While some experts say state papers will see their demise in favor of computerized news for individuals, I am one who believes most folks want to grip their newspaper themselves, read it today and again tomorrow if they like.

It is possible that some or most of these things will not happen in 2,000 days. But at least one will remain perfectly correct. God's promises.

I know, as you do, that God can accomplish great changes in the blink of the eye. That being true, I also know that He can remold us, our churches, our nation, and our world in 2,000 days. *Could we pledge to a thought or prayer each day for some good purpose before 2000? We do not have to surrender.* ☺



ALLEN

By Wm. Fletcher Allen, editor

## ■ just for today

By Fred Wood  
pastor emeritus  
Eudora Church, Memphis

### Start with a smile

Salesman to small boy: "Sonny, is your mother at home?"

Small boy: "Yes sir."

Salesman (after knocking some more): "Why doesn't she answer?"

Small boy: "Cause I don't live here."

### Take this thought

Where do you live? Not geographically nor street number-wise. On what level, do you seek the fellowship of friends. When John Wesley enrolled at Christ's College, he made a resolution, "I will have no friends except those who lead me to a fuller Christian life."

### Memorize this Scripture

"For what is your life? It is even a vapor, that appears for a little time, and then vanishes away" (James 4:14).

### Pray this prayer

Lord, help me realize the greatest thing I can do with my life is to invest it in something that will outlive it. Show me the way you want me to go and give me strength to walk in that direction. □

# How families deal with anger

Historian Arthur Schlesinger Jr. once said that "violence is the America Way."

Most of us would concede that anger and violence scream at us daily from news media.

Our culture is partially based on violence as a response to anger. Our country was born in angry rebellion against the tyranny of the English crown. We took the land from Native Americans and settled the west by force.

With that background it is true that most of us have come to believe that the anger produced by our frustrations when we are hindered from some hope, threatened by some harm, or faced with hostility, is only natural.

We usually deal with our anger in one of five ways: denial, displacement, self-destruction, withdrawal, or direct confrontation.

Christians are usually adept at denial. We may say, "I don't get angry, it's not Christian." It is easy to use denial in the Christian family. "I really should not get angry with my own family members."

## ■ families matter

By Paul Barkley, counselor and professor

When we do not deny our anger, we tend to displace it. We slam the door, kick the cat, or blame someone or something else. This is most often an unhealthy and ineffective way to deal with anger. It is more acceptable to hit a softball than to hit one's spouse or child.

Anger sometimes gets expressed in self-destructive ways. Many times our self-criticism is an unconscious expression of our anger that we cannot face. This often leads to feelings of inferiority and worthlessness for the Christian who has trouble facing his legitimate anger. Anger can find expression in physical ailments such as asthmatic attacks or aggravations of arthritis or ulcers.

There also are times that we deal with our anger by withdrawing, either from the person or situation that causes us the pain. This is the mother who "counts to ten" before yelling at the children.

get the emotion under control.

The final way to deal with anger is to go directly to the source. The person using this method will address the person, object, or belief that is producing the threat that leads to anger.

Let's remember that the Bible tells us that God has the capacity to be angry. A wise seminary professor taught us that there always was love in God's wrath but that there was also wrath in God's love. Our wrath or anger, like God's, always should be expressed in redemptive ways to bring about closure or healing of the issue, especially in the family.

Next time, we will consider two kinds of anger and discuss some ways we can differentiate them. □ — Dr. Barkley encourages readers to contact him with problems or situations that can be discussed in this column. His address is Union University, BMH Campus, 999 Monroe, Memphis 38104, or at the Counseling Center, 6385 Stage Rd., Ste. 1, Bartlett 38134.



BARKLEY

## E. W. McKinley retires after 38 years at Merton Avenue, Memphis

For Baptist and Reflector

MEMPHIS — E. W. McKinley, otherwise known as "Brother Eddy" at Merton Avenue Church, presided over his last worship service May 29 after 38 years as minister of music/education at the church.

McKinley has worked with three generations of church members, molding their voices and musical talents into instruments of God. He has served under seven pastors and seen many church members surrender to the ministry during his tenure.

McKinley was honored during the morning worship service in which several former pastors spoke. A reception was held in the afternoon.

McKinley was given a framed print entitled, "Great Is



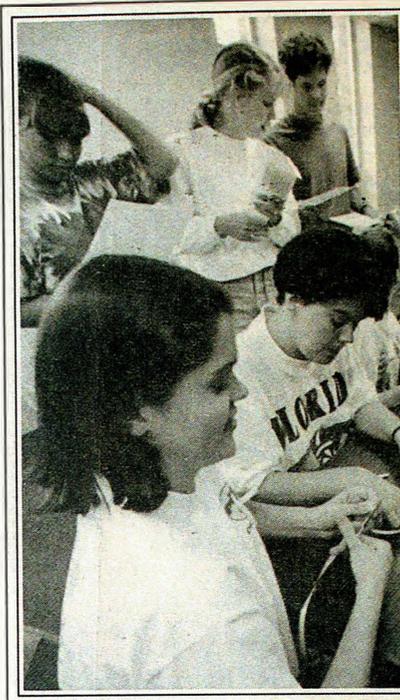
**MERTON AVENUE CHURCH**  
Pastor Edward Cooper, left, congratulates E. W. McKinley at a retirement reception in his honor.

Thy Faithfulness" and a love offering from the church. The church also established the McKinley Music Library in his

honor. The adult choir presented him with two framed albums which were recorded during his years at Merton Avenue.

After graduating from college, the Clarion, Pa., native traveled with evangelists before settling in Memphis and joining John B. Adair in founding a church in a home. That church later evolved into Thrifhaven Church. McKinley accepted a call to Merton Avenue Jan. 5, 1956. He organized and worked with five choirs, including a handbell choir. More than 140 members of the 300-400-family church are involved in the music program.

