

# Baptist and Reflector

Vol. 152/No. 43/October 29, 1986

News journal of Tennessee Baptist Convention

## Peace Committee nears 'breakthrough'

By Dan Martin

GLORIETA, N.M. (BP)— "There is more reason for hope for peace" than at any time in the past 18 months, Southern Baptist Peace Committee Chairman Charles Fuller said.

Fuller made the comment after a three-day prayer retreat of the 22-member Peace Committee, executives of the national SBC agencies, and seminary presidents.

During the retreat, at Glorieta Baptist Conference Center near Santa Fe, N.M., the presidents of the six Southern Baptist seminaries made a seven-point series of "commitments" aimed at resolving the theological/political controversy that has occupied the attention of the 14.5-million-member denomination for nearly a decade.

The Peace Committee was appointed during the 1985 annual meeting in Dallas and charged with discovering the sources of the controversy, making findings, and proposing solutions.

Early in its deliberations, the committee said theological differences were at the root of the problem, adding the political controversy sprang from that center source.

Both Peace Committee Chairman Fuller and SBC President Adrian Rogers of Bellevue Baptist Church in Memphis, expressed high hopes after the presidents' proposal. (See separate stories.)

The seven-point commitment series affirmed and promised to enforce seminary confessional statements; promised to "foster" balanced teaching; pledged "respect for the convictions of all Southern Baptists"; committed the presidents to pick teachers and speakers from across the SBC "theological spectrum"; promised to lead seminary com-

munities in spiritual dimensions; pledged to support evangelism and missions while emphasizing doctrine and heritage; and announced three national conferences on Biblical inerrancy.

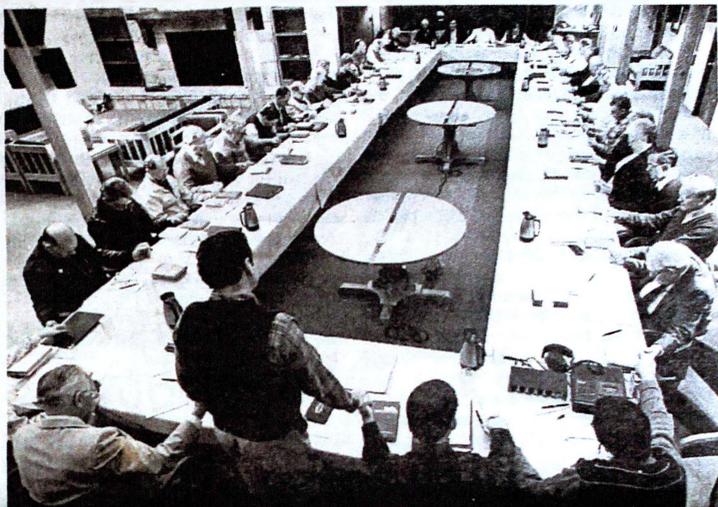
Attached to the list of commitments were three "philosophical statements." They affirmed belief in the supernatural origin and history of Christianity and Biblical accounts of miracles; belief in full inspiration of Scripture, including that the "66 books of the Bible are not errant in any area of reality"; and belief that, while the seminaries are "fulfilling the purposes assigned to them," they "are not perfect" and there are "legitimate concerns regarding them which we are addressing."

Rogers said the action was "a significant breakthrough" and called the action of the six presidents "courageous."

Fuller told Baptist Press the presidents' "Glorieta Statement" is "a crucial statement which provides great promise for breaking through the logjam."

The chairman added, "I have too much respect for the integrity and stature of our seminary presidents to believe they would offer a plan which compromised their consciences."

Although the presidents said their plan would be implemented "regardless," the Peace Committee voted 19-0 to affirm



**GROUP JOINS HANDS** — SBC Peace Committee members, agency executives, and seminary presidents opened the prayer retreat at Glorieta (N.M.) Baptist Conference Center Oct. 20-21 by holding hands and asking God's assistance in bringing peace and reconciliation to the troubled SBC.

the presidents and to accept the plan "at face value."

The committee also voted to end its continuing dialogue with three of the seminaries — Midwestern in Kansas

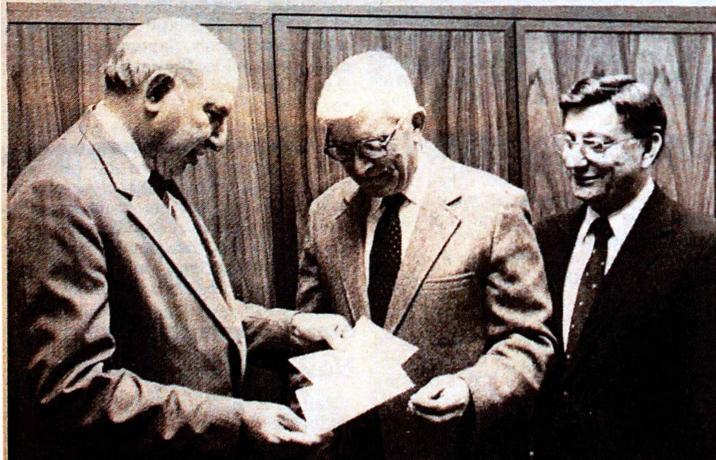
City, Southern in Louisville, Ky., and Southeastern in Wake Forest, N.C. — and to leave lingering questions about theology to be dealt with by the administration and trustees.

The committee also voted to affirm the SBC Foreign Mission Board and its president, R. Keith Parks. The committee had left open dialogue with the Foreign Mission Board regarding Ruschlikon Seminary in Switzerland.

The action of the seminary presidents and the committee, however, did not (Continued on page 5)

### Peace Committee stories inside

- Seminary presidents' statement ..... Page 3
- Adrian Rogers' response ..... Page 3
- Cecil Sherman resigns ..... Page 5



**A WELCOMED CHECK** — Howard Cockrum (center), chairman of the trustees of the Tennessee Baptist Foundation, presents a check from foundation funds for \$134,652.68, designated for the Cooperative Program, to Tom Madden (left), executive secretary-treasurer of the Tennessee Baptist Convention. Earl Wilson (right), president-treasurer of the foundation, noted that the foundation's gifts to the Cooperative Program for 1985-86 totaled \$245,000.

## Foundation gifts to CP reach record \$245,000

The Tennessee Baptist Foundation has contributed a record \$245,000 to the Tennessee Baptist Convention Cooperative Program during the 1985-86 budget year.

Howard Cockrum, chairman of the foundation's Executive Committee, presented a check for \$134,652.68 on Oct. 17 to Tom Madden, executive secretary-treasurer to the Tennessee Baptist Convention, bringing the total foundation gifts to the Cooperative Program to the \$245,000 total.

The foundation contributions represent earned interest from funds given by Tennessee Baptists for missions. The funds are being held in trust by the foundation.

"Our prayer is that this will strengthen our mission work so more and more people can come to know Jesus Christ as Lord and Saviour," said Cockrum.

Accepting the check, Madden expressed

appreciation to the foundation's Executive Committee and stated, "The foundation's check will go a long way in helping the convention reach the 1985-86 budget." The convention books close Oct. 31.

Earl Wilson, president-treasurer of the foundation, noted that this is the third consecutive year the foundation's gifts to the Cooperative Program have reached or exceeded \$200,000. In 1984, the foundation gifts totaled \$200,000. Last year's gifts reached \$222,000.

"Our staff and trustees are very pleased and grateful that in a year that has seen interest rates fall by 4 to 5 percent, we could exceed last year's gifts by \$23,000," Wilson said. "We give credit and glory to our Lord for His blessings upon us and pledge our best effort to strengthen the financial foundation of our institutions and our Lord's mission work around the world."

## Court avoids challenge to Vatican ambassador

By Kathy Palen

WASHINGTON (BP)— The nation's highest court has refused to review a challenge to the Constitutionality of formal diplomatic ties between the United States and the Holy See.

The Supreme Court without comment rejected the efforts of a group of religious bodies and individual taxpayers to contest the legality of sending a U.S. ambassador to the Holy See, also known as the Vatican. The decision was handed down Oct. 20.

Following President Ronald Reagan's January 1984 appointment of William A. Wilson as the first ambassador to the Holy See in 117 years, 20 religious groups and more than 80 individuals joined Americans United for Separation of Church and State to challenge the action in a suit filed in the U.S. District Court for Eastern Pennsylvania. That panel, however, ruled in May 1985 that the plaintiffs had no legal standing to bring the suit. Even if standing had been granted, the panel ruled the plaintiffs would have lost because the Constitution confers on the president the authority to conduct foreign policy, including the appointment of ambassadors.

Last March, a three-judge panel of the 3rd Circuit Court of Appeals in Philadelphia affirmed the lower court ruling.

In making a final appeal to the nation's high court, the plaintiffs agreed their chances would be better if Americans United was not the lead petitioner. Accordingly, the case was re-fashioned as *American Baptist Churches in the U.S.A. vs. Reagan* to highlight that most of the plaintiffs were churches and other religious organizations.

"It is extremely frustrating when churches are unable to enforce one of the most fundamental guarantees of the First Amendment," said James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs. "Government must remain neutral in religious affairs, and it certainly has no business playing favorites. The churches didn't even have the benefit of a trial in this case."

The Baptist Joint Committee filed a friend-of-the-court brief urging the high court to review the case.

"We are very disappointed that the Supreme Court is unwilling to confront a popular president on matters of grave Constitutional concern," said Oliver S. Thomas, Baptist Joint Committee general counsel. "In effect, the court has allowed the president to characterize this diplomatic relationship as being with the Holy See in spite of the Holy See's statement to the contrary, indicating that the relationship is with the Roman Catholic Church. By doing this, the court surrenders to the president its assigned role as final arbiter of the Constitution."

"Perhaps the most discouraging element in the case has to do with the standing issue. The plaintiffs have alleged specific injuries as well as the stigmatic injury resulting from this overt act of government discrimination, yet the court says we don't have standing to file the lawsuit. It leaves churches wondering if we can ever have standing to enforce the establishment clause against the executive branch of government."

Thomas said he hopes the Baptist Joint

Committee's action in the case will not be perceived as anti-Catholic sentiment on the part of Baptists. "We would be equally concerned if the diplomatic relationship were with the Southern Baptist Convention," he explained.

Although the position of U.S. ambassador to the Holy See had been vacant since Wilson's resignation last May, the Senate recently confirmed the nomination of Frank Shakespeare to fill that post. Shakespeare formerly served as U.S. ambassador to Portugal.

Robert L. Maddox, executive director of Americans United, said, "We think that the Constitution has been dealt a blow by the U.S. Supreme Court in not hearing the Vatican case. We intend to file a petition for rehearing immediately. We will be watching the activities of the embassy at the Holy See for church-state violations, and we plan to seek legislative redress of the whole appointment process."

## St. Louis Housing Bureau fills requests on first day

NASHVILLE (BP)— Southern Baptists only needed one day to fill their convention's allotment of downtown hotel rooms for the 1987 Southern Baptist Convention in St. Louis June 16-18.

The St. Louis Housing Bureau received about 4,500 requests postmarked Oct. 1 from Southern Baptists seeking accommodations in the 4,000-room downtown block, announced Tim A. Hedquist, convention manager and vice-president for business and finance of the SBC Executive Committee.

Oct. 1 was the earliest postmark allowed on 1987 convention housing requests, Hedquist said. The requests were opened and assigned Oct. 15 by employees of the city's housing bureau, unaffiliated with any SBC agency or group.

The first-day demand for rooms was a record, Hedquist reported. "In previous years, we've been getting about 4,000 room requests postmarked Oct. 1, about 800 or 900 postmarked Oct. 2 and several hundred that were mailed later. This year, about 4,500 were postmarked Oct. 1, and 50 were postmarked Oct. 2. Hardly any were sent later."

Consequently, the 4,000 pre-arranged rooms — normally enough to accommodate all the Oct. 1 mailers — fell short this time. The block will be expanded to about 4,500 for San Antonio, Texas, and the 1988 annual meeting, he said.

Those receiving rooms will receive confirmation after Dec. 1. First they will receive acknowledgement from the housing bureau, and then they will hear from the hotels. Room deposits will be made directly to the hotels.

But all is not lost for other Southern Baptists who want to attend the convention. About 9,000 additional rooms are available in St. Louis, although they are not as close to the downtown Cervantes Convention Center as rooms in the convention block.

The 500 requests postmarked Oct. 1 that were not assigned rooms in the block and the others postmarked from Oct. 2 to Oct. 6 are being turned over to travel agents, Hedquist said. The travel agents will secure accommodations for these requests and then contact the re-

## Judges deny appeal of suit by widow against church

By Kathy Palen

WASHINGTON (BP)— The widow of a Christian Science Church member has failed to convince the nation's highest court to review her challenge to whether the First Amendment protects religious faith healers and their churches from liability for causing the death of a patient through wrongful treatment.

John Baumgartner, a member of the Christian Science Church, died on Oct. 23, 1974, at his home near Plano, Ill., of uremic poisoning resulting from prostatitis, a condition that usually can be cured by simple surgery and medication.

Upon becoming ill, Baumgartner retained the services of Paul Erickson, a Christian Science practitioner, to provide him with spiritual healing. Erickson was assisted by Ruth Tanner, a Christian Science nurse who formerly had worked as a medical nurse.

A basic premise of the Christian Science Church is that disease can be

cured through prayer, thus making medical treatment unnecessary.

When Erickson arrived at the Baumgartner home, he locked himself and Baumgartner in the bathroom, where he administered hot baths and massaged Baumgartner's prostate gland.

Erickson, who also provided Christian Science spiritual treatment to Baumgartner, monitored his patient's condition through daily telephone calls.

A week later, Baumgartner discovered a three-inch hole near his rectum through which internal organs protruded. Toxins trapped in his body by his swollen prostate gland had eaten through his body tissue. Tanner dressed the wound and instructed Baumgartner's wife, Mary, on cleaning and applying dressings to the wound.

At that time, Baumgartner decided to seek medical treatment and asked his wife to obtain a physician and to inform Erickson and Tanner he no longer wanted their services.

After receiving Mary Baumgartner's telephone call, Erickson went to the couple's home. He took the wife into a separate room and ordered her to obey him as the doctor in the case. He forbade her to obtain a physician, saying if she even spoke with a medical doctor her husband would die. After Erickson repeated the threats to Baumgartner, no medical doctor was called.

Erickson and Tanner continued the Christian Science treatment — principally through telephone calls to the Baumgartners. He died a few days later.

Mary Baumgartner filed a lawsuit in the Circuit Court of Cook County, Ill., to recover money damages from the mother church, Erickson, and Tanner for the alleged wrongful death of her husband. She also sought to block a bequest of property to the church that her husband had included in his will.

Attorneys for the defendants argued the issues raised by the complaint would require an inquiry into whether the tenets of the Christian Science Church are valid and such an inquiry would violate the First Amendment.

The circuit court agreed and dismissed the case. In March 1986, the 1st District Appellate Court for the State of Illinois affirmed the dismissal. Three months later, the Illinois Supreme Court declined to consider the case.

In petitioning the Supreme Court to review the dispute, Mary Baumgartner's attorneys called the case an example of the "growing conflict between the First Amendment's guarantee of religious freedom claimed by faith healers and the interest of the state in protecting the health and welfare of its citizens."

Attorneys for the church, however, argued Baumgartner was an adult and chose Christian Science treatment of his own free will.

## New Midway calls Huff

Nathan A. Huff has been called to the pastorate of New Midway Baptist Church in Kingston. He assumed his position there Aug. 10.

Huff previously served as pastor of First Baptist Church, Indian Springs, Nev.

A native of Loudon, he attended Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Does the record rate of early requests for hotel rooms provide an indication of the size of next year's annual meeting?

"Absolutely not," Hedquist said. "To this point, there has been no correlation between room reservations this early and attendance at the convention."



**SMALL GROUP PRAYER** — Prayer was emphasized during the Peace Committee retreat at Glorieta (N.M.) Baptist Conference Center Oct. 20-21. Praying together in a small group are (from left) Adrian Rogers, SBC president; Herschel Hobbs, former SBC president; and Milton Ferguson, president of Midwestern Baptist Theological Seminary.

# Seminaries take steps toward reconciliation

By Dan Martin

GLORIETA, N.M. (BP) — Presidents of the six Southern Baptist theological seminaries have announced a seven-point plan aimed at bringing reconciliation to the troubled Southern Baptist Convention.

The plan, called the Glorieta Statement, was announced during a prayer retreat at the Glorieta (N.M.) Baptist Conference Center, attended by seminary presidents, SBC agency executives, and members of the convention's Peace Committee.

"We, the presidents of the six SBC seminaries, through prayerful and careful reflection and dialogue, have unanimously agreed to declare these commitments regarding our lives and our work with Southern Baptists," the statement says.

The six SBC seminaries have been at the heart of a seven-year theological/political controversy in the nation's largest evangelical denomination. Critics have charged the denomination is drifting toward liberalism.

"We are aware that we are perceived to be at the heart of the controversy in our SBC fellowship," said the spokesman for the seminary presidents, Milton Ferguson, president of Midwestern Baptist Theological Seminary in Kansas City, Mo., at a presentation to the SBC Executive Committee in September.

In the Glorieta Statement, the presidents said they commit themselves "to the resolution of problems which beset our beloved denomination. We are ready and eager to be partners in the peace process."

Although the presidents specified the "commitments" were done "at our own initiative" and are "unilateral," the Peace Committee later voted to "affirm the Glorieta Statement of the seminary presidents on its face value and express our appreciation to them for their effort at reconciliation."

Landrum Leavell, president of New Orleans Baptist Theological Seminary, said: "These are things we (the seminaries) are going to do, regardless. We are being accused, and criticism is being directed at us. These are things we feel we can do something about."

Ferguson told Baptist Press the Glorieta Statement grew out of a prayer meeting among the seminary presidents in early September. "There was a sharing of our commitments in that prayer meeting," he said. "It was an effort to bring reconciliation in our convention."

The statement was honed following a meeting in mid-September between the presidents and a subcommittee of the Peace Committee and completed during a meeting in Albuquerque, N.M., immediately before the Oct. 20-21 prayer retreat.

Roy Lee Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., pointed out the statement "was made at our own initiative and was not done under any kind of duress."

The statement begins with three philosophical statements and concludes with seven specific commitments.

The philosophical statements are: — "We believe that Christianity is supernatural in its origin and history. We repudiate every theory of religion which denies the supernatural elements in our faith. The miracles of the Old and New Testaments are historical evidence of God's judgment, love, and redemption.

— "We believe that the Bible is fully inspired; it is 'God-breathed' (1 Timothy 3:16), utterly unique. No other book or collection of books can justify that claim. The 66 books of the Bible are not errant in any area of reality. We hold to their infallible power and binding authority.

— "We believe that our six seminaries are fulfilling the purposes assigned to them by the Southern Baptist Convention. Nevertheless, we acknowledge that they are not perfect institutions. We recognize that there are legitimate concerns regarding them which we are addressing."

The seven specific commitments are: — "We reaffirm our seminary confessional statements, and we will enforce compliance by the persons signing them.

— "We will foster in our classrooms a balanced, scholarly frame of reference for presenting fairly the entire spectrum of Scriptural interpretations represented by our constituency. We perceive this to be both good education and good cooperation.

— "We respect the convictions of all Southern Baptists, and we repudiate the caricature and intimidation of persons for their theological beliefs.

— "We commit ourselves to fairness in selecting faculty, lecturers, and chapel speakers across the theological spectrum of our Baptist constituency.

— "We will lead our seminary communities in spiritual revival, personal discipleship, Christian lifestyle, and active churchmanship.

— "We will deepen and strengthen the spirit of evangelism and missions on our campuses while emphasizing afresh the distinctive doctrines of our Baptist heritage."

— The statement also announced a series of three national conferences on Biblical inerrancy.

The first, scheduled May 4-7, 1987, at Ridgecrest (N.C.) Baptist Conference Center, will deal with Biblical inerrancy. The second, to be held in 1988, will concentrate on Biblical interpretation, and the third, set for 1989, will concern Biblical imperatives.

Ferguson said the purpose of the conference on Biblical inerrancy "is not to debate, argue, or criticize. We plan to bring in the best evangelical scholarship and study what it means when the term 'inerrancy' is used. We are not trying to make everybody believe alike, but we have come to the conclusion that we have not given that scholarship (on inerrancy) a fair shake. Good education demands that we do that."

Ferguson said the six presidents have scheduled J. I. Packer, professor at Regent's College in Toronto, Canada, to lead the conference.

Packer, he said, is a noted scholar in the field of inerrancy and was the principal writer of the 1983 Chicago Statement on Inerrancy, drafted by the International Council on Biblical Inerrancy.

William Crews, elected president of the California seminary Oct. 13, said that while he did not participate in drafting the Glorieta Statement, he "likes it."

"It will provide a vehicle the Peace Committee can use in addressing the controversy in the convention. It helps get us off dead center and on down the road," said Crews, who has been a member of the SBC's 22-member committee charged with finding the sources of the controversy in the SBC and recommending ways to solve them.

## Rogers praises seminaries for reconciliatory actions

GLORIETA, N.M. (BP) — Southern Baptist Convention President Adrian Rogers has called a plan by SBC seminaries to work toward reconciliation "a courageous action."

Rogers, who was elected president of the 14.5-million-member denomination during the annual meeting in June, made a statement to Baptist Press following a three-day prayer retreat at Glorieta Baptist Conference Center in the mountains northeast of Santa Fe, N.M.

The retreat involved a two-day meeting with the seminary presidents, agency executives, and Peace Committee members. It featured testimonies, group discussion, and prayer times.

During the meeting, the presidents of the six SBC seminaries presented a seven-point plan which commits the seminaries "to the resolution of the problems which beset our beloved denomination."

The plan, which includes a Conference on Biblical Inerrancy in May of 1987, begins with a statement the six presidents believe the "66 books of the Bible are not errant in any area of reality." Rogers has said "95 percent of Southern Baptists" hold the view the Bible is "truth without any mixture of error" in all matters.

Rogers, pastor of Bellevue Baptist Church in Memphis, also is a member of the SBC Peace Committee, a group charged with finding the sources of the controversy in the SBC and making recommendations for their solution.

Rogers said following the meeting; "My heart is rejoicing in what I feel was a significant breakthrough at the prayer retreat at Glorieta. In the place where thousands have been blessed and challenged in years gone by, God came down again.

"The testimonies of some of our agency leadership and seminary presidents, their spiritual pilgrimage, was used of God to remind us again of our common roots and our oneness in Christ. It was a joy to reaffirm one another in genuine love.

"Many exciting and significant things came from our meeting together. One of the most significant was the courageous action of the six seminary presidents when they made in unison a statement of theological intention around which we all ought to rally.

"This was a genuine overture on their part and was done in a warm and sincere spirit. I call upon all of us (Southern Baptists) to respond positively and to give peace a chance."

In his written statement, Rogers made seven suggestions for Southern Baptists as they seek peace and reconciliation.

"The road to peace is a two-way road. None of us need forsake convictions, but I want to suggest some things that we all ought to do together," he said.

—"First, we can intensify our prayer effort as we see how much is at stake.

—"Second, we can renew our commitment to Bold Mission Thrust.

—"Third, we can prayerfully, intelligently, and enthusiastically come along side our agency heads and seminary presidents to help them be all they can be for Christ and His kingdom.

—"Fourth, we can increase significantly our Cooperative Program giving to show love and good faith in this movement toward solid Biblical faith and world evangelism.

—"Fifth, we can pray and work for fairness in all appointments so that we have the best Baptists cooperatively and theologically to represent us.

—"Six, we still have a way to go, so it will behoove all of us to guard our rhetoric and cease divisive actions.

—"Seventh, please pray for me that I can have the touch of God upon my life to be to all Southern Baptists what God would have me to be."

## Big Emory meets

Messengers from churches of Big Emory Baptist Association met Oct. 16 for their annual meeting at Union Baptist Church in Wartburg and Childs Memorial Baptist Church in Harriman.

The moderator, Jack Cross, was re-elected. He is pastor of Eureka Baptist Church in Rockwood. Additional officers are Huel Hooker, pastor of Childs Memorial Baptist Church, assistant moderator; George Wadlington, minister of music at South Harriman Baptist Church in Harriman, treasurer; and Mark Scarborough, pastor of Deer Lodge Baptist Church in Deer Lodge, clerk.

The next annual meeting will be Oct. 15, 1987. J. William Bargiol is the director of missions.

# Letters to the Editor

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address and telephone number. Letters must not make personal attacks on the character or integrity of individuals.

## No contradiction

Dear editor:

In my opinion Genesis 1:24-26 and 2:18-19 do not contradict each other as Donald K. Dixon seems to say in his letter to the *Baptist and Reflector* (Oct. 22).

In Genesis 2:19 the King James Version says, "the Lord God formed." In the New International Version it says, "the Lord God had formed." This shows that in both texts the Bible says that man was created after the creation of the living creatures and the beast of the field.

There is no contradiction after we get Genesis 2:19 translated correctly. The NIV is certainly a more accurate translation of the Bible than the KJV is.

I am very proud of the way our SBC president is standing for the unlimited inerrancy of God's Holy Word. I do not for one instant think that this is an untruthful stance. I do not think that he is guilty of spreading "disinformation" (a CIA term).

John Gill  
1233 Radmoor Dr.  
Chattanooga, TN 37421

## Response to HMB action

Dear editor:

The Southern Baptist Women in Ministry steering committee, meeting in St. Louis Oct. 10-11, issued the following statement in response to the action of the Board of Directors of the Home Mission Board on Oct. 8 concerning personal policies regarding ordained women.

"We are deeply grieved to learn of the decision of the Board of Directors of the Home Mission Board to reject future requests for church pastoral aid from local Baptist congregations with women serving as pastors.

"While it is an obvious affront to Chris-

tian women and men who understand pastoral leadership as a gift given by the Holy Spirit not according to gender, it is an even greater affront to the autonomy of the local church and to the good news of the gospel which declares that there is neither male nor female in Christ.

"We further express concern about the impact of this decision upon our denomination's evangelistic efforts because of what it communicates about division among Christians and because it eliminates women pastors as a potential personnel resource for certain Bold Mission endeavors.

"We also strongly believe this particular action hinders the goal of peace and unity urged by the Peace Committee of our convention at the annual meeting in June.

"While some may hope to discourage women from pastoral leadership by this action, women will continue to answer God's call, and God will continue to choose whomever God wills — regardless of the vote of a board of fallible human beings."

Susan Lockwood Wright  
5740 S. Kenwood, Apt. 1  
Chicago, IL 60637

## Prayer for Venezuela visas

Dear editor:

My husband and I are Southern Baptist missionaries in language school in San Jose, Costa Rica. We have been here since last December learning Spanish. We are preparing to go to our mission assignment in Valencia, Venezuela, this December.

Before we surrendered to missions, my husband Ed Jump was pastor of White Oak Baptist Church in Chattanooga. We were appointed by the Foreign Mission Board in April 1985 in Nashville.

Periodically we receive a Tennessee Baptist paper. It has been so exciting for us to keep up with the Tennessee partnership with Venezuela through the *Baptist and Reflector*. We are also looking forward to seeing and working with Tennessee volunteers when we arrive in Venezuela.

Most of all, the prayer request list for

Venezuela in the paper has meant a lot to us. We use these as we pray for Venezuela. This is one reason I am writing this letter. At this time, it seems there could be some difficulty in getting our visas for Venezuela by December. If it would be possible, we would really like for the people of Tennessee to join us in prayer in obtaining our visas.

There are two other Southern Baptist families also leaving from here in December for Venezuela. They are Bill and Kathy Cashion and Joe and Heather Dillon. We all need prayer for our visas.

Thank you again for all the mission information you have reported in the Tennessee paper. It has been a blessing to us.

We pray God will richly bless your

Editor's note: At the request of the *Baptist and Reflector* the two candidates for the governorship of Tennessee have shared their positions to four questions of interest to voters. We appreciate the candidates' willingness to openly provide their answers, which are printed below unedited.

## Candidates respond to questions

### Ned Ray McWherter

(1) What is your personal position on pari-mutuel gambling on horse and dog races, and what would be your action if a bill legalizing this activity were to be passed by the General Assembly?

The legislation that has been before the General Assembly in recent years would allow local counties to conduct a referendum on whether to have horse or dog racing. I would not veto legislation that puts the issue to a public referendum. I would, however, oppose the passage of such referendums.

(2) What is your personal position on an amendment to the state Constitution which would remove the prohibition on a state lottery, and what would be your action if a bill to amend the Constitution by referendum were passed by the General Assembly?