"My philosophy is to provide music not only to entertain people, but also music that they understand, that reaches them and lifts them up," McKinley said. □



### Symbol of purity

Members of the youth group at Bluegrass Church, Hendersonville, prepare white ribbons to wear on July 29, the date of the nationwide True Love Waits celebration in Washington, D.C. Participants in and supporters of the sexual abstinence campaign are being asked to wear the ribbons as a show of support for the hundreds of thousands of teenagers and college students who have pledged to remain chaste until marriage. — Photo by David Rogers

## Lambert, Hampton recognized as top youth speaker, Bible driller honors

BRENTWOOD — David Lambert of Maryville and Amanda Hampton of Hollow Rock earned top honors at the state Youth Bible Drill and Youth Speakers' Tournament held June 27 at the Baptist Center.

Hampton, a member of Prospect Church, outdrilled seven other participants at the state level. She earned an expense-paid trip to Ridgecrest, (N.C.) Baptist Assembly during Discipleship Training Week July 16-22.

Hampton will participate in a demonstration drill with youth from other state conventions throughout the SBC.

The alternate is Tara Webb of First Church, Mt. Juliet.

Lambert, of Oak Street Church, Maryville, captured the speakers' tournament with a speech entitled, "There Is Hope."

Referring to the ascension of Christ into heaven following his resurrection, Lambert observed his followers had hope for the future because they knew Christ was coming again.

"What is this hope (his followers had), and how should we respond?" Lambert asked.

He noted the second coming of Christ will bring hope to the church, to the nation of Israel, and

the world.

"Many people today are afraid our world is on a collision course with destruction. ... However, my Bible tells me that Jesus is coming again to a world of living, breathing people. He will come and bring peace to all nations. A new heaven and a new earth will be created for God's children, without sin, violence, hatred, and pollution. There is hope."

Lambert said God told about the second coming for one reason: "to bring us hope and to motivate us to tell the lost the Good News. Believe it, live it, tell it. There is hope, for Christ is coming again," Lambert said.

Lambert, who was participating in this third state speakers' tournament, also won a trip to Ridgecrest, where he will deliver his speech.

In addition, Lambert earned a \$3,200 scholarship from a Baptist school in Tennessee. He plans to at-

tend Belmont University, Nashville.

Each of the speakers will receive a \$400 scholarship from a state Baptist school for making it to the state level.

The alternate was John Barber of Rover Church, Eagleville. Barber also plans to attend Belmont, where he will be a religion major. □



**STATE SPEAKERS' TOURNAMENT** participants, from left, seated above, are John Barber, Rover Church, Eagleville; Philip Brown, Mine City Church, Ducktown; Michael Norton, First Church, Trezevant; Tim Parsons, First Church, Fall Branch; standing, Kelly Haston, Parkway Church, Goodlettsville; David Lambert, Oak Street Church, Maryville; Karri Johnson, First Church, Govington; and Becky DeBoard, Southside Church, Martin. In the photo at left, state Bible drillers, from left, seated, are Amy Parton, East Maryville Church, Maryville; Daniel Davis, First Church, Mt. Juliet; Michael Burgett, Southside Church, Mt. Pleasant; Leigh Muse, Mine City Church, Ducktown; standing, Andrea Mabrey, Memorial Church, Livingston; Amanda Hampton, Prospect Church, Hollow Rock; Tara Webb, First Church, Mt. Juliet; Amy Davis, Southside Church, Jackson; and Cindy Gardner, First Church, Strawberry Plains. — Photos by Lonnie Wilkey



## State Bible drill for children features winners

GREENEVILLE — The 112 children who competed in the State Children's Bible Drill — Northeastern Region, at First Church, Greeneville, were just a part of the competition which drew 1,229 from 299 churches.

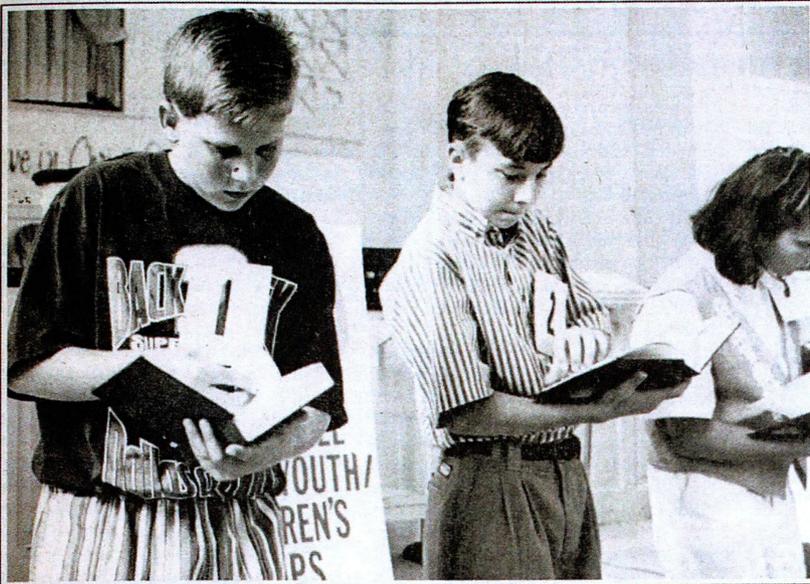
Held in eight different regions in the state, the children converge on churches to demonstrate skills usually taught during months of Discipleship Training meetings. To be able to quote the number of verses and key passages, along with the books of the Bible, some kids these days adapt verses into rap. It also helps to have teachers who plan parties for rewards, kids report.

Children can earn one of three levels — state driller, winner, or winner superior.

The largest competition this year was held at First Church, Memphis, which drew over 500 drillers and required hundreds of volunteers to serve as leaders, timers, and judges.

Speaking to the crowd in Greeneville, Johnnie Hall, director, Tennessee Baptist Convention Discipleship Training, said if children know about the drills and have leaders, they will get involved.

The events are held in conjunction with competitions for youth — drills and speaking contests. (See page 6 for that report.) □



SEARCHING FOR a book or key passage of which they have memorized the reference are drillers, from left, Michael Hill and Joseph North of First Church, Morristown.

Editor's Note: Each year the *Baptist and Reflector* highlights one of the regional Children's Bible Drills. Last year the Western Region was featured.



TWINS Taiwo, left, and Kehinde Anjonrin-Ohu of Colonial Heights Church, Kingsport, competed. They are originally from Nigeria.