Some Tennesseans believe that a state lottery is the answer to those who seek additional funds for state programs. I do not share this view. Apart from the moral question involved, I believe it is poor fiscal policy to tie a state program to a revenue source that is un dependable. Again, I would not veto legislation that gives the public the chance to decide the issue in the voting booth.

(3) What is your personal position on legalized abortions?

I am opposed to abortion.

(4) What actions would you take to eliminate drug and beverage alcohol abuse in Tennessee?

Four years ago I helped pass the toughest drunk driving law in the United States. It has mandatory fines and mandatory jail sentences. When an effort was made this year to weaken the law, I opposed it. I have pledged that as governor I will oppose any future effort to weaken our commitment to get drunk drivers off the road.

Last spring, I was the prime sponsor of the "RICO" law, which will give the state the authority to confiscate the profits and property of drug dealers. The RICO law is the same law used to prosecute the Mafia. I will use it aggressively to declare war on the drug dealers and run them out of Tennessee.

### Winfield C. Dunn

(1) What is your personal position on pari-mutuel gambling on horse and dog races, and what would be your action if a bill legalizing this activity were to be passed by the General Assembly?

As a Christian whose first political campaign began in a Memphis Sunday School Class, I am strongly opposed to gambling. In my opinion, legalized gambling is not an appropriate method by which to raise revenue for State government needs.

(2) What is your personal position on an amendment to the state Constitution which would remove the prohibition on a state lottery, and what would be your action if a bill to amend the Constitution by referendum were passed by the General Assembly?

The people do have a right to address the constitutional prohibition against lotteries by public referendum, but, I would personally oppose any such proposals.

(3) What is your personal position on legalized abortions?

Opposed.

(4) What actions would you take to eliminate drug and beverage alcohol abuse in Tennessee?

Substance abuse is a heartbreaking tragedy that destroys lives and eats away at the moral fiber of our society. I will see that Tennessee has the toughest law in the land on drugs. I want Tennessee to be bad news for drug pushers. I will appoint a Cabinet-level "general" to coordinate our efforts to combat drug crimes, help drug victims and educate our young people to say no to drugs. With one hand, we must reach out in compassion to those who need our help to free themselves from the bondage of drugs. With the other, we must reach out in a clinched fist toward the pushers and the profiteers.

ministry to Tennessee Baptists and Baptists around the world through the *Baptist and Reflector*.

Elaine Jump  
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## Retired chaplains

Dear editor:

We are attempting to update the mailing list of retired Southern Baptist chaplains who were endorsed by the Chaplains Commission of the Southern Baptist Convention.

In order to improve our contact with them, we would invite those retired chaplains in Tennessee to give us the following: name, mailing address, the category of chaplaincy to which they were endorsed, the dates served, and the year of retirement.

Huey D. Perry  
Home Mission Board  
1350 Spring St. N.W.  
Atlanta, GA 30367-5601

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*Baptist and Reflector* (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$6.55 individual; clubs of ten or more, \$6.25; church budget, 10.9¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing offices.

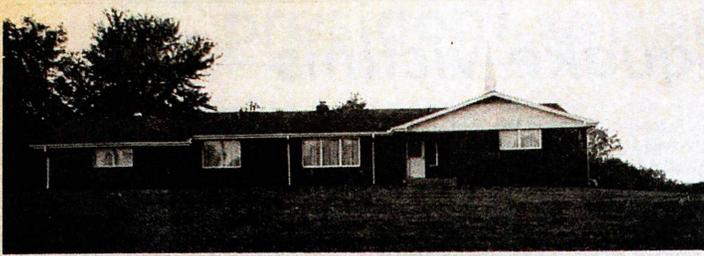
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Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to *Baptist and Reflector*, P. O. Box 728, Brentwood, TN 37027.

News Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

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**DEDICATION DAY** — On Sept. 7 Rivergate Baptist Church in Hendersonville dedicated a house and five acres of land they purchased and renovated into worship facilities. Program personalities included Lloyd Bardowell, pastor; Bob Mowrey, pastor of Park Avenue Baptist Church in Nashville, the sponsoring church; Fred Kendall of Belmont College in Nashville, and former interim pastor; Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention; and Carl Duck, director of missions for Nashville Baptist Association.

## Sherman resigns committee

GLORIETA, N.M.(BP)— Saying he cannot be part of the current process, Cecil Sherman has resigned from the Southern Baptist Convention Peace Committee.

Sherman, pastor of Broadway Baptist Church in Fort Worth, Texas, made his surprise resignation at the end of a three-day prayer retreat during which presidents of the six Southern Baptist seminaries issued a seven-point "commitment" aimed at resolving theological problems in the 14.5-million-member SBC. (See related stories.)

Although he said the resignation was not up for discussion, the Peace Committee accepted it, thanking him in their motion for faithful service during the 18 months the group has been meeting.

Sherman told Baptist Press he "absented" himself when the Peace Committee voted 19-0 to "affirm the seminary presidents" and to "express our appreciation to them for their effort at reconciliation."

Sherman resigned during the committee's executive session but gave a written statement to Baptist Press afterwards.

"The Peace Committee has begun to 'make progress,'" he said. "Most of my friends in the Peace Committee are elated at the 'progress' we have made in the Glorieta meeting. I do not share their euphoria."

"The statement made by the six seminary presidents sets a course for theological education in the Southern Baptist Convention for years to come. What fundamentalists have wanted, the Peace Committee has helped them get," he said.

Sherman added, "Fundamentalists began with the premise theological education was 'drifting into/towards liberalism.' The Peace Committee bought this premise and became one agent to bring pressure to bear on our seminaries."

"I started from a different place. Our six SBC seminaries are conservative by any normal use of the word, and they have been responsive to the constituency. Some of us on the Peace Committee have consistently made this case."

"Now the majority on the Peace Committee is of the opinion the way to make peace is to help fundamentalists toward their ends. I cannot be a part of this process."

The Fort Worth pastor noted the seminaries and some of the professors have been under heavy fire from critics within the denomination, and he said the visits of the Peace Committee subcommittees "pressured" the institutions into the statement.

"The seminaries have taken a long step toward their critics. They are trying to service us. What they have done will satisfy for a season, but fundamentalists

will ask for more concessions from our educators. In the end, serious theological education will wither."

In his resignation statement, Sherman noted that "some of us have offered the Peace Committee several ways to reduce tension and move down the long road to peace."

He said some of the suggestions are: —"A restructuring of the Pastors' Conference, making it representative of all Southern Baptist pastors. In exchange, the Forum would be abandoned."

—"A division of both theological education and (Southern Baptist) Sunday School Board literature, with one track for moderates and another for fundamentalists."

—"Some serious, measureable way to make appointments in Southern Baptist life. Both sides would be represented to the strength of their vote in the last presidential election."

—"Design a better way to register and vote at the Southern Baptist Convention so the hint of irregularities could be reduced."

Sherman added, "To date, none of these proposals has much life in the Peace Committee. It seems to me a military model is at work. Peace will come not from reconciliation and mutual acceptance, but peace will come when one group defeats the other and drives it from the field."

He told Baptist Press he realizes the resignation "will appear to be 'sour grapes' and a sore loser. That may be."

"But," he added, "a few months from now I see a Peace Committee report coming that I cannot sign and hold a good conscience. At that point, I could be a part of a minority report should others hold my views."

"It seems to me it would be ironic to divide the St. Louis convention over the report of the Peace Committee."

"Resignation seems the better course to take."

Peace Committee chairman Charles Fuller told Baptist Press: "We regret Cecil's departure from the committee. He has been a vital part of our work from the beginning. He is a man of consistency and principle. He has kept before the committee an outspoken and earnest viewpoint to which he is deeply committed. I respect his integrity and commitment as a valuable part of our Southern Baptist family."

Fuller noted the action of the 1985 convention that created the Peace Committee "provides for the replacement of any vacancy by the action of the SBC Executive Committee."

"I will request them to take action quickly. If they choose to replace Cecil, the choice must be one who represents the moderate position," he said.

## Carson-Newman features Kellye Cash at youth rally

JEFFERSON CITY — Miss America 1987, Kellye Cash of Memphis, will be on the campus of Carson-Newman College Nov. 8 to participate in the Celebrate '86 Youth Rally and the finals of the Miss Carson-Newman Pageant.

At the 1:30 p.m. youth rally, Cash will sing and give her testimony before Evangelist David Ring speaks. The rally will be held in Holt field house before the football game between Carson-Newman and Liberty College.

That night, Cash will provide special entertainment during the finals of the Miss Carson-Newman Pageant, which will be held at 7:30 in Gentry Auditorium in the Henderson Humanities Building.

A Southern Baptist, Cash is a member of Kirby Woods Baptist Church in Memphis, where she was a church youth leader. "To me, the most profound thing about Kellye is her commitment to Christ, to the church, to her friends, and to the people here in the church," said her pastor, John Keller. "She is a very unselfish person."

Cash, the great-niece of country music

star Johnny Cash, is the first Miss Tennessee to become Miss America in 40 years. For her talent portion of the Miss America Pageant, she played the piano and sang "I'll Be Home." She has studied voice and classical piano for more than 10 years.

At the time of her selection as Miss America in Atlantic City, N.J., last month, she was a communications and public relations major at Memphis State University.

"We are very pleased to have this opportunity to have Miss Cash visit Carson-Newman College," said C-N President Cordell Maddox.

The two events are open to the public.

Admission to Celebrate '86 is \$5 per person, which includes lunch, the rally, and a ticket to the football game. Because of seating limitations, only the first 2,500 paid reservations to Celebrate '86 will be accepted. Information about the rally can be secured from the college's office of Church Relations, (615) 475-9061, Ext. 245.

Tickets to the finals of the Miss Carson-Newman Pageant are \$5, and information is available from the Student Activities Office, (615) 475-9061, Ext. 343.

Earlier in the day, Cash will sing and give her testimony at a luncheon for the Carson-Newman Advisory Board.



Cash

## Peace Committee...

(Continued from page 1)  
meet with universal approval.

Cecil Sherman, pastor of Broadway Baptist Church in Fort Worth, Texas, and a leader in the moderate/conservative faction, "absented" himself when the vote of affirmation on the seminary plan was taken and later resigned from the committee, saying he could no longer be part of the process and predicting "theological education will wither."

Despite Sherman's resignation, Fuller described the meeting as "refreshing" and said it offered more hope than at any time since the committee was created in 1985.

"The meeting produced the most far-reaching potential of any we have had in the year and a half we have been in existence," Fuller said. "We saw more reason for hope than at any time in the life of the committee."

He said there are five reasons the meeting was "refreshing" and productive.

—"First was the enormous importance of prayer by people all over the world for this retreat and the large pro-

portion of time given to prayer during the retreat agenda.

—"Second was the inspiration of this strategic assembly of leadership meeting with a common agenda.

—"Third is the honest, open contributions made to our sessions by the SBC agency leaders. We heard them.

—"Fourth is the weariness with the controversy which produced room for movement.

—"Fifth was the crucial statement of the seminary presidents which provides great promise for a breakthrough."

Fuller commented that in the peace process "peace at no price is as improbable as peace at any price is undesirable."

In addition to the prayer retreat and the presidents' statement, the Peace Committee also:

—Voted to ask William Crews to continue as a member, even though he was elected president of Golden Gate Baptist Theological Seminary in Mill Valley, Calif., during a trustee meeting Oct. 13.

Crews, who has been on the committee since its inception and was chairman of the visitation subcommittee which visited Southern and New Orleans seminaries, had expressed a willingness to resign if the chairman and committee felt it was appropriate.

—Encouraged Southern Baptists to abide by the Peace Committee request to declare a year-long moratorium on political activities.

—Passed a motion affirming the leadership of all Southern Baptist agencies.

—Set its next meeting for Dec. 1-2 in Atlanta.

—Affirmed its previous decision to make a preliminary report at the February meeting of the SBC Executive Committee and to have a final draft ready for release in early April.

## Scott, volunteer, dies

Glenn Scott, a recent volunteer to Venezuela, died Oct. 13 in his home in Byrdstown of a heart attack. He was 57 years old.

Scott, a member of First Baptist Church in Byrdstown, was one of the 153 Tennesseans who worked in the partnership crusades Aug. 15-26 in Venezuela.

The funeral, Oct. 16 at First Baptist Church in Byrdstown, was led by Pastor William M. Madewell and Pete Mullins, pastor of East Athens Baptist Church in Athens.

Scott was buried at Lovelady-Sims Cemetery in Byrdstown.

# Baptists continue to aid quake victims

By Erich Bridges

SAN SALVADOR, El Salvador (BP) — One week after the earthquake that killed hundreds and left thousands injured or homeless, Southern Baptist missionaries continued their efforts to help quake victims.

They have distributed heavy plastic sheeting for temporary shelter to at least 5,000 homeless people, said Missionary Bill Stennett. More than \$25,000 in Southern Baptist relief funds also have paid for lanterns, food, medicine, water

containers, tin roofing, and wood for housing reconstruction.

Stennett reported that Baptist and evangelical relief trucks have been mobbed in some parts of the city.

"We try to pick out the people who really need the help and send them to the vehicle. But when 10 or 12 get to the truck, other people see it, and almost before we can help the families we've chosen, we're being mobbed by everybody, and we have to move out and come back later," he said.

Beyond aid money, however, missionaries so far have not requested Southern Baptist volunteers and relief materials from the United States. They say most needed supplies can be obtained within El Salvador and effectively distributed by the missionaries themselves and the relief agencies they work with on a regular basis. Also, materials arriving from outside the country are being handled by the government.

"All items now being shipped into the country are being turned over to a relief committee named by the government of El Salvador," said Don Kammerdiener, the Southern Baptist Foreign Mission Board's director for Middle America and the Caribbean. "Any supplies we send from outside will be submerged into that process, and we will not be able to participate in the distribution to the people."

The missionaries also report many international volunteers already are there. Although earthquake damage is severe, it is confined within a relatively limited area.

"They're receiving so much help and so many people coming in that people are just falling over themselves trying to find things to do," said Stennett.

As reported earlier, the quake damaged First Baptist Church of San Salvador, the offices of the Baptist Association of El Salvador, and the Baptist Bookstore. Subsequent reports from American Baptists, who work closely with the association, indicated at least two church members died in the earthquake: an adult member of Emmanuel Baptist Church and a child who attended a mission of First Baptist Church. Many others are said to have suffered injuries or lost their homes.

Emmanuel Baptist Church also was damaged, along with a Baptist-sponsored orphanage in the city that was evacuated following a strong quake aftershock Oct. 13. The orphanage chapel split in two. The quake also ruined a wing of a Baptist school in the city and heavily damaged the home of Baptist association president Mary Kalil.

Baptist pastors in the city reportedly met and agreed to help 500 families. Their relief efforts include food, medicine, temporary shelter, and plans for more permanent housing. Salvadoran Baptists have provided \$6,000 so far for the efforts.

Stennett said the tin roofing purchased with Southern Baptist aid money would be distributed as soon as damaged areas are cleared and ready for reconstruction. In five years, he predicted, the downtown area will look like a "new city," but he added that many people are moving out of San Salvador. Aftershocks are continuing daily and city dwellers fear another quake, he said.

Meanwhile, the homeless continue to crowd the streets.

"We're expecting some epidemics," Stennett said. "We don't know just when, but there is no sanitation and people are drinking bad water. The food may be a bit cleaner, but it isn't all that good. However, markets are reopening in the suburbs, and people are being able to buy their food again without too much trouble. But the water is the real problem, and the sanitation."

The missionaries are putting a priority on distributing as much clean water and medicine as possible to help prevent outbreaks of sickness.

## Former staffers celebrate Smoky Mountain ministry

By Beth Harris

GATLINBURG — About 85 former and present resort ministers gathered in Gatlinburg Oct. 4 for a reunion and celebration of Smoky Mountain Resort Ministries (SMRM).

The event brought together leaders and staff members including all SMRM directors since the ministry's beginning, representing over 14 years of Baptist outreach in Gatlinburg. SMRM is a ministry of the Sevier County Baptist Association, the Tennessee Baptist Convention, and the Baptist Home Mission Board.

"There are folks from Africa to the beaches of North Carolina who have come through SMRM and are now on the mission field," said Director Bill Black.

"For a lot of people, this reunion validated their ministry. They could see

that something was accomplished because they were here."

The reunion featured an afternoon picnic and an evening banquet at which present directors Bill and Cindy Black recognized contributors with honorary bachelors, masters, and doctoral "Degrees of Caring."

Special recognition and a doctor of caring degree went to Paul Hall, associate in the Tennessee Baptist Convention's missions department, who retires in January.

SMRM began in the early '70s as a ministry of the Sevier County association's Camp Smoky. Spearheaded by Director of Missions Bill Atchley, it was staffed by student summer missionaries. Randy Hurst, a US-2 missionary, directed the campground-oriented outreach from 1975 to 1977.

The next directors, US-2ers Stan and Joanie Albright, expanded campground work and operated a coffeehouse, the Fishnet, during their 1977-80 tenure.

Former staffers Randy Harris and Donna McRae Toney were interim directors until the Blacks were appointed full-time directors by the Home Mission Board in 1981.

SMRM now consists of five ministry programs: campgrounds, theme parks/special attractions, special events, skiers, and parkway ministry.

Nearly 300 individuals and 190 groups, including Innovators, Mission Service Corps volunteers, mission youth groups, Sojourners, college SPOTS teams, summer missionaries, and US-2ers, have ministered in Gatlinburg through SMRM.

Through day camps, family programs, and worship services, staffers have touched over 150,000 people.

Volunteers and friends of SMRM recognized at the banquet are as follows:

**Doctor of Caring** — HMB Special Mission Ministries Department (accepted by Director Don Hammonds); Glen Cardwell, Sevier county association; and Paul Hall, associate, TBC Missions Department.

**Master of Caring** — Stan and Joanie Albright, 1977-80 SMRM directors; Bill Atchley, former director of missions in Sevier County; W. A. Galyon, another former Sevier County director of missions; Art Holloway, former staffer and mission youth group leader; Randy Hurst, 1975-77 SMRM director; Don and Dottie Kelly, Camp Smoky managers and former SMRM houseparents; and Amy Strange, former staffer.

**Bachelor of Caring** — Former staffers Ruthie Adkins, Lisa Dyer, Mike Gann, Sue Graves, Beth Harris, Jim Kinser, and Amy Lester.

## Construction team goes to Venezuela

A team of five volunteers are currently serving in Venezuela as a part of the Tennessee/Venezuela partnership which began in November 1985.

The construction team is working at the Baptist theological seminary in Los Teques Oct. 20-31.

The team includes Joe Savage from South Harriman Baptist Church in Harriman; A. J. Northcut from Eagle Creek Baptist Church in Holladay; Tom Snead Jr. from Christian Fellowship Baptist Church in Churchville, Va.; Kenny Carrell from First Baptist Church in McKenzie; and Doss Spencer from First Baptist Church in Lobelville.

They are constructing a fourth floor on the present building, which houses a library, classrooms, and dorm rooms.

Previously, 247 volunteers from Tennessee have served as a part of the three-year partnership, which is coordinated by the Southern Baptist Foreign Mission Board.

Volunteers are needed for construction, crusades, training, evangelism, and camp work. Persons interested should contact Clarence Stewart, Tennessee Baptist Convention, P.O. Box 728, Brentwood, TN 37027.

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## C-N trustees vote to seek master's degree approval

JEFFERSON CITY — In an Oct. 25 meeting, trustees of Carson-Newman College approved a graduate program in education, elected officers for the coming year, and authorized a Strategic Planning Task Force.

The trustees unanimously approved a graduate program in education and authorized the administration to request approval of the Tennessee Baptist Convention through the TBC Executive Board. The college intends to present its proposal to the Dec. 12 meeting of the Executive Board through its education committee.

At the 1985 state convention, the messengers amended program statements of the three TBC colleges to allow "for professional service degrees at the master's level in education and business, subject to Executive Board approval of specific plans submitted by the institutions."

According to state convention vote, graduate programs will not be approved unless these degrees "meet appropriate standards of quality, financial support, and denominational service."

In other actions, the C-N trustees reelected T. Maxfield Bahner of Chattanooga as chairman. Others elected were vice-chairman, Jodie Brown of Erwin, and secretary Jeanette Blazier of Kingsport.

On recommendation of the college president, Cordell Maddox, the trustees authorized the naming of a Strategic

Planning Task Force to determine objectives and establish priorities for the institution through the end of this century. Tentatively called "Challenge 2001," the study would coincide with the college's 150th anniversary in A.D. 2001.

The trustees also took first steps toward constructing a Student Activities Building on the campus, which would be located on the site of the present Warren Building. Other campus facilities will be renovated to house activities presently in Warren Building.

Preliminary sketches for the proposed Student Activities Building are being prepared.

In his report to the trustees, Maddox said that enrollment has increased five percent above last year, reaching 1,681 students. He added that 96 students are enrolled in the bachelor of science in nursing program which is now entirely operated by the college, with students receiving clinical experience at East Tennessee Baptist Hospital in Knoxville.

Maddox also noted that Carson-Newman College ranked second in the number of 1986 summer missionaries appointed by the Southern Baptist Home Mission Board and Foreign Mission Board.

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# TBC president seizes life's opportunities

By Charlie Warren

James G. McCluskey is not one to actively seek life's opportunities but when they come along, he recognizes them and pursues them to the fullest advantage.

McCluskey, pastor of the 2,900-member Wallace Memorial Baptist Church, Knoxville, is approaching the end of one of those opportunities—his one-year term as president of the Tennessee Baptist Convention.

The pastorate of the Knoxville church is an opportunity McCluskey has poured his energy into since 1959. He is proud of the church and its reputation for ministry, missions, and evangelism.

What he calls a "positive indoctrination about life" came from his parents.

"I was taught to have a positive attitude, which was portrayed by the family's 'can do' spirit," he says, adding that the "indoctrination" affected everything about his life, including his health.

"I rarely missed school," he explains. "I went even when I didn't feel good because my mother always told us, 'Don't let feeling poorly hold you down.'" He continues to enjoy good health.

Born in Chattanooga to a Christian family, McCluskey's life has revolved around the church.

"I still have my cradle role certificate showing I went to church when I was 10 days old," he says.

He comments on being a "Depression" baby.

"My family was poor, but we didn't know it because everyone else was too," he explains. "My parents had a great deal of pride. My mother wouldn't let me wear blue jeans. To her, blue jeans were a sign of poverty."

He describes his youth in modest terms. "I was an average kind of kid. I was not a leader. I was more of a follower," he says. "I was an average student."

He committed his life to Christ at 9 years of age during a Vacation Bible School service.

"It was not a dramatic experience, but it was very real," he recalls. "I knew I needed to commit my life to Christ and I did so."

He was baptized and remained active in East Chattanooga Baptist Church, where his step grandfather, J. N. Bull, was pastor for 37 years.

"He probably influenced my attitudes toward ministry more than anyone, probably more than I'm even aware of myself," McCluskey notes.

It was a small church, but very mission-minded, according to McCluskey.

Peer influence in his life also was very positive. He had mostly church-oriented friends, he recalls.

Outside of church activities, much of his energy was directed toward involvement in the school band. A trombone player, McCluskey was captain of the band at Chattanooga Central High School and was in the Tennessee All-State Band for three years in a row.

At age 15, McCluskey went to Ridgecrest (N.C.) Baptist Conference Center (then called Ridgecrest Baptist Assembly) with a group from the Hamilton County Baptist Association.

"During an evening service, I made a commitment to the ministry," McCluskey explains. "Actually, it was sort of a half-hearted one. There was a room used for counseling those making decisions. I never made it to that room."

Instead, he faded into the crowd leaving the auditorium. He didn't tell anyone



**HOSPITAL VISIT**—James McCluskey visits Helen Daugherty, long time worker in the daycare program at Wallace Memorial Baptist Church, Knoxville, where McCluskey is pastor.

about his decision for about a year. Then he told his parents. They made an appointment for him with the pastor.

"He encouraged me to get an education," McCluskey reflects. "He didn't have a college education himself, but he felt strongly that a young man should take advantage of educational opportunities."

His parents, who both lacked college educations, also encouraged him. "They instilled in me the importance of taking hold of every opportunity."

Again, opportunity knocked in an unusual way just after McCluskey finished high school. McCluskey's grandmother, who was bedfast, heard a radio broadcast of a worship service at Central Baptist Church, Chattanooga. E. C. Masden, professor of Bible at Carson-Newman College, was the preacher. He mentioned his willingness to talk to anyone interested in attending Carson-Newman.

She called McCluskey's parents, who contacted Masden at a local hotel. They took McCluskey to meet Masden, who told him he needed to apply right away, since classes would begin in a few months.

Masden took McCluskey home with him to Jefferson City the next day and helped him get the necessary application papers filled out. McCluskey spent the night at the Masden home and the professor put him on a train back to Chattanooga the next day.

With good summer jobs and part-time employment while at Carson-Newman, McCluskey worked his way through college, with financial help from his parents to cover incidental expenses.

"Carson-Newman was a turning point for me as far as maturity," McCluskey admits.

He served on the student council during his senior year and was chairman of Carson-Newman's annual band festival.

"This was the first major responsibility I'd ever undertaken as far as organization, planning, and following something through to a conclusion," he explains. "It went off well. That gave me some confidence I needed."

As he started college, his commitment to the ministry remained nebulous.

"I tried to compromise with God," he admits. "I thought maybe I'd work in

music or education. But I knew inside it wasn't what I was supposed to do."

During his sophomore year in college, however, he made a firm commitment to the preaching ministry.

After graduation from Carson-Newman, McCluskey enrolled in Southern Baptist Theological Seminary, Louisville, Ky. After a year in seminary, he married the former Elizabeth Ann Peters of Knoxville, whom he met at Carson-Newman.

While at Southern, he took a student pastorate with Squiresville Baptist Church, Owenton, Ky. His wife taught school.

McCluskey completed his bachelor of divinity degree (now called master of divinity) and continued at Southern for a master of religious education degree.

Three months before graduation, another of life's opportunities came along. He was called as pastor of the 700-member First Baptist Church, Lawrenceburg, Ky. Findley Edge, then professor of religious education at Southern, had recommended him.

"It was a good-sized church for someone right out of seminary," McCluskey notes. "I tried everything I had learned in the first six months."

About three years later, Wallace Memorial called him as pastor.

Since then, his life has revolved around family, church, and travel.

He acknowledges his wife's role in the success of his family and his ministry.

"The greatest contribution to my life is her stability," he says. "She's more even-headed than I am. She has the reputation of being a warm, caring person. She's an ideal pastor's wife. She thinks the best about people. She always has something good to say about people and to people."

Since their move to Knoxville, Mrs. McCluskey has been a full-time wife and mother.

"She spent a great deal of time with our children when I couldn't," he notes.

Their four children are now grown and on their own. Ann Vandergriff lives in Baton Rouge, La., with her husband, a minister, and their three children. Jan Cole teaches school in Knoxville, where her husband works as a sales representative. They have two children. Jay McCluskey is pastor of North Cleveland Baptist Church, Cleveland. He is married and has one child. Tom McCluskey is an engineer with Red Kap Industries in Russellville, Ky.

The McCluskeys have traveled extensively in recent years, including trips to Japan, Israel, Hawaii, Europe, the Philippines, Venezuela, New Zealand, and Australia.

Many of the trips have involved tour groups which McCluskey has led.

They plan to visit China next year, hoping to see the area where Missionary Bill Wallace served. Their church is named after Wallace. The church also is collecting information and memorabilia about his life.

As pastor, McCluskey is proud of Wallace Memorial's focus on missions, evangelism, and innovative ministries. It has one of the largest church daycare programs in the state, including an after school program for school age children whose parents work.

The church presents a "Living Christmas Tree" performance each year. It was one of the first churches in Tennessee to do so. The congregation also does "Living Pictures," a dramatic portrayal of the life of Christ, around Easter each year.

This year, 115 church members are involved in Evangelism Explosion, a program designed to teach people to share their faith with others. McCluskey is actively involved in the program. He teaches E.E. clinics beyond his church's ministry, involving people of many denominations.

He believes the pastor should be an "example-setter," participating in what the church does. He cites E.E. as an example. "If the pastor is not involved, the program is dead."

More than 150 adults have participated in short-term volunteer mission trips in the last few years, including many overseas.

"The more that go, the stronger the mission emphasis," McCluskey notes. "I've never seen anyone go and not return with a stronger commitment to missions and Southern Baptist life."

He sees his own administrative skills as both a strength and a weakness. He feels he is a strong administrator and he enjoys that role, yet he also acknowledges that administrative duties eat into his time for ministering, studying, and counseling.

Nevertheless, he is unapologetic. "The pastor has to be a good administrator," he says. "Many pastors resent having to be an administrator. I think that's a misunderstanding of their role."