— Photos by Connie Davis



REGISTERING DRILLERS are Phyllis Hall, left, of Judson Church, Nashville, and Nancy Ford of Judson Church, who are a part of the 14 workers who assist the staff of the Tennessee Baptist Convention and hundreds of volunteers.



VOLUNTEER JERRY NASH, pastor, Denton Church, Cosby, pins a number on Brianna Davis, Persia Church, Rogersville, after Emily Stubblefield, right, of Persia Church received her number.



LEADER CATHERINE PRE-WITT of Bellevue Church, Cordova, who directs this drill and led several others across the state, has helped the staff of the Tennessee Baptist Convention conduct drills for 24 years.



ANOTHER SET OF TWINS competing at the drill in Greeneville are Jessica, left, and Destiny Bunch from Russellville Church, Russellville. They prepare to register.

# Islam presents biggest challenge to Christians: leaders

By Connie Davis  
Baptist and Reflector

## Egyptian, American Muslims tell of lives, conversions

RIDGECREST, N.C. — The challenge might seem insurmountable to many Christians, but Southern Baptist leaders pledged during a recent conference to witness to Muslims, who outnumber Christians worldwide and who are more effectively winning converts in the United States and several republics in the former Soviet Union.

For years, said Khalil Hanna, a former Muslim who is a missionary to California, Muslims came to the United States for freedom, education, and economic opportunity. But in the past 10-15 years the reasons for immigration to the U.S. have changed, he explained. "They are coming for one reason and that is to make you guys Muslim," Hanna said.

Christians must respond by engaging rather ignoring Muslims out of prejudice or fear, about 140 denominational leaders attending the June 24-25 conference at Ridgecrest Baptist Assembly agreed.

Stereotypes abound on both sides, noted Charles Kimball of Furman University, Greenville, S.C. Equating Islam with terrorism is like equating Christianity with the violence

Timothy Abraham grew up in Egypt where he was so active in the Muslim faith he was teaching in mosques and schools by the age of 14. "I persecuted Christians for many years," he said. He even tried to convert his pen pal from the United States to Islam.

Then the American came to visit him. He saw an "absolute purity" in him, he described, that he didn't see in Muslims or Christian Arabs. Abraham began to study Christianity. Then he had a dream which was an "encounter," he said, with Jesus Christ.

When Abraham, which is an assumed name, was "found to be converting," he continued, he was beaten in front of a mosque by the police. He fled, hiding for three days, and then returned to his village "believing God would protect me." He was jailed. When released, Abraham led a secret life for five years.

Then Christians put him in contact with Paige Patterson, president, Southeastern Baptist Theological Seminary, Wake Forest, N.C. Patterson helped



ABRAHAM

Abraham secure a passport to the U.S., where he is now a student at the seminary and coordinator of the Islamic Student Center there. He also is the author of several books.

Muslims need the witness of Christians, observed Abraham, noting Islam provides no certainty of heaven. "It's not hard. I know of so many others (Muslims beside himself) who have become Christians," he said.

But the cultural pressures against such a decision are often great. Abraham reported he has had little contact with his family since he left home. During the conference he winced as he heard former missionary David King of Lebanon perform the sing-song call to prayer. It reminded him of that time, he explained.

He wouldn't change his decision to become a Christian, he added, describing Christ as his "comforting Savior."

Saleim Kahleh isn't sure he ever met a Christian while growing up around Washington D.C., even though he attended Boy Scout meetings in a local church. The son of Muslim parents from Palestine and Lebanon, Kahleh made Christian friends while in college. He got to know others attending a Christian acad-

my and at a Christian coffee shop.

But he didn't consider himself a sinner, he explained. He prayed that a cross in his town "would fall as a sign" Christianity was wrong, he explained.

His Christians friends still liked him, he said. "They didn't preach to me. I would not listen," said Kahleh. "I wasn't someone's project."

He was 19 and had everything, he noted, a sports car, friends, and family, but because Christian friends were praying for him, he realized he didn't have an intimate relationship with God. Then he had a dream which convicted him "without Jesus I would die and go to hell."

In Houston, where he now works at Houston Baptist University, Kahleh is disliked by Muslims who are evangelistic because of his witnessing efforts for Christianity. They've told him he doesn't deserve to live. Muslims there recently introduced Kahleh to 25 new converts to Islam.

Christians should befriend, pray for, and educate Muslims, he said. "We will never win anyone with persuasion or debate."

"I would pray that we would have a vision," said Kahleh. □

in Northern Ireland, Bosnia, or the Branch Davidian compound in Waco, Texas.

The Muslim world is to be respected, explained Kimball. While Europe was mired in the

Dark Ages Arabs were developing numerals. They were innovators of science including medicine. Colonial rule in the world disrupted much of that progress. Now most Muslims are a "tremendously repressed people," he noted.

They "want to regain the glory" of the past, Kimball added, but Muslims are "far from united on an Islamic state or world." The impulse to fight domination "is strong and leads people do all kinds of things ... not to be dominated by the United States and not to be dominated by the Soviet Union or whoever," he stated.

Saadam Hussein, president of Iraq, isn't the first leader to recognize and use the power of religion, he reported.

In 1987 he told of traveling to Saudi Arabia, which was thought to be closed to American Christians, said Kimball. When a Muslim leader asked him if belief in the trinity isn't polytheism, Kimball was able to explain Christians believe "there is no god but God."

This kind of conversation or "engagement" is needed, conferees agreed during discussion groups.

Only three percent of Christian missionaries are sent to evangelize Muslims, which make up 20 percent of the world population, noted George Braswell of Southeastern Baptist Theological Seminary, Wake Forest, N.C.

"The church must face what it means to contextualize the Christian faith for a Muslim," said Braswell, which might

mean "the incorporation of Muslim cultural forms and vocabulary, a simple lifestyle, dietary restrictions, and the postures one uses in worship."

Understanding stems from love, he explained. His love for Muslims blossomed when he served as the first Baptist missionary in Iran.

Braswell reported the challenge is especially great in the former Soviet Union. In 1992 there were 18 known mosques in Tajikistan. Recently, 2,000 mosques were counted. The number of mosques in the U.S. in 28 years have grown from 50 to 1,800.