The longevity of his staff speaks well of his administrative skill. Bruce Forlines, associate pastor/music, has served more than 13 years. Randy Macon, associate pastor/education, has been there more than 15 years. Nina Ervin, administrative assistant, has worked with him for 23 years.

McCluskey also focuses on the preaching ministry.

"I have an ever increasing awareness of my responsibility as a preacher," he says. "I've always tried to be a good preacher, but I haven't always felt successful. I believe preaching must have a priority of your time. It takes time for the preparation of the message as well as the preparation of the messenger. You have to prepare yourself spiritually to be a good preacher."

Serving as president of the Tennessee Baptist Convention is another "opportunity" McCluskey seized.

"It (TBC presidency) is a place where one can serve and have influence in the direction of the convention," he explains. His main emphasis has been on missions and support of missions through the local church.

He believes churches should support the Cooperative Program on a percentage basis rather than a dollar amount in the budget. His own church gives 22.5 percent through the Cooperative Program.

He also believes the state convention should continue to increase the percentage of Cooperative Program funds that support Southern Baptist Convention needs beyond the state.

"There are tremendous needs for increased resources," McCluskey adds. "While we're doing much, much more needs to be done. There's a good spirit among Tennessee Baptists. The continued increase in Cooperative Program giving is greatly encouraging in light of low inflation and many economic difficulties being confronted in our state."

His "positive indoctrination" from his youth served him well this past year as he led Tennessee Baptists to recognize and pursue opportunities for service throughout the state and beyond.

# Pastor leads church beyond U.S. culture

By Connie Davis

S. B. Park could relate his ministry during the last three years as a Memphis pastor by telling about his church's success in starting missions and fellowships, in reaching new members, in raising money, and in providing spiritual programs.

Instead, the pastor of the Korean Baptist Church of Memphis would rather tell about relating the Christian faith to the unique characteristics and needs of the Korean people and other language groups.

He sees the successes of his church as simply the result of leadership based on knowledge of the Korean culture's emphasis on relationships, family, and receptiveness to leaders.

Park does not emphasize the fact that he has led the congregation to constitute as a church and raise \$85,000 to buy its own building.

He does not quickly cite the fact that in three years the Sunday School attendance has grown from about 10 to 55 and the Sunday morning worship attendance which was about 20, is now 110. This year the church also has had 27 professions of faith and 25 baptisms.

His approach does not focus on the church's programs, which on Sunday include a 6 a.m. prayer meeting, Sunday School classes in Korean and English, and morning and evening worship ser-



**PASTOR** — S. B. Park attributes the success of his church to his understanding of the Korean people and how to relate Christianity to them.

VICES in Korean.

During the week, the 6 a.m. prayer meetings continue, in addition to English and Korean language classes, choir rehearsal, an all-night prayer meeting, an evening prayer service, youth and singles' meetings, and two Bible studies in

community homes.

Park also is proud of the church's outreach. They started a mission on the Air Force base in Blytheville, Ark., which is led each weekend by a young man from the church. It has resulted in 14 professions of faith and is now sponsored by a local Baptist church.

The Korean Baptist Church of Memphis also has started fellowships or "satellite missions," added Park, in Dyersburg, Jackson, and at the University of Mississippi in Oxford, Miss., which a church member visits at least once a month. They also plan to start a fellowship for Korean students at the University of Tennessee in Martin.

Other programs include a luncheon held each year to reach families who adopt Korean children through the Holt Adoption Program in Memphis and outreach to Korean/English-speaking families.

Park explained that they have ordered equipment that will play a previously taped English translation of the sermon through earphones for persons attending worship services. He added that their hymnbooks already include the English translations of the hymns.

Park, though, focuses his ministry on meeting the needs of his congregation, many of which are unique to Korean people.

Seung Bin Park was raised in Korea. He "disappointed" his family, he said, because they wanted him to become a Buddhist priest, but he became a Christian during his college years.

While working in American Samoa as an architectural engineer, Park started ministering to the Korean fishermen who were displaced from their country and had many needs. He felt the call to be a full-time minister and served as a pastor in Hawaii for seven years before beginning his work in Memphis.

Park methodically details his approach, which is based on an understanding of the Korean people.

In Western thought, he contended, progress always comes through change. In the Korean culture, success and progress comes through relationships.

The mind-set of Koreans is to consider the family first and then the individual when making decisions, he explained. This also leads to "leaning heavier on hierarchy," said Park.

"Koreans are very slow to ask (for) what they need," he continued, which often isolates them from support groups. They are easily intimidated, but receptive.

Temporary relationships are not normal in the Korean lifestyle and they respect the pastor more than any other person in the world, Park observed. "We (Korean pastors) never leave a church without a successor," he concluded.

Initially Park worked to build a "trust relationship" to overcome the "Western-style" church program.

He started six Bible study groups during the first year in different areas of the city. They met in homes, explained Park, to develop faith that "should start in the family," to build an "intimate fellowship," and to counter the Buddhist teaching that worship should not be done at home.

He also wanted to teach the church members that the church is not a "social place" or an "information place," he said.

"Through Bible study we see ourselves through the Scripture and personal contact," he explained.

For six months, the groups also prayed

at every meeting for a church building. Then the mission collected an offering which totaled \$85,000.

Soon they found a Presbyterian church building for sale and began trying to get financing for the \$100,000 needed to purchase the building.

Every bank they tried turned them down, explained Park. Then a deacon suggested a small bank in Mississippi. A visit to the bank led to financing after just five minutes, shared Park, with a smile.

The mission, which had met at Union Avenue Baptist Church in Memphis for six years, constituted as a church in February 1986 and dedicated their new building in September 1986.

Park led the church to seek support from the association and state convention. He praised the work of their staff members.

The pastor started prayer meetings and home Bible meetings especially to meet the relationship needs of Korean people. The format of these programs also is different from most American churches.

The 6 a.m. daily prayer meetings are "vital," Park said, "because we have confidence God answers our prayer."

Two home meetings are held each Friday to reach non-Christians. After dinner is Bible study, reported Park. About 30 persons attend the meeting.

Currently giving 10 percent of its budget to the Cooperative Program, Park said his goal is 40 percent because Southern Baptists supported him during his seminary training.

"As long as I'm standing, I will support my wonderful denomination," he proclaimed.

He urged Southern Baptists to note that church memberships are not growing as they should and that language groups especially need ministry. He explained that because they (language groups) have often "lost everything already, they are open."



**CHURCH LEADERSHIP** — S. B. Park (second from left) gathers with deacons and Woman's Missionary Union leaders in front of their church building in Memphis.

## Statistics show involvement of students in mission work

By Frank Wm. White

NASHVILLE (BP) — Students are a significant force in the Southern Baptist Convention and are playing an active role in the SBC effort to spread the gospel around the globe by the year 2000, the director of the Southern Baptist Sunday School Board's national student ministries department claimed.

Charles Johnson cited statistics collected from state student ministries directors that showed students are involved in state and associational missions and ministries in addition to supporting and participating in home and foreign missions efforts.

Johnson released the report for the 1985-86 school year indicating 152,348 students were involved in the 1,086 Baptist Student Unions on campuses throughout the nation. That is an increase of 5,776 students and 47 units from the 146,572 in-

volved in the 1,039 Baptist Student Unions reported in 1984-85.

A total of 10,335 students were involved in missions through the SBC Home Mission Board, SBC Foreign Mission Board, and state and local mission projects.

Gifts to state Baptist Student Union mission totaled \$971,262 with another \$466,397 for local campus-sponsored missions. Student ministries contributed \$87,289 to world hunger relief efforts.

Students are not only involved in short-term mission projects but also are actively involved in local churches, said Bill Henry, national student ministries program supervisor.

In addition to working in existing churches, students helped establish 114 new churches in the past year, surpassing the NSM Bold Mission Thrust goal for students to help start 100 churches each year, Henry said.

## Cumberland Plateau meets, adds church

The Cumberland Plateau Baptist Association voted a church into its fellowship and honored its leadership during the annual meeting Oct. 20-21.

The sessions were at Bethlehem Baptist Church and Homestead Baptist Church in Crossville.

Pine Eden Baptist Church in Crossville, of which C. H. Christopher is pastor, was added to the association's fellowship.

Other action included the presentation of certificates of appreciation to the associational officers and committee members.

Newly elected officers follow: Houston Inman, pastor of Cumberland Homestead Baptist Church in Crossville, moderator; Carl Yarnell Jr., pastor of First Baptist Church in Crossville, assistant moderator; O. B. Cole, a member of Memorial Baptist Church in Crossville, treasurer; and Karen Randall, a member of First Baptist Church in Crossville, clerk. Inman succeeds H. C. Couch, pastor of Memorial Baptist Church, as moderator.

The site of the next annual meeting, which is set for Oct. 19-20, 1987, will be Fairfield Glade Baptist Church in Fairfield Glade and Oaklawn Baptist Church in Crossville.

Roy Davis is the director of missions.

# Emeritus missionaries note joys of overseas service

RICHMOND, Va. (BP) — Most of them grew old on the mission field.

But while the 67 retiring missionaries no longer can dream the dreams of youth, the vision of sharing the gospel still burns brightly in their lives.

The group, with a combined 1,962 years of overseas service, was honored Oct. 13 at the annual Southern Baptist Foreign Mission Board recognition service. The talk was of memories, thankfulness, and the future.

Sentiments of "I just wish I could extend (missionary service) a little longer," and "if I had another life to give, I would give it in the same way and in the same place," were mixed with challenges to those in the audience for someone to "come take my place — there is still so much to be done."

In fact, three members of the group will not even be returning to the United States for retirement.

Lila and Joseph Mefford Jr. are staying in Spain where they have worked for 33 years, and Mabel Summers, who refused to evacuate Beirut even once during her 35 years as an appointed mis-

sionary, remains in that war-torn city.

"We all talk a lot about Bold Mission Thrust," the SBC effort to share the gospel with the entire world by A.D. 2000, Bob Smith, chairman of the board's trustees, told the audience at Bon Air Baptist Church in Richmond, Va. "But nothing is bold until it's been done. And these people have done it boldly."

Board President R. Keith Parks, noting the long tenures, said, "As you have walked these years with God, you have absorbed qualities of grace from Him that are clearly evident to us who observe your lives."

Those 67 lives were invested in 40 countries. The "seniors" were Edgar and Zelma Hallock Jr., who spent 45 years in Rio de Janeiro, Brazil. Seven missionaries had worked for more than 40 years, and 51 of the 67 for more than 30.

The Hallocks had four generations on hand, including his 97-year-old mother; their son, who is a board trustee; and their grandson.

Almost every speaker praised Southern Baptists and the Foreign Mission Board for the support which had under-

pinned their careers.

Julia Luper, who with her husband, Dan, spent 38 years in Equatorial Brazil, recalled that M. Theron Rankin, executive director of the board at that time, "promised us if we would give our lives to missions, the Foreign Mission Board would try to take care of everything else. That promise has been kept remarkably well."

The Cooperative Program, the plan through which Baptists voluntarily support a wide range of convention programs, was cited numerous times for allowing missionaries the freedom to minister without financial worries.

"Over and over we saw Cooperative Program dollars converted into miracles on the mission field," related Harold Hurst, who worked for 27 years in Honduras, Panama, and Mexico with his wife, Alice.

Farrell Runyan, who spent 18 years in Nigeria and 18 more in other West African countries with his wife, Elizabeth, defined success from a retiring missionary's viewpoint.

"During five years as an evangelist in the United States (between his two stints with the board) I saw 40,000 professions of faith. And in Senegal (West Africa) we averaged one baptism a year and were proud to get it," he explained. "Were we more successful preaching revivals where hundreds responded or when we worked for months without seeing anyone come to Christ?"

"I think we were successful in both situations — because we were where God wanted us to be doing what God wanted

us to do," he continued.

Runyan closed with a description that defined the legacy of all 67.

In leading people to a commitment to Jesus Christ, "we have begotten, not children who will carry on our name, but children who will carry on the name of the family of God."

Two native Tennesseans were among the retiring missionaries. Evelyn Schwartz, a native of Winchester, served 37 years in Hawaii and Indonesia. Ray Shelton, a native of Cowan, served with his wife, Mary, for 37 years in Uruguay.

Schwartz, a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Texas, served as a dean of women and dietitian in Honolulu for three years. The rest of her career was spent in Jakarta, Indonesia, as a general evangelist.

Shelton, a graduate of Berry College, Mount Berry, Ga., and Southern Baptist Theological Seminary, Louisville, Ky., also attended Peabody College and Vanderbilt University, both in Nashville. He was pastor of First Baptist Church, Tracy City, when he and his wife were appointed in 1949. He served in evangelism and church development throughout his career in several Uruguayan cities.

Mrs. Shelton, a native Georgian, is a graduate of Tift College, Forsyth, Ga., and Scarritt College, Nashville. She also attended Peabody College and Vanderbilt University. She lived in Tracy City, where her husband was pastor, at the time of appointment.

## Twin Hills church continues meeting needs, sowing seeds

By Mona Collett

Those benefiting from the dispersing of goods by a new benevolent center in Westmoreland could walk away with more than the material items provided by the storehouse.

Appropriately named The Sower, the aim of the store is "to help each other strengthen ourselves with eternal resources," according to Phil Rogers, pastor of Twin Hills Baptist Church which sponsors the store.

The Christian benevolent center is open to everyone in the community. Food, clothing, and household items are provided to those in need, and a bookstore and lending library are also available.

Volunteers from the sponsoring Twin Hills congregation staff the store during the three days a week it is open. Elizabeth Simmons and Sheila Troutt have been working with the store since it opened in April.

Stock for the thrift store is donated by various sources, including Twin Hills members, other churches, and individuals in the community who have taken an interest in the project. The church still has a food storehouse and arrangements have been made with local grocers for those in need to buy food that will be paid by the church's benevolent funds.

Clothing items in stock range from coats to suits and ties. Men's suits range in price from 50 cents to \$4.50. But, according to Simmons, there are no hard-set prices and no one in need walks away empty handed.

"One of our goals is for every child at the elementary school to have a coat this winter," she said.

Household and domestic items range from light fixtures to draperies. The bookstore consists of several new Bibles that were purchased from a bookstore that was going out of business.

Coming from the local Westmoreland area, customers include a cross section of high to low income families. Rogers recently announced that the store is self-supporting and is attracting enough paying customers to pay for rent and utilities.

Simmons is quick to clarify the purpose of the service, however, when she

affirms, "We're not here to make money. We're here with one purpose and that's to glorify God and minister that God is to be loved and that He loves all. That's our only reason for being here and we feel that's what we've been called to do."

Meeting needs and sowing seeds. The Sower carries on the tradition of creative ministries spurred by the 200 members of Twin Hills Baptist Church.

In October of 1984, the church launched "Lifeline," a ministry for women with crisis pregnancies. The program began by providing an 800 number for people all over the state. Since that time, the number has changed to another toll-free number that serves about a 70-mile radius surrounding Westmoreland.

While the area being served has decreased, the extent of ministries provided to those who call has expanded. Rogers explains that northern Sumner County does not have a human services office. The nearest office is 20 miles away in Gallatin.

Women still can get support and counseling during crisis pregnancies. Since its beginning, the ministry has nurtured many mothers through their difficult time of emotional and physical stress and decision-making. The goal of the ministry is to put the mother in contact with someone who can "provide a compassionate environment in which to make decisions about her unborn child," according to Rogers.

Twin Hills Baptist Church is meeting some of the needs of the people in their area by providing fuel assistance to the elderly.

During 12 hours of every day, anyone in the Westmoreland area can dial 1-644-3180, and find someone at the other end willing to help.

Simmons and Troutt open The Sower for special needs they become aware of during the days they are not normally open. Regular hours are 9 a.m. to 5 p.m. Thursday through Saturday.

Meeting spiritual, physical, emotional, and material needs, the small congregation of Twin Hills Baptist Church continues to serve God and community in a big way.



**PRESIDENTIAL GREETINGS** — Donal and Charles Culpepper, missionaries to China and Taiwan for 42 years, visit with SBC president Adrian Rogers after a service honoring them and other retiring missionaries.

## New River meets, receives \$1,000 bequest

The New River Baptist Association received a \$1,000 bequest from the B. F. Sanders Estate for its new office building during the annual meeting Oct. 13-14.

The sessions were held at Low Gap Baptist church in Robbins, and Bethlehem Baptist Church and Big Ridge Baptist Church in Oneida.

Sanders was a dentist and a longtime member of First Baptist Church in Oneida before his death.

Raymond Brown, who was moderator during 1985-86 and is pastor of New Haven Baptist Church in Oneida, will be succeeded by Don Flanigan, pastor of

First Baptist Church in Huntsville.

Other officers for 1986-87 are Carl Jeffers, pastor of Low Gap Baptist Church, assistant moderator; Mrs. Judy Adkins, a member of Bethlehem Baptist Church, treasurer; and Mrs. Lucille Stanley, a member of First Baptist Church in Oneida, clerk.

The 1987 annual meeting will be Oct. 12-13 at New Haven Baptist Church and First Baptist Church in Oneida, and at Antioch Baptist Church in Huntsville. Dale G. Smith is director of missions of the association.

# Tennessee Baptist Convention

"A People of Great Heritage, Great Heart, and Great Hope"  
Freedom Hall Civic Center, Johnson City Nov. 11-13, 1986  
(All times listed are Eastern Standard Time)

### Convention Officers

President ..... James McCluskey  
Vice-president ..... Charles Sullivan  
Second vice-president ..... Bill Morris  
Recording/statistical sec. .... Wallace Anderson  
Registration secretary ..... Pat Porter  
Treasurer ..... Tom Madden  
Music coordinator ..... Julian Suggs  
Parliamentarian ..... Osta Underwood

### TUESDAY MORNING

Music directors: Herman May  
David Hampton  
Organist: Stewart Cannon  
Pianist: Ambers Wilson  
9:15 Call to order; Invocation by Mark Johnson  
9:20 Committee on Credentials by John Segree; Committee on Arrangements by John Perkins  
9:25 Congregational singing  
9:30 Devotional by Reece Harris  
9:45 Welcome by John Campbell  
9:50 President's announcements  
10:00 Treasurer's report; Presentation of budget by Tom Madden  
10:25 Tennessee Baptist Foundation  
10:40 Baptist and Reflector  
10:50 Tennessee Baptist Health Care Systems  
11:10 Miscellaneous business  
11:20 Congregational singing; Special music  
11:35 President's address by James McCluskey  
12:05 Benediction by J. D. May

### TUESDAY AFTERNOON

Music directors: Gordon Kyte  
Don Perry  
Organist: JoAnne Paxton  
Pianist: Elizabeth Wood  
2:00 Congregational singing; Invocation by James W. Clapp  
2:10 Devotional by Warner Earle Fusselle  
2:25 Recognition of new pastors and church staff  
2:40 Recognition of fraternal messengers  
2:45 Committee on the Journal  
2:50 Miscellaneous business  
3:05 Constitution and Bylaws Committee by Frank Ingraham  
3:15 Minister's Aid Committee by Eugene Cotey  
3:25 Protection Plans  
3:35 Cooperative Program and Stewardship  
3:45 Church-Ministers Information  
3:55 Congregational singing; Special music  
4:10 Message by William O'Brien  
4:40 Benediction by Paul Bryant

### TUESDAY NIGHT

Music director: Dan Shotts  
Organist: Mary McDonald  
Pianist: Suzanne Adams  
6:45 Tennessee Baptist Chorale  
7:05 Invocation by Marilyn Ford  
7:10 Devotional by John Carpenter  
7:25 Tennessee Baptist Chorale  
7:35 Convention Ministries Division  
8:20 Historical Committee by James Youree  
8:30 Recognition of retiree

8:40 Congregational singing; Special music  
8:55 Convention sermon by Dillard Mynatt  
9:25 Benediction by Gary Carver

### WEDNESDAY MORNING

Music directors: Gary Rice  
Frank Stith  
Organist: David Estep  
Pianist: Terria Smith  
9:00 Congregational singing; Invocation by Richard Kenyon  
9:10 Devotional by Ralph Norton  
9:25 Constitution and Bylaws Committee by Frank Ingraham  
9:35 Election of officers  
9:55 Executive Board by Calvin Metcalf; Adoption of budget  
10:35 Tennessee Baptist Adult Homes  
10:50 Election of officers  
11:00 Congregational singing  
11:05 Tennessee Baptist schools  
11:25 Special music  
11:35 Message by Christine Gregory  
12:05 Benediction by W. D. Thomason

### WEDNESDAY AFTERNOON

Music director: Elmer Sams  
Organist: David Arney  
Pianist: Susan Keebler  
1:50 Pre-service music  
2:00 Congregational singing; Invocation by John Langlois  
2:10 Devotional by Albert Jewell  
2:25 Committee on Arrangements by John Perkins  
2:30 Convention Ministries Division  
3:10 Election of officers  
3:20 Miscellaneous business  
3:30 Special music  
3:35 Committee on Boards by Paul Woodford  
3:45 Committee on Committees by William Swafford  
3:55 Committee on Resolutions by Ray Newcomb (First report)  
4:05 Special music  
4:15 Message by Harry Piland  
4:45 Benediction by Steve Witt

### WEDNESDAY NIGHT

Music director: Bill Robinson  
Organist: Susan Hoover  
Pianist: Susan Harp  
6:45 Music; Invocation by Mickey Hanks  
7:05 Devotional by John Budlong  
7:20 Church Staff Compensation Study Committee by Jack Knox  
7:30 Film - "Tennessee Baptist Convention - On Mission Together"  
7:55 Convention Ministries Division  
8:45 Special music  
9:00 Message by D. E. King  
9:30 Benediction by John Keith

### THURSDAY MORNING

Music director: Mike Morgan  
Organist: Sandra Allen  
Pianist: Tom Allen  
9:00 Congregational singing; Invocation by Obie Campbell  
9:10 Devotional by Mack Pinkleton  
9:25 United Tennessee League  
9:30 Committee on Audits by Joe Ingram  
9:40 Tennessee Baptist Children's Homes  
10:00 Committee on Resolutions by Ray Newcomb (Final report)  
10:15 American Bible Society  
10:20 Presentation of outgoing officers  
10:30 Presentation of incoming officers  
10:40 Congregational singing; Special music  
10:55 Message by Frank Pollard  
11:25 Benediction by J. W. Abney

# Tennessee Baptist Pastors' Conference

## "A Faith to Proclaim"

University Parkway Baptist Church, Johnson City Nov. 10

President ..... Ron Phillips  
Vice-president ..... Aubrey Hay  
Secretary ..... Larry Kirk  
Music director ..... Don McCary

### MONDAY MORNING

9:30 Pre-session music  
9:40 Congregational singing  
9:45 Welcome; Invocation; Special music  
9:50 "The Craftsman of Calvary" by Don Strother  
10:00 Special music  
10:15 "As He Prayed" by Tom Madden  
10:40 Special music  
10:50 "The Gospel of Redemption" by Gene Mims  
11:15 Welcome to associations  
11:25 Congregational singing; Special music  
11:35 "The Ministry of the Shepherd" by Wayne Allen  
12:00 Benediction

### MONDAY AFTERNOON

1:30 Pre-session music  
1:40 Call to worship; Welcome; Invocation  
1:55 "The Unities that Make Us Great" by Tommy Futrell  
2:10 Singing; Special music

2:15 "What Is Jesus Doing Now?" by Richard White  
2:40 Special music  
2:45 "The Re-Bible" by Tom Melzoni  
3:10 Election of officers  
3:25 Special music  
3:35 "The Pastor as Soul Winner" by Paul Durham  
4:00 Special music  
4:05 "The Doctrine of Hell" by Charles Sullivan  
4:30 Benediction

### MONDAY NIGHT

6:15 Pre-session music  
6:30 Call to worship; Welcome; Invocation  
6:45 "There Is A Book, A Jesus, A Life" by Reed Wright  
6:55 Special music  
7:10 "The Perfecting Work of Christ" by Bob Pitman  
7:40 Recognition of officers, Annuity Board, and other recognitions  
7:55 Special music  
8:05 "The Conquering Christ" by Ron Phillips  
8:30 Special music  
8:45 "Heaven Is" by Jerry Vines  
9:30 Benediction

# Woman's Missionary Union Convention

Theme: "And His name shall be called Wonderful Counselor, Mighty God, Prince of Peace"

Central Baptist Church, Johnson City November 10, 1986  
(WMU does not provide times for program features)

President ..... Judy Trivette  
Music ..... Camille Simmons  
Pianist ..... Mary McDonald

### MONDAY MORNING, 10:00 a.m.

"Coffee with Marjorie McCullough" in the church parlor 9:00-9:55 a.m.  
"All Hail the Power of Jesus' Name"  
Call to order; Special music  
"His Name ... Wonderful Counselor" by Mike Elliott  
"Hallowed Be Thy Name" by Bettye Summers  
Business session  
"And His Name Shall Be Called..."  
Tour of Holston association ministries (3-5 p.m.)

### MONDAY AFTERNOON, 1:00 p.m.

"All Hail the Power of Jesus' Name"  
Special music  
"Hallowed Be Thy Name" by Lillie Stricklin

Report of Executive Director by Katharine Bryan  
VISION '86  
Centennial Promotion Training  
Venezuela: Paul Estache and Joe Powell  
Michigan  
Recognition of Achievement  
Congregational singing; Special music  
"His Name ... Mighty God" by Marjorie McCullough  
"And His Name Shall Be Called..."

### MONDAY NIGHT, 7:00 p.m.

Concert  
"All Hail the Power of Jesus' Name"  
Music  
"Hallowed Be Thy Name" by Inez Franks  
"It Cannot End at Kobe" (drama by Central Baptist Church, Fountain City)  
Special Music  
"His Name ... Prince of Peace" by Myrtice Owens  
"And His Name Shall Be Called"

# Alpha association elects '86-87 officers

Cross Roads Baptist Church in Centerville was the site of the Oct. 16 annual meeting of Alpha Baptist Association. During the meeting a new moderator, Louis Minnes, pastor of First Baptist Church in Hohenwald, was elected. He succeeds Tom Mayberry, pastor of Fairfield Baptist Church in Centerville. Charles Peters, pastor of Garrett Baptist Church in Hohenwald, is the new assistant moderator. James Cook, a member of First Baptist Church in Hohenwald, and Mary McDonal, a member of New Hope Baptist Church in Hohenwald, were re-elected as treasurer and clerk respectively. First Baptist Church in Hohenwald will be the location of the Oct. 12, 1987 meeting of the association, of which Charles Livengood is director of missions.

# Ashland City church calls W. Sims to lead as pastor

William H. Sims III assumed his role as pastor of First Baptist Church, Ashland City, Oct. 1. He comes to this position from the pastorate of Highland Baptist Church in Pass Christian, Miss. A Humboldt native, he is a graduate of Union University in Jackson. He is also a graduate of New Orleans Baptist Theological Seminary, New Orleans, La.



Sims

**BAPTIST AND REFLECTOR brings you news first.**

Editor's note: On Nov. 16, 1983, messengers to the Tennessee Baptist Convention passed this motion: "that the proposed allocation of \$90,000 for capital funds for Tennessee Baptist Adult Homes, Inc. be deleted and that \$25,000 be authorized for the executive director and directors to provide the utilization of existing institutions and agencies for

elderly care and to formulate specific plans for the future ministry of Tennessee Baptist Adult Homes, Inc." Printed below is the response to 1983 TBC motion from the TBAH Board of Directors which will be made to the 1986 TBC next month. The TBAH directors accepted our invitation to print their report, so it can be studied before the convention.

## Adult Homes responds to TBC motion

This portion of the report is a continuation of response to the action of the Tennessee Baptist Convention in 1983 "to study the utilization of existing institutions and agencies for elderly care and to formulate specific plans for the future ministry of Tennessee Baptist Adult Homes, Inc." A preliminary report was made to the Convention in 1984 by the former executive director. The Board of Directors, believing it necessary and wise to conduct the required study through a specifically trained, impartial third party engaged Dr. G. Willis Bennett for this purpose. Dr. Bennett is Dean of the School of Theology, Southern Seminary. He is knowledgeable of the needs of the elderly, and is both trained and experienced in social research.

The researcher gathered invaluable information by various means from a wide variety of sources including the following: (1) On site inspection of facilities in Tennessee and other states, including Deer Lake Retirement Village and Baptist Health Care Center, (2) Extensive conversation with denominational executives and the administrative staff of eight Baptist institutions in four states, (3) Interviews with officials at State institutions, (4) Questionnaires mailed to churches, laymen, ministers, and denominational servants in every Tennessee Baptist association, the large response being representative and a more than adequate sample to provide reliable conclusions, and (5) A study of state convention annuals, doctor of ministry projects, and other printed material.