To engage Muslims, Christians must be aware of the major differences between the two religions, said Khalil Hanna. Muslims believe the Christian belief in the trinity is polytheism, that Christians don't have the "right Bible," and that Je-

sus wasn't the son of God. Approach a Muslim with an interest in their religion rather than to convert them, said Hanna.

Christians can be encouraged about opportunities for engagement of the Muslim world, said Robert Douglas of the Zwemer Institute of Muslim Studies, Altadena, Calif.

In addition to a "growing attention" to evangelism of Muslims in the last 15 years, God has been working among them. He has heard reports of 2,000 Christians meeting in a country where they must meet secretly. Other reports from Turkey, Afghanistan, Turkmenistan, Azerbaijan, Iran, Bangladesh, Nigeria, Malawi, and Indonesia are encouraging, he added.

The 1995 Year of Prayer for the Muslim Peoples was unveiled during the conference. □

## What Muslims believe

Muslims have six essential beliefs:

■ **The unity of God.** One creed simply states, "There is no god but God." Muslims reject the Christian doctrine of the trinity. States the Qur'an: "God is unique. God is the source. He has not fathered anything. Nor is he fathered, and there is nothing comparable to him."

■ **The divine decree.** Allah is the absolute sovereign who through the power of his will created all that exists, good and bad. His decrees are unchangeable.

■ **Angels.** Similar to Christian beliefs about angels, Muslims view them as divine messengers and guardians of heaven and people. Gabriel is believed to be the instrument for bringing the Qur'an from God to Mohammed.

■ **The revealed books.** Muslims believe the great messengers of God — Moses, David, Jesus, and Mohammed — translated the respective books that were dictated to them — the Torah, the Psalms, the Gospel (singular), and the Qur'an. All except the Qur'an are dismissed as not offering a sure text.

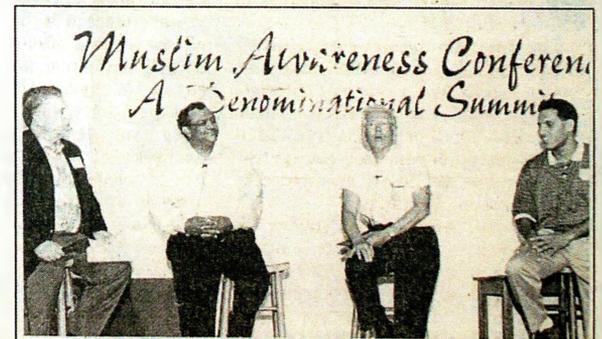
■ **The prophets.** There have been about 125,000 of these special messengers of Allah, but the Qur'an mentions only 25. The most prominent are Adam, Noah, Moses, Jesus, and Mohammed.

Prophets, believed to be infallible and without sin, are sent to particular people. Jesus, for example, was sent only to the children of Israel. The only exception is Mohammed, who is believed to have a universal mission.

Muslims generally believe Jesus did not die on the cross. Some believe that Allah took Jesus from the cross and substituted in his place Judas Iscariot or someone else who was made to look like Jesus.

■ **The last things.** The Islamic view of the end times includes a judgment by Allah of each human's actions. Good Muslims want their good works to outweigh their wicked actions at the last judgment.

The only mortal sins for most Muslim theologians is "shirk," the crime of setting other gods alongside Allah. □ (Source: Home Mission Board interfaith witness department.)



LEADING A PANEL DISCUSSION is Wally Buckner, left, of the Home Mission Board, featuring, from left, Khalil Hanna, missionary in California from Egypt; David King, former missionary to Lebanon; and Saleim Kahleh of Houston, Texas, who was raised Muslim.

# TenneScene ■ the people, their work

## ■ the people

■ **Robert Wilkinson Sr.**, was ordained as a deacon June 5 by Broadview Church, Winchester. Baylon Hilliard, director of missions, Duck River Association, brought the charge to the candidate.

■ **Oaklawn Church**, Crossville, ordained **Kenny Noland** to the deacon ministry recently.

## ■ deaths

■ **JoNelle James**, associational secretary, Robertson County Association, for 18 years died June 13 of an illness in her home. James was secretary/treasurer for the association. She was a member of Flewellyn Church, Springfield, where she produced the church's bulletin and taught a Sunday School class. She is survived by her husband, Robert, of Cedar Hill, and a daughter and son.

## ■ the leaders

■ **R. E. Loftin**, minister of education, First Church, Madison, retired June 26 after 15 years of service. He has served 34 years in full-time ministry.

■ **Nadine Bush**, organist at First Church, Clinton, for 14 years, has resigned effective July 10.

■ First Church, Dandridge, has lost two staff members. **David Jenkins** has resigned as associate pastor/minister of music and education, to sing with the music group, "Won By One," effective June 26. **Michael Hance**, minister of youth, has resigned effective the last of July to enter Emory University, Atlanta, Ga. He has been named a Woodruff Fellow in the Baptist studies program of the Candler School of Theology.

■ First Church, Smithville, has called **Rick Roberts** as pastor. **Bill Fox** has served as interim pastor.

■ **Jim Moore** has served for 15 years as Baptist Student Union director at the University of Tennessee - Chattanooga.

■ **Crouches Creek Church**, Jellico, has called **Ellis Hoskins** as pastor.

■ **David Lay**, interim pastor, North Knoxville Church, Knoxville, has been called as pastor.

■ **Jack Arwood**, a pastor in Morristown for 13 years, has been called as pastor of Victory Church, Knoxville.

■ **Ansell Baker**, retired

pastor, First Church, Athens, has been called as interim pastor of Oakwood Church, Chattanooga.

■ **Norman Turley**, pastor of First Church, Strawberry Plains, for eight years has been called as bivocational pastor of Sunrise Church, Rutledge, effective July 3. He previously has served as pastor of Tampico Church, Rutledge; Mitchell Springs Church, Rutledge; Rocky Valley Church, New Market; and Pleasant View Church, Talbott.

■ **Leonard Brooks** of New Tazewell has been called as pastor of Locust Grove Church, Washburn. He has served the church as pastor formerly.

## ■ the churches

■ **New Zion Church**, Pulaski, held homecoming July 10.

■ **Antioch Church**, Athens, will celebrate its 50th anniversary Aug. 14. **Bill Frazier** will speak during the morning worship service which will be followed by lunch and a sharing time at 1:30 p.m.

■ **North Fork Church**, Rogersville, celebrated its centennial recently.

■ A group of youth at **First Church**, Woodbury, raised



**SUE SIMBECK** recently was honored at the 25th anniversary of Faith Church, Loretto, for perfect Sunday School attendance during those 25 years. She received a Bible from Sunday School Director Glenn Newton, and a certificate from the Tennessee Baptist Convention which was presented by Pastor Thom Tapp. She stands with her husband, Sonny.

\$900 through a flea market for a World Changers missions trip to Alabama.

23227. She is from Harriman.

■ **Victor and Jodi Morrison**, missionaries to Japan, have arrived on the field to begin their first term of service. They can be reached at 38-5A Minami-cho, Itabashi-ku, Tokyo 173, Japan. He considers Milan his hometown.

■ **David and Patricia Rogers**, missionaries to Spain, have arrived on the field to begin their first term of service. They can be reached at Apartado 3, 28180 Alcobendas, Madrid, Spain. He considers Memphis his hometown. She, the former Kelly Mason, is from Memphis.

## ■ the missionaries

■ **Howard and Joyce Nighbert Clark**, missionaries to Spain, are on the field and can be reached at Calle Almos #9, 11520 Rota, Cadiz, Spain. He is from Chattanooga and she is from Knoxville.

■ **Fred and Mary Ella Bowers Gibson**, missionaries to Singapore, are in the states and can be reached at 1203 W. Laburnum, Richmond, Va.

# Tennessee Sampler ■ views, insights

## Protecting First Amendment

By John Yarbrough, pastor Unaka Church, Johnson City

We as Baptists owe much of our religious liberty to men like John Leland. Leland, a Baptist minister from Culpepper County, Virginia, influenced Thomas Jefferson in the establishment of the first amendment to the constitution. Without his influence, Baptists would have continued to be oppressed by the state, beaten and imprisoned by the state churches.

The first amendment guarantees freedom of religion for the individual, free speech, a free press, and the right to public assembly. Let us pray that these rights shall never be abolished by a new generation who does not appreciate the gift of this freedom procured by the blood of our forefathers.

However, we live in a day when these rights are threatened by political extremists and immoral leaders of government. This climate of corruption would serve to silence the Gospel, prohibit individual free speech, limit the press, and prohibit our freedom of assembly. In the years ahead of us, we may need to stand as firmly as our forefathers to maintain liberty with our lives.

To that end, may we dedicate ourselves anew during this celebration of the birth of a nation, a nation under God, indivisible, with liberty and justice for all. □

## Have we become spoiled?

By Roger Freeman, pastor First Church, Clarksville

The United States possesses five percent of the world's population yet has 55 percent of the world's wealth. We are blessed in many ways beyond all the nations of earth. We can spend \$37 million in one day to see "The Flintstones." We spend \$75 million a year on dog food, \$1 billion on deodorant, \$2 billion on health food, \$600 million on cosmetics, \$3 billion on alcohol, \$2 billion on tobacco, and \$800 million on anti-acids. Yet, overall, gifts for missions from America are not keeping up with past years. Are we majoring on minors?

In 1976 the typical supermarket in America stocked 9,000 articles; today it carries 30,000. We are afflicted with "thingification." Americans list their VCR as an absolute necessity. Have we become spoiled people?

Historian Paul Babson provides one of the most insightful statements on history I ever heard. Babson says that

the difference between the advancement of the cultures in North and South America is that the people who settled South America were seeking gold, but the people who settled North America were seeking God. America must again seek God. We are at a cross roads in our land. It is either revival or ruin. Will you pray for revival to begin in you? Will you seek God not gold? Will you be so committed to Christ and his church that God will bless America again? □

## Baptists fought for independent faith

By Marvin Cameron, pastor West Hills Church, Knoxville

We have celebrated the nation's birthday, its 218th to be exact. I wonder if the founders ever dreamed of such a history. Could Franklin or Jefferson or Washington have imagined such a nation as this? Would our size, our diversity, our influence in the world have been within the scope of their wildest dreams?

They were men and women of dreams, these people who founded a nation. They came from a place where life was settled to one where nothing

was settled. They came because of a dream, a dream they knew as freedom.

We are the inheritors of the dream. Most of us have never known anything but freedom. We are free to speak, to assemble, to go where we wish when we wish. Our freedoms are staggering in the eyes of billions of people in the world.

We Baptists have been champions of freedom. The freedom to worship is a part of the fabric of our nation because of Baptists who were willing to go to jail for the freedom to worship in a free church in a free state.

On Independence Day we are often called to remember the sacrifices made by those who went before us. We ought to do that for it is right and good. This year, when you remember and give thanks for freedom, add the heroes of the Baptist faith to your thoughts. For they paid a price for people like us to worship God in America. □

Articles included in "Tennessee Sampler — views, insights" are written by Tennessee Baptist church and associational leaders. The articles are chosen for publication from newsletters of churches and associations. The *Baptist and Reflector* does not necessarily concur with the views expressed.

# TBCH social worker shares 'advice' in Russia

For Baptist and Reflector

MOSCOW — A social worker with Tennessee Baptist Children's Homes, Inc., was among a team of Americans who attended the first Educational Symposium held recently in Russia. It was the first time Russian educators and child care workers were given the freedom to meet and share problems.

Susan Eller, a clinical psychologist and supervisor of the Independent Living Program at the TBCH Chattanooga campus attended the meeting at the request of TBCH President Gerald Stow, who responded to a request from Russia's minister of education.

After hearing Eller speak at the opening session, a Russian psychologist sought her advice

as to how TBCH is ministering to the whole child: emotionally, spiritually, intellectually, and physically, Eller said.

Eller also toured a Russian orphanage. "They are still 'warehousing' children and are anxious to learn better ways of caring for their young people.

The particular facility we visited had more than 100 children in one building," she said.