From this broad range of material, four primary areas were analyzed and reported. They are: (1) Present programs of Tennessee Baptist Adult Homes, Inc., (2) The needs of the elderly in Tennessee, (3) The response of Tennessee Baptists, and (4) A comparison with other programs in the Southern Baptist Convention. In conclusion, plans were suggested to the Board of Directors of Tennessee Baptist Adult Homes, Inc. by Dr. Bennett. Realizing the importance of the content of the Bennett report, a brief summary follows. Anyone wishing to read the entire report may contact the office of Tennessee Baptist Adult Homes, Inc. in Brentwood.

1. A study of present programs reveals two healthy valuable institutions: Deer Lake Retirement Village, Nashville, and Baptist Health Care Center, Lenoir City. Several suggestions for improvement were offered and are either under review or already have been accomplished.

2. A study of the needs of the elderly in Tennessee concludes: The growing number of older adults (11.2% in 1980 totaling 517,588) "... will increase about 0.3 percent each year and continue until it reaches about 20 percent of the population. The growing needs will be present too and organized efforts must be made if these needs are to be met. It is now assumed, with good basis, that assistance for home care will be needed in greater ways than ever before. Also it seems evident that probably 25 percent of the older population will continue to need some form of group care. With the growing numbers, far more facilities will need to be provided, each with its own core of human services."

3. Baptist response to the need of the Tennessee elderly is broad-based and heartening. It is characterized by a caring attitude, by programs already underway and by concern for additional programs and institutions. Key statements from this section of the study are: "The people who returned our survey view older adults in an overwhelming positive light. Nearly all said that senior adults are an important part of the community as a whole, that retirement

should be a time of increased usefulness. A similar number agreed that biblical teachings include respect and care for the elderly. Over eighty percent agreed that 'elderly adults have a great capacity for learning new skills.'

"Heavy support existed for the extension of local church ministry in this area. The Baptist leaders who responded felt strongly that senior adults should remain in their own homes as long as possible (94.3%). However, these feelings did not translate into negative opinions of institutional care. Eighty-five percent agreed that retirement centers make for good living environments; a similar number agreed that such centers provide adequate safety and security. In regard to expanding work of Tennessee Baptist Adult Homes, Inc., about three-quarters or eighty percent said 'yes.' Ninety percent agreed that self-supporting retirement centers should be located in each region of the state."

4. The study of other programs within the Southern Baptist Convention provides helpful insights. Contact was made with the nineteen state conventions listing a person with primary responsibility for ministry with senior adults. Thirteen of these were involved in retirement ministries requiring the use of facilities. Value of assets ranged from \$26,139,352 in Texas to \$750,000 in Louisiana. Total residents varied from 929 in Texas to 53 in Maryland. Methods of finance include Cooperative Program, residents' pay, gifts, bonds, endowments, wills, special offerings, and associations.

Successful programs in other states suggest opportunities for Tennessee Baptists. Some are: (1) Retirement and health care facilities in each grand division of the state; (2) cottage style facilities with private rooms, some connecting for couples, with three meals a day provided in a family style dining area; and (3) working with private developers to build facilities at low ultimate cost to the sponsoring body, which owns and manages the retirement center.

The Bennett report concludes with far-reaching and visionary possibilities addressed to the Board of Directors of Tennessee Baptist Adult Homes, Inc.

The first suggestion calls for the development of a facility in Washington County, Tennessee, where more than \$350,000 is presently available from an estate to Tennessee Baptist Adults Homes, Inc. for that purpose. The facility should consist of apartment units of a residential nature for retired ministers and missionaries, their spouses and/or widows who are in reasonably good health, available on a low-rent basis especially for those who need such help. The rent should be sufficient to provide insurance and maintenance. The project would require no indebtedness and no additional funding. The local association is interested in pursuing this development in

cooperation with Tennessee Baptist Adult Homes, Inc.

A second possibility is the development of retirement facilities throughout the state in collaboration with private developers, churches, and associations. Such facilities are being developed by other religious bodies at minimal cost or at no ultimate cost to the sponsoring body.

The third suggestion urges the joint participation of Tennessee Baptist Adult Homes, Inc., Tennessee Baptist Children's Homes, Inc., and Tennessee Baptist Hospitals in a feasibility study to determine ways of working together to provide retirement facilities and health care/nursing facilities in each of the grand divisions of the State of Tennessee.

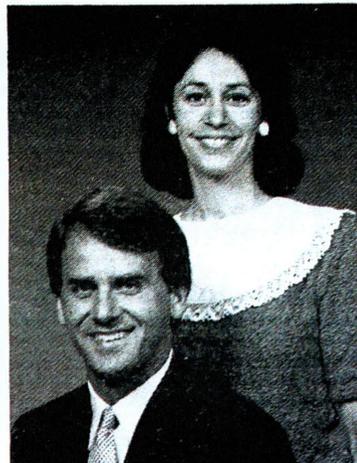
In conclusion, the Bennett report sets forth clearly both the need for a housing ministry to senior adults in Tennessee, and broad-based support among Tennessee Baptists for this ministry. Concerning the suggested development of the ministry, the Board of Directors of Tennessee Baptist Adult Homes, Inc. makes the following response: Preliminary discussions have been held with leaders of the Holston Association working toward the development of residential units for retired ministers, missionaries, their spouses and/or widows with special emphasis on helping those having financial need. Plans are being developed to do this with no expenditure of funds beyond those provided in the Roach Trust Fund.

The development of the second suggestion has far-reaching consequences, however, it is being held for future consideration after the more basic design of suggestion number three.

Regarding number three, joint participation in developing retirement facilities in each grand division of the state, some exploratory conversations have been held and are encouraging. Recognizing that each of these institutions has a Board of Directors responsible to the Tennessee Baptist Convention, and that no one institution has preference or authority over the others, the Board of Directors of Tennessee Baptist Adult Homes, Inc. has requested the Christian Services Committee of the Executive Board, to which each of these institutions reports, to sponsor meetings in which specific plans could be discussed. It is the strong hope of the Board of Directors of Tennessee Baptist Adult Homes, Inc. that specific plans jointly agreed upon, beneficial both to the elderly of Tennessee and the ministries of all three institutions, will be presented at an annual convention in the near future.

The Board of Tennessee Baptist Adult Homes, Inc. earnestly desires your prayers and support as we endeavor to carry out the vital ministry assigned by the Tennessee Baptist Convention.

By John Langlois, chairman  
Board of Directors  
Tennessee Baptist Adult Homes, Inc.



Mr. and Mrs. Duncan

## Tennessee couple takes mission post

ATLANTA - Richard "Rick" and Maryanne Duncan of Memphis have been named church planter apprentice missionaries for service in Cleveland, Ohio, by directors of the Southern Baptist Home Mission Board in Atlanta.

Duncan, originally from Ohio, has been minister of youth at Oakhaven Baptist Church, Memphis, for the past year. From 1983-85, he led the seminary workshop program at Bellevue Baptist Church, Memphis, and from 1979-83 was an area representative for the Fellowship of Christian Athletes, Jacksonville, Fla.

In Cleveland, the Duncans will be assigned to start new churches under the Home Mission Board's church planter apprentice program, a two-year assignment for recent seminary graduates who work under an experienced supervisor in starting new churches.

Drafted by the Minnesota Twins, Duncan was a professional baseball player (minor league) from 1975-78, and was a member of the Cincinnati Reds in 1979.

Duncan is a graduate of Vanderbilt University, Nashville, and Mid-America Baptist Theological Seminary, Memphis.

Maryanne Duncan, originally from Alabama, has been a reading tutor in Memphis. Appointed for church and family work by the board, she is a former kindergarten teacher in Tuscaloosa, Ala. Mrs. Duncan is a graduate of the University of Alabama, Tuscaloosa.

The Duncans have one son, Alan, 5.

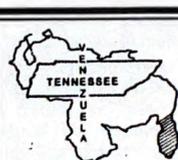
## Judson association meets in Dickson

Church messengers of Judson Association of Missionary Baptists re-elected their officers during their annual meeting Oct. 3-4 at Pomona Baptist Church in Dickson.

The association's officers are Thomas Sullivan, pastor of Mount Zion Baptist Church in Fairview, moderator; John Tidwell, pastor of Liberty Baptist Church in McEwen, assistant moderator; Cletus Tidwell, a member of New Hope Baptist Church in Bon Aqua, treasurer; and Edward Sullivan, a member of Old New Hope Baptist Church in Fairview, clerk.

The 1987 meeting will be Oct. 2-3 at Walnut Grove Baptist Church in Dickson. The director of missions is Charles Livengood.

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## Tennessee/Venezuela Prayer Net Partnership

—Missionary Margaret Bondurant, who lives and works in Caracas, has a birthday Nov. 1.

—On Nov. 3 Margaret Vassar, a missionary in San Cristobal, has a birthday.

—Joshira Cruz, a member of Primera Iglesia Bautista de Tinaquillo, is trying to spread the gospel to the Amazon Indians.

—Small congregations, struggling to witness in areas in Venezuela which have no other church, need Sunday School leaders and teachers.

# Tennessee Scene

## PEOPLE . . .

Tony Luna was recently ordained as deacon by West Jackson Baptist Church. John Lee Taylor is pastor of the Jackson church.

Ordained as deacons at Lincoln Park Baptist Church, Knoxville, on Sept. 28 were Leon Brooks, Jesse Gose, Jim Henson II, and Harry Lane. Charles Lemons brought the message at the church where Ted Ingram is pastor.

Rickey Lee Henderson was ordained as a deacon of North Jackson Baptist Church, Jackson, on Sept. 28. Paul Bryant is pastor of the church.

Pleasant View Baptist Church, Talbott, recently ordained three new deacons. Allen Green, Larry Turner, and Rick Bond, were ordained at the church where James Baumgartner is serving as interim pastor.

On Oct. 5, First Baptist Church in Middleton ordained Jerome Kennamore and Sammy Lipford as deacons. Pastor of the church is Bill Whittman.

Steve Bean was ordained to the deacon ministry at Falling Water Baptist Church in Hixson, on Sept. 28. David Stubblefield is the pastor.

Three couples, who are members of Calvary Baptist Church in Elizabethton, have celebrated their 50th wedding anniversaries recently. Julian and Ione Andersen, Raymond and Luella Estep, and Ed and Louise Wetzel are all members of the Elizabethton church where Ray Sorrells is pastor.

Mr. and Mrs. James T. Tate recently celebrated their 65th wedding anniversary. They are members of Springhill Baptist Church in Goodlettsville, where Bob Pearce is pastor.

## LEADERSHIP . . .

Riverview Baptist Church in Newport has called John Stair as interim pastor.

Robert Lee Sessoms recently joined the staff of Meridian Baptist Church in Knoxville as associate pastor in education. He comes from Shiloh Terrace Baptist Church in Dallas, Texas. He is a graduate of the University of North Carolina at Chapel Hill, and Southern Baptist Theological Seminary in Louisville, Ky. Sessoms has served in churches in Maryland and Texas, as well as Tennessee. Joel Fisher is pastor of the Meridian congregation.

First Baptist Church, Ashland City, recently called Barry Smith as youth director. He is a student at Belmont College in Nashville. Smith began serving

Oct. 1 at the church where Bill Sims is pastor.

First Baptist Church, Norcross, Ga., has extended a call to Terry Cothran to come as minister of education and administration. His resignation as minister of music at Dalewood Baptist Church in Nashville will be effective Nov. 16. Ken Castleberry is pastor of the Dalewood church.

Lebanon Baptist Church, Talbott, recently ordained Johnny Condry to the gospel ministry after calling him as minister of youth. R. J. Seal is the pastor.

S. David Smith, minister of music at Pleasant View Baptist Church in Talbott, where James Baumgartner is serving as interim pastor, has resigned. He has accepted a similar position with First Baptist Church, White Pine, where Kenneth Richey is pastor.

Clifford Haynes is currently serving as interim pastor at Brown Springs Baptist Church in Mosheim.

Martin Klinghard, BSU director at Walters' State Community College in Morristown, is serving as interim pastor at Russellville Baptist Church in Russellville.

Charles Gipson has resigned as minister of youth and activities at First Baptist Church, Jackson, to continue his studies at Southwestern Baptist Theological Seminary, Fort Worth, Texas. Trevis Otey is pastor of the Jackson church.

Emmanuel Baptist Church of Crossville has called Ronald L. Harris as minister of education and youth. He began Oct. 5. He comes to the church where Russell Honeycutt is pastor, from Friends Chapel Baptist Church of Deer Lodge.

Michael Goodner has accepted the call of Calvary Baptist Church, Tuscaloosa, Ala., to become minister of education. He previously served as minister to youth and young adults at Brainerd Baptist Church in Chattanooga, where Ralph McIntyre is serving as interim pastor.

Tim Taylor has accepted the call of Haywood Hills Baptist Church in Nashville, to come as associate minister in charge of youth activities. He will assume his new position Nov. 1. Bill Anderson has resigned as minister of music at the church where Roger Shelton is pastor.

Bob E. Norman resigned as pastor of Shiloh Baptist Church in Kingston to accept a position with Siloam Baptist Church in Glasgow, Ky. He began his new ministry Oct. 5.

First Baptist Church, Pulaski, has called Gerald Stow to serve as interim pastor. Stow is executive director-treasurer of Tennessee Baptist Children's Homes Inc.

## REVIVAL PRAYER REQUESTS . . .

Fellowship Baptist Church in Knoxville will have revival services Nov. 5-9. Arnold Kingwill, pastor of the church, will bring the messages, and Bill Davis will direct the music.

Annish Shorosh will lead revival services at Graceland Baptist Church in Memphis, Nov. 2-5. John Jolly will serve as music evangelist. Jimmy Sertain is the pastor.

## REVIVAL . . .

Trace Creek Baptist Church, New Johnsonville, held fall revival services Oct. 5-9. Evangelist Benny Jackson from Memphis, led the services with David John Roberts from Jackson, leading the music. There were 32 professions of faith and 20 rededications. Charles E. Gibbs is the pastor.

## CHURCHES . . .

Eureka Baptist Church in Rockwood celebrated their centennial anniversary Oct. 19. Omer Painter, director of missions for Tennessee Valley Association of Baptists, was a special guest during the celebration. His first full-time pastorate was with the church where Jack Crass is now pastor.