The Russians were especially interested in TBCH's Independent Living Program which prepares high school students for life on their own. An estimated 60 percent of Russian

orphans discharged from child care facilities end up in prison, she said.

While in Moscow, Eller also sang at a Baptist church.

Eller, who attended with her husband, David, described the time as a "mountain-top spiritual experience." □

## Misplaced priorities

Have you ever heard an older person say, "I just don't know what this world is coming to?"

I look at the high priority given athletics in our country and I'm beginning to wonder that myself. I think we all have gone a little crazy.

Just look at all the attention given to the O. J. Simpson case. Not much is being said now about two people whose lives ended tragically. All the focus is on a "hero" gone bad.

Then, there's the story of the Columbian soccer player who was killed because he inadvertently scored a goal for the wrong team in a World Cup soccer game. Probably no one felt any worse about what happened than he did, but he will never have a chance to "redeem" himself on the soccer field again.

Don't get me wrong. I'm a sports enthusiast, but where does one draw the line over being a fan or being fanatical?

In the past few weeks, I have been umpiring Little League and Dixie Youth baseball tournaments. Though I have umpired for years, from "Tee" Ball to the college level, it never ceases to amaze and disappoint me over how grown adults act over their child's baseball game.

It's so ironic. The kids act like mature adults should act while their parents, relatives, and friends behave like one would expect kids to behave.

I have seen adults berate children to the point of tears because they struck out or missed an easy fly ball.

I love to win or see my team win as much as the next person, but losing a baseball or soccer game shouldn't get to the point where it is life-threatening or image-shattering.

We should teach our kids to win, but just as important, we should teach them how to lose because they won't always win in life. Just ask O. J. Simpson.

Instead of stressing winning, particularly on the non-professional level, we should go back to the time-honored values of fair play and good sportsmanship. By doing so, everyone can be a winner. □



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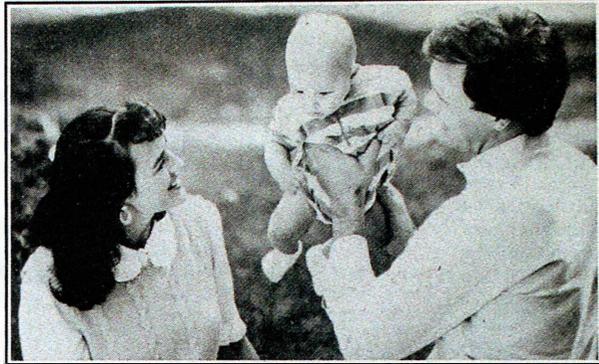
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# ■ Sunday School lesson commentary

## □ Do the wicked really suffer? — Bible Book Series for July 17

By Carl Scarlett, pastor, Miracle Church, La Vergne

While my Christian father was alive he reminded me on numerous occasions that the Christian's only sufferings and trials will be in this earthly life that last but for a short time but the sorrows of the wicked person will be eternal.

His philosophy was, the only hell the Christian will ever know is during the trials of our earthly life but the only heaven the wicked will ever know is the brief time they spend enjoying the blessings of God while on earth.

Job found himself not only suffering the trials of his faith but his friends that sat with him for seven days were now beginning to wear on his nerves. His friends insisted that Job was living in sin and that Job was denying his hidden sin and until he dealt with it, his problems would continue.

**Bildad's opinion of Job's situation — ch. 18:5-8**

Bildad rebuked Job for thinking so highly of himself. Bildad's contention was God was not going to change his judgment just for Job. He further suggested with strong language to Job that his light and fire would soon go out of his life and home and he would be trapped if he didn't repent.

Bildad showed no compassion or empathy for Job's condition. We need to learn from Bildad that it is not our place to sit in the seat of judgment of our friends no matter what struggles or sorrows they go through. We should encourage, give hope, and point out the positive aspects to our friends when they are going through their difficulties.

**Job's reply to Bildad — ch. 19:23-27**

Job's desire was that those who lived after his life had ended would get a true picture of what

**Focal Passages**  
**Job 18:5-8; 19:23-27;**  
**21:7-16, 34**

actually had happened to him. His desire was that his every word and experience could be written in stone so it would never be destroyed. God did more than Job requested and placed the words of his faithful servant in His Holy Word for every generation to read.

As Job continued his message to Bildad he expressed a firm conviction that his redeemer lived (v. 25) and that his present experiences would be vindicated.

He further stated that he was looking with anticipation to that final day when everything he had experienced would be brought to light and his redeemer would be the fulfill-

ment of his earthly vision.

The thought of seeing his redeemer face to face was sufficient to undergird Job in the midst of persecution by his friends (v. 27).

**Job's opinion of the wicked — ch. 21:7-16, 34**

Job did not understand why the wicked prospered. He could not comprehend why the wicked seemed to live longer, have less problems with their children, have more wealth than the righteous and neither do we today! In the midst of these words, Job asks God, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him (v. 15)?" Job had his low moments of doubt when things he saw didn't make sense. God allows even one of his faithful servants to make a statement of unbelief to help us to see that

doubt is not an unforgivable deed and yet we can be encouraged to know that our only suffering and trials will last for a season and will only happen in our earthly life.

**Job admonishes his friends — v. 34**

Job's friends' words had added to his sorrow and brokenness and Job tells them that their words were empty and brought no comfort at all.

All of us can learn from Job's friends. We can learn that there are times when we would be of more help just to sit with our friends as they had done for seven days when Job's problems began. We should never be judgmental but always encouragers. True friendship must always be supportive, honest, and never seeking to prove our own points and beliefs! □

## □ A covenant to keep — Convention Uniform Series for July 17

By Randall Cummings, pastor, First Church, Ripley

The birth of a nation requires the definition of the rights and responsibilities of its citizens. The Constitution does that for the United States. The Ten Commandments did that for Israel. The Ten Commandments gave the standard of conduct for the citizens of this new nation.

Israel arrived at Sinai after a journey of three months. God told Moses to prepare the people for the making of the covenant. Moses delivered his message from God and the people replied, "All that the Lord has spoken we will do" (v. 8).

### Call to relationship

Once at Sinai, God, through Moses, reminds Israel of what has been accomplished by him on their behalf (v. 4). God's powerful acts resulted in a deliverance which Israel could not have won on its own. The gift of freedom received, would Israel voluntarily obey God (v. 5)? God offered Israel this relationship and invited

**Focal Passage**  
**Exodus 19:4-6a;**  
**20:2-4, 7-17**

them to be his people. This beautifully pictures the grace of God. We do not offer a relationship to God. It is always God who offers relationship with him to us.

### Terms of covenant

The covenant commandments were given to help forge a rabble of slaves into a God-serving, law-abiding nation. The negative voice of eight of the commandments define unacceptable conduct, and points to what the conduct of the people should be. The negative commands the door to the multitude of positive alternatives that can be chosen by a free people.

The first four commandments address our relationship to God. The last six commandments address our relationship to each other.

### Our relationship with God

"No other gods" (ch. 20:3) — The ancient world was populated with numerous religions espousing various gods. This command asserts that God always must have first place in our lives.

"No graven images" (v. 4) — This is not a restatement of the first commandment. Israel is warned of the trap of putting things in the place of God. Paul told the Colossians that greed amounted to idolatry (Colossians 3:5).

"Not take the name of God in vain" (v. 7) — Seeing this as an injunction against profanity is simplistic. Israel was warned to never take God for granted. The Christian is reminded that Christ is to be Lord of life.

"Remember the Sabbath day" (v. 8) — This is the first of the two positive commands. The positive voice here demands that nothing less than this standard be observed. The

Sabbath rest meant taking time to build one's relationship with God by setting aside the concerns of this world.

### Our relationship with each other

"Honor your father and mother" (v. 12) — This is the second positive command. Again, nothing less than this standard was acceptable. For all the shades of meaning contained in "honor," it certainly calls for obedience (Ephesians 6:1-2).

"You shall not murder" (v. 13) — The command is not against killing. It prohibits the premeditated taking of life for selfish reasons. It is not a prohibition against harvesting livestock for food or the state execution of criminals for capital offenses.

"You shall not commit adultery" (v. 14) — Not only was sexual conduct addressed here but also the sanctity of marriage and the family.

"You shall not steal" (v. 15) —

For people to be free and simultaneously responsible to God, there must also be respect for personal property.

"You shall not bear false witness" (v. 16) — Beyond veracity in the witness stand, this command ultimately calls upon us to respect the reputation of others.

"You shall not covet" (v. 17) — Paul said this command identified him as a sinner more than any other. Though capable of controlling his outward behavior as defined by other commandments, Paul said he could not control the covetous thoughts of his mind (Romans 7:7-8).

The Ten Commandments helped Israel transform from a slave people to a free nation. Many nations through the ages since have turned to these commandments for their foundation of law. The moral and ethical standards of the commandments still provide direction to God-fearing, freedom-loving people. □

## □ Distressed yet not despairing — Life and Work Series for July 17

By Clay Frazier, retired pastor, Morristown

The Christian is not immune from suffering. Some of the finest Christians I have known have suffered the most. In fact, just as I am writing this a funeral is being conducted for a lady who has suffered for 60 years, yet has been victorious and a testimony to the grace of God. How did Paul bear all he had happen to him and yet be such a testimony? Let us see if we can discover the secret.

### He kept Jesus in the center — vv. 5-6

Paul could have focused on his troubles. He could have been hurt at the church in Corinth. They had attacked his apostleship. He refused to consider himself. He kept Jesus Christ at the center of his life and his preaching. In verse 5, "We preach not ourselves but Christ Jesus the Lord," he refused to focus on himself. The person that is self-centered is always unhappy. If we can catch a glimpse of Jesus our Lord, it

will take our eyes off of ourselves and our troubles.

### Testimony of trials overcome — vv. 7-9

Paul uses very vivid words to describe what he has come through — "Surrounded by trouble, perplexed, persecuted, and cast down." They are words of suffering. Yet they did not defeat him or overcome him. He testifies that he is not distressed, in despair, cast down or destroyed. He does not give attention to the vessel but to the power and presence of God in the vessel. Years ago I tried on many occasions to minister to a person who had been in a bad accident, but we could never get beyond the pain, hurt, and disappointment. Paul got beyond the circumstances to the power of God.

### Overriding purpose — vv. 10-12

Paul wanted to make Jesus known. He took notice of an event in light of making Jesus known. I

call attention to the word "always." It is used twice in this passage. He was constantly looking for a way to reveal Jesus. If he rejoiced he revealed Jesus. If he suffered he revealed Jesus. Let a person have an over-mastering purpose and he will plow through the most trying of circumstances. Remember, this means the dying of the Lord Jesus was felt in Paul's body and soul. He felt he could not reveal a crucified Lord with an uncrucified life. Perhaps the church and the messengers of modern times have become too comfortable. In verse twelve, he says that it is death to him, but life to those to whom he ministers.

### Knowing what God can do — vv. 13-14

Paul refers to the Old Testament scriptures in verse 13. Many scriptures could be used, but Psalm 116:10 is more likely. Here David speaks of death, tears, and falling, but God has

**Focal Passages**  
**II Corinthians 4:5-17**

helped him and he now says, "I believed therefore have I spoken." Paul overcame because he knew what God had done and what he was presently doing.

We overcome by faith. The victory is not based on intelligence or personality. We are overcomers by the power of God.

### Concern for others — v. 15

There is a scriptural principle that "if a grain of wheat falls in the ground and dies it abides alone." If we are always concerned about ourselves we will be constantly defeated. If we want to really live victoriously, let us be concerned for other people. Service to others will bring glory to God and will bring deliverance to us. We are not only to focus on Jesus, we are to focus on others.

### Renewed by God — vv. 16-17

Paul says he does not faint or give up. He realizes he is dying,

but he is being renewed in his spirit. None of us have the resources of ourselves to constantly give without collapsing. We must find an everlasting Spring from which to draw.

Paul had discovered that in his own life. We, too, must discover that same Spring. There is plenty of pressure from life around us to cause us to faint. The key to victory is the inner strength that God can and does give. That strength is available. The question is, will we draw upon it? Paul calls it "light affliction" because he keeps it in the perspective of eternity. Trouble and burdens rightly received and suffered has eternal significance. If we can keep the "eternal factor" in our afflictions, we will be able to overcome.

I believe our relationship to God is the determining factor in all our troubles and disappointments. We do not have to live in defeat. God, through Paul, shows us the way to victory. □

## Mercer to launch school of theology

Baptist Press

STOCKBRIDGE, Ga. — Mercer University's board of trustees, in a special called meeting June 28, approved plans for the eventual establishment of a school of theology at the 160-year-old Georgia Baptist institution.

The target date for opening the new school will depend on how quickly the necessary funding can be secured, said university President R. Kirby Godsey. He said, however, the "school should aim to enroll students in September 1996."

Financial conditions set for the establishment of the school include "firm commitments" of at least \$600,000 a year for annual operating expenses, in addition to a minimum endowment of \$5 million.

The trustees expressed a non-binding preference that the school be located on Mercer's Cecil B. Day Campus in Atlanta. □

## WMU to change quarterly dates

Baptist Press

BIRMINGHAM — Southern Baptist Woman's Missionary

Union will change its quarterly release dates for missions education curriculum in the fall of 1996.

Beginning September 1996, WMU literature will be released September-November, December-February, March-May, and June-August.

The change is in keeping with recent decisions made by the Southern Baptist Convention inter-agency council and messengers to the June meeting of the SBC. □

## SBC sesquicentennial celebration charts new course for 1995

Baptist Press

NASHVILLE — Organizers preparing for the 150th anniversary of the Southern Baptist Convention are charting a new course of action for the sesquicentennial event in 1995 in Atlanta and looking for a new coordinator.

Action by messengers at the recent Orlando SBC meeting rescinded previous plans to have a huge, one-time celebration on Monday night prior to the start of the 1995 Atlanta annual meeting.

Now, organizers are planning to have a special emphasis on Tuesday night of the convention meeting and spe-

cial presentations at each session — much like the theme interpretations at each session during the Orlando meeting. The Orlando vote also requires the sesquicentennial celebration to be a major focus of the sessions of the 1995 meeting.

The change prompted the event coordinator and paid consultant assisting the SBC Sesquicentennial Committee to resign.

Catherine B. Allen of Birmingham, in a June 21 letter to committee chairman John Sullivan, said she "must step out of the role of coordinator and consultant." Allen cited "time constraints now upon us" and the "procedural complications" that are not fitting into her schedule.

In addition to the SBC annual meeting, the 150th anniversary of the convention will be a focus of the SBC Historical Commission which is planning a SBC Sesquicentennial Celebration on Sunday, May 7, 1995, and a national Historical Conference and Commemorative Event May 8-10.

Both events will be held in Augusta, Ga., where the convention was actually formed 150 years ago.

The SBC has budgeted \$60,000 for three years to help pay for the expenses. □

## Brotherhood agency taps Mickey Caison

Brotherhood Commission

MEMPHIS — Michael "Mickey" Caison, 44, of Ladson, S.C., has been named associate director of the Adults in Missions Department at the Southern Baptist Brotherhood Commission.



CAISON

As associate director, Caison will coordinate national disaster relief, church renewal, and *Experiencing God* weekends.

Prior to joining the commission Caison was pastor of Tall Pines Church, Ladson.

Tennessee Baptists who participated in national relief efforts in South Carolina following Hurricane Hugo in 1989 are familiar with Caison.

Tennessee's disaster relief units were set up at Providence Church in Macedonia, where Caison was then pastor.

Caison and his wife, Jeanne, have four children. □

## S.C. Baptist paper celebrates 125 years

Baptist Press

GREENVILLE, S.C. — One of Southern Baptists' oldest and largest state papers celebrated its 125th birthday June 30 with a special 40-page color edition.

South Carolina's *Baptist Courier* published an anniversary commemorative issue with stories about the paper's history and about other institutions of the state convention.

Like many of the older state convention-related papers the *Baptist Courier* began life as a private publication in 1869. For 30 years prior, South Carolina Baptists read Baptist papers from neighboring states, according to Editor John E. Roberts, who has been at the *Baptist Courier* for more than 28 years.

Roberts said the paper has not strayed from its original purpose of informing, educating, and enlightening South Carolina Baptists.

*Baptist and Reflector* Editor Wm. Fletcher Allen served as associate editor of the *Baptist Courier* from 1966-83. □

## Executive Committee staff adds Walker

Baptist Press

NASHVILLE — Jon Walker has joined the staff of the

Southern Baptist Executive Committee as editorial associate under Mark Coppenger, vice president for convention relations.

Walker, 36, will assist in the production of *SBC Life*. He joins the staff from Southeastern Baptist Theological Seminary where he served as news coordinator. □

## Baptist-aided family from Rwanda headed to United States

Baptist Press

NAIROBI, Kenya — It took only a few terrifying days for Jean-Marie Vianny Higiro and his family to escape death squads in Rwanda. It took three tedious months to escape assignment to a refugee camp.

But on July 19 the Higiro family will head to the United States. The former Rwanda government official has been offered a one-semester position on the communications faculty of University of New Hampshire.

The family was frustrated in their efforts to be accepted into the United States' refugee program. However, American Embassy officials in Nairobi took up their case and Baptist Press publicized their plight after the Rwandan family was befriended by Southern Baptist missionaries they met on the evacuation flight.

Higiro expressed gratitude for the many people who helped them including Baptist groups in the United States who "encouraged decision makers" to hear their case. Among the groups were the Baptist World Alliance and the Baptist Joint Committee on Public Affairs. □

## Iranian church leader slain; another missing

Baptist Press

TEHRAN, Iran — Two church leaders have been murdered in Iran in a continuing campaign by Islamic militants to exterminate Christianity in Iran. Another church leader has been reported missing.

Tateos Michaelian, 62, pastor of a Tehran church and chairman of the Council of Protestant Ministers in Iran, was killed sometime after he left home June 29, according to Christian sources who monitor church matters in Iran from outside the country. He had been shot several times in the head.

Also murdered was Mehdi Dibaj who had not been seen since July 1. Missing is Hassan Shahjamali was last seen July 1. □

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