## Tennessee Baptist Foundation

By Earl Wilson  
President



Several weeks ago an elderly couple came by to see me. They were so nice. Even though I had never met them, I felt as if I had known them all my life because God's love was shining through their personalities. "Brother Wilson," he said, "we want to give a portion of our farm to the Tennessee Baptist Foundation and when you sell the land, we want the income from the trust created to be used to support our Lord's mission work and our church."

Recently they signed the deed conveying some beautiful farmland to the foundation. When it is sold this lovely couple, whose lives have been committed to their Lord and their church, will be giving annually to their church and missions until our Lord returns.

If you would like to give cash, real estate, stocks, bonds, or other property to the foundation, please contact our office. We will be happy to assist you.

A Christian will is essential to support the Christian cause of your choice after death. For helpful information in preparing a Christian will or establishing a trust, write: Tennessee Baptist Foundation, P. O. Box 728, Brentwood, TN 37027.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



During a recent devotional study I compared some Bible verses that I had never associated before.

One is a favorite verse of many of us: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;" (Deuteronomy 32:11). This is a picture of an eagle who had reared her young to the stage that they needed to get out of the nest. To encourage them, she tore up the nest, and would thrust them off of the precipice. As they struggled, she would fly under them and pick them up on her wing and bear them back to safety.

The other is from Psalm 91:4, "He shall cover thee with His feathers, and under His wings shall thou trust: His truth shall be thy shield and buckler." The first picture is that of the parent eagle training and sustaining the young. This verse speaks of protecting and fostering. I guess you might say that one might be on the wing and the other under the wing.

I remember from my childhood watching a mother hen with her brood of baby chicks. Should a hawk appear in the sky, there would be a clucking sound and the little flock would gather under the mother hen's wings.

There is yet another verse that we might add to this. It is what our Lord said as He looked out over Jerusalem, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37). If one would not flee to the refuge of the wing, it is of no use regardless of how inviting or soft or downy it is underside, or however sure its protection. It is tragic indeed when the shelterless refuses the Shelter.

There is a divine side and a human side as we think of "on the wing" and "under the wing." The divine side is that God provides the wings. The human side is that we have to be willing to trust the wings.

I know you join with me in thanking God for both His training and sustaining as well as His protecting and fostering.

## Campbell Co. meets, elects new officers

Messengers of member churches in Campbell County Baptist Association gathered Oct. 20-21 for their annual meeting at West LaFollette Baptist Church, LaFollette; First Baptist Church, Jacksboro; and First Baptist Church, Colledge in LaFollette.

Newly elected officers include W. H. Longmire, pastor of East Jacksboro Baptist Church in Jacksboro, moderator, succeeding Carl Young, pastor of West LaFollette Baptist Church in LaFollette; Don Reynolds, pastor of Glade Springs Baptist Church in LaFollette, vice-moderator; and Nila Sellers, a member of Indian Creek Baptist Church in Jacksboro, treasurer/clerk.

The 1987 annual meeting will be Oct. 19-20 at Lake View Baptist Church in Caryville, First Baptist Church in Jellico, and Indiana Avenue Baptist Church in LaFollette.

Ralph Cordell is the director of missions.

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Gerald L. Stow  
Executive Director-Treasurer

A Ministry of the  
Tennessee Baptist Convention

**CELEBRATE WITH US**

This is a month of celebration as we close another year of work with our children. Our churches and wonderful friends give us good reason to celebrate. You have been wonderful to help us this past year. Without you we could not have offered a home for the children whose parents are in prison, to many young women who faced an unwanted pregnancy, to frustrated teenagers with a need for love, understanding and guidance and to scores of pastors and families who turned to us for help.



To see the hand of God at work, guiding and providing gives cause for celebration. Our Baptist people are remembering TBCGH in their wills. Last year we were able to do many things for our children because of the investment our Baptist people are making in their future. Recently a precious lady established a living trust with the interest going to help our children's work. This will continue until Jesus returns.

We also celebrate the tremendous dedication and cooperation on the part of our staff. God has called out a great team of committed Christians to love and care for our children. How we celebrate before our Lord the great spirit and love that exists on our campuses. Dreams do become realities. Recent events have caused us to keep on dreaming and trusting God to make our dreams realities. We celebrate this year's dream for a home for unwed mothers, a new satellite home, additional foster parents and the completion of three important building projects that have become realities.

Your continued prayer support is needed. Your financial investment in the lives of our children is a must. Come celebrate with us in these vital days of helping the children across our great state.

**Dr. Gerald Stow** have offered a home for the children whose parents are in prison, to many young women who faced an unwanted pregnancy, to frustrated teenagers with a need for love, understanding and guidance and to scores of pastors and families who turned to us for help.

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Tennessee Baptist Children's Homes, Inc.



**Alternative Home Meets Needs**

The Tennessee Baptist Alternative Home, a ministry of the Tennessee Baptist Convention, continues to be available as a resource for unmarried pregnant women. Operated by the Tennessee Baptist Children's Home, the purpose of the Alternative Home is to provide an alternative — another choice to young women considering abortion.

Located in Greeneville and staffed by a Resident Director and his wife who serve as full-time houseparents, along with a Social Worker, the Alternative Home is prepared to meet the spiritual as well as physical and emotional needs of the six residents for which it is planned. Since opening in September, 1985, the Home has provided an ongoing flexibly geared program to meet the needs of those being served. Schooling, counseling, LaMaze, parenting education, prenatal and medical care are provided in a loving Christian environment.

Adoption is an available option to the residents. Through Christian counseling the young women are assisted in individually assessing their situations objectively and realistically. They are encouraged to reach a decision most appropriate for not only themselves but their unborn child.

An exciting aspect of the Alternative

Home program has been provided by Baptist Women who serve as Sponsors to the residents. Upon entry into the Alternative Home, Sponsors are assigned and assist in the young woman's adjustment while away from her family. This is accomplished by visits to the Sponsors' homes, attending church activities, shopping, and often spending many hours with the residents during labor and delivery. The Sponsors, along with the many acts of care and concern shown by church groups from across the state, has played a major role in enhancing the success of the program.

Upon leaving, many residents write, call or return to visit, expressing their appreciation for services received while at the Alternative Home. One young lady stated she knew she often complained and was difficult at times, but now realized her stay at the Alternative Home was the best plan for her during a troublesome period in her life.

Referrals are received through ministers, pro-life groups and professionals. Your prayers and support are needed as we continue to seek the Lord's will in this ministry. Our hope is the young women served through the Alternative Home will feel and respond to the Lord's plan in their future.



**A Ministry of Tutoring**

We are grateful for those who volunteer their services in tutoring children in our care. At Chattanooga we have three retired school teachers who use their expertise to help our children in the educational process. They are Joan Whittenburg, Herschel Sellers, and Jean Thigpen. They observe that the children have difficulty concentrating on their studies when problems in their lives in-

crease. The tutors develop close relationships with the children, becoming very good friends and confidants. They use every opportunity to build healthy self-esteem in the child through encouragement and looking on the positive side of matters. Each opportunity is used to give Spiritual guidance and encouragement in their faith.

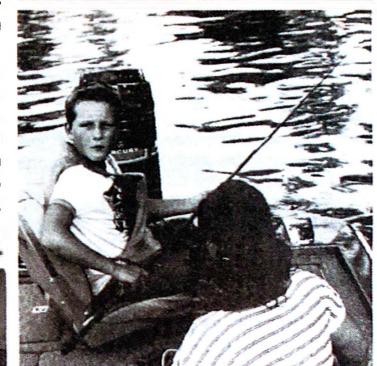
**RAINBOW OF TALENT**

A rainbow of talent abounds on the Franklin campus. A local artist from Franklin is giving art lessons to one of our young people who is particularly talented in art. Four boys are currently playing on a community football team. One junior high boy is playing for his junior high team, while another runs cross-country for the same school. Four of our high schoolers are taking ROTC and proudly wear their Army uniforms each Wednesday for inspection. Many afternoons you can see them in their fatigues.



**THREE WISE GEESE**

It is our privilege to welcome many visitors to our campus, and we are always glad to see them. This fall the Chattanooga campus was blessed with having three wild geese drop in to spend the night. They arrived late in the evening and feasted on the abundant supply of green grass. They were the center of attention for the children and were wise enough to stay about 10 yards from anyone as they were followed by the children and photographer. The flapping of wings and strutting around told us they enjoyed the attention, but to be on the safe side they kept their distance. The next morning they soared off into the wild blue yonder.



**Fishing Tournament**

The Bluff City Bass Masters Club held a fishing tournament on Sept. 6 for the children at the West Tennessee Children's Home campus. The 45 children who entered the tournament zoomed across Horseshoe Lake in a high-powered boat to find the best fishing spot. The tournament ended at noon but not the excitement. The bass club had hot dogs and drinks for everyone. After lunch the fish were weighed to find the tournament champions.

Those who caught the biggest fish were Becky Hymans — first place (1 lb. 8 oz.); Mary Swinford — second place; and Angie Flecher — third place. Shawn Miller caught the smallest fish and Tim Dent caught the most fish.

The champions received trophies and all the boys and girls received hats, T-shirts, and a gift to take home.

The home is very grateful to the Bluff City Bass Masters Club for sponsoring this tournament for the last four years.

BIBLE BOOK SERIES

Lesson for Nov. 2

# Source of living water

By Danny Bush, associate minister  
First Baptist Church, Oak Ridge

Basic Passage: John 4:1-42  
Focal Passages: John 4:7-15, 24-26, 28-30, 35

This episode in our Lord's incarnated ministry has all the elements which reveal Christian virtues at their best - acceptance of other people regardless of who they are, simple truth in the atmosphere of concern rather than pious haughtiness, forgiveness rather than condemnation, and gracious love rather than religious structure.



Bush

Questions might be asked about this woman and the religious people in that period of time. What priorities in her life kept her from enjoying lasting commitment in marriage? What priorities in the religious establishment kept it from positive communication with the woman from Samaria?

Now, consider your life, your church, the Southern Baptist Convention, and Christianity in general. Do our thoughts and actions reveal a high percentage of similarity to the thoughts and actions of Jesus as demonstrated in this passage of Scripture?

It is amazing to me how we enjoy this story and yet ignore its basic principles as they apply to us. If a known prostitute entered most of our homes or churches, she would most likely be ignored or ridiculed or even asked to leave, even if she sincerely was seeking answers and forgiveness.

You see, pharisaical attitudes have not ceased and are too often the rule as opposed to the exception.

The Greek word which is translated in the King James Version "dealings" is one which means a reluctance to associate on friendly terms or to avoid the use of eating and drinking utensils in common.

As a child, when I visited country relatives, it was commonplace to drink well water from a dipper. Everybody used the same dipper. The desire for a

taste of refreshing cold water from a deep well superceded the concern for operating room cleanliness.

In the South as well as other parts of America, there would still be a reluctance to share the same dipper with a stranger of another race. This reluctance would not be based solely on fear of germs so much as prejudice. The prejudice that keeps Christians from drinking out of the same dipper is the same prejudice which keeps them from spreading the gospel and from meeting human need.

A minister friend recently asked me, "If Christ were in human form today, do you think He would attend our churches or would He avoid them and go directly to people in the communities?"

Based on my understanding of the practices of Jesus 2,000 years ago, I believe He would most likely attend a church each week but would spend the majority of His time in the communities meeting physical and spiritual needs.

How does the amount of time you spend in church meetings compare with the time spent with people in your neighborhood? It is possible to take the message of Jesus, the source of living water, to people. It also is possible to cap that source through heavy attention to church programs, denominational politics or just by being totally complacent to real human needs all around us.

Jesus is the Source of life with hope, not us or our church services, personalities, or organizations. The more the disciples of Christ realize they are sinners being saved by the grace of God, the better chance there will be He can use them in humble and productive servanthood.

It is solid Biblical teaching that as true revival comes to the people of God, it spreads throughout communities as Christians begin practicing their religion through righteous living, courageous sharing of testimonies with people, and ministering to human need. This is what Jesus teaches us in the Gospel of John.

UNIFORM LESSON SERIES

Lesson for Nov. 2

# Northern Kingdom falls

By W. Clyde Tilley, professor of religion and philosophy  
Union University, Jackson

Basic Passage: 2 Kings 17  
Focal Passages: 2 Kings 17:6-8, 13-18

Ten years ago, our nation celebrated its bicentennial. One of the greatest reasons for celebration was that, despite shortcomings as a nation, we had survived 200 years and had an indefinite lease upon our future.

Israel, the Northern Kingdom, was not so fortunate. Her bicentennial was the occasion for her extermination. Israel's tragic epitaph is indelibly written: Israel, born 922 B.C.; died, 722 B.C.

What were the reasons for Israel's demise? Could she have avoided it? How did her destruction come?

### Rejecting the right (17:7-8, 15-17)

The cause of Israel's collapse was her sin. These two disjointed passages contain three summations of Israel's sin, each with a negative statement to the effect of her forsaking God and a positive statement to the effect of her embracing pagan practices.

In the most generic of these passages (vv.7-8), the Northern Kingdom is simply said to "have sinned against the Lord their God" (v.7a), a sin made all the more blatant in light of God's redemptive acts on their behalf. It was a spiritual example of biting the hand that fed them.

Negatively, she had worshiped other gods and walked in the customs both of the defeated Canaanites and of Jeroboam, the apostate king and his successors (vv.7b-8). The former is a strange example of the victor worshipping the gods of a defeated people. But memory is short.

In the second statement (v.15), Israel is charged with despising God's statutes, His covenant, and His warnings (v.15a), in order to become false (vain) by going after false gods and the (non-Hebrew) nations (v.15b).

The final statement is the most exhaustive and detailed of all (vv.16-17). The Israelites "forsook all the commandments of the Lord."

On the positive side of the ledger, Israel is accused of committing seven specific sins.

(1) "They made... images of two calves." This sin was incorporated into

the very structure of the nation. (2) They "made an Asherah" (or grove, KJV), one of the female consorts (or goddesses) of the god Baal. (3) They "worshiped all the hosts of heaven," a reference to sun, moon, and other heavenly bodies. (4) They "served Baal," the most active god of the ancient near-eastern deities. (5) They engaged in child sacrifice. (6) They "consulted mediums and fortunetellers" (TEV). (7) They completely gave themselves over (sold themselves out) to doing evil. The upshot of it all was that God was provoked to anger.

### Refusing to repent (17:13-14)

God had not been hasty in His anger. He had borne them for two centuries in hopeful anticipation of their restoration. He repeatedly spoke to them through the prophets, calling them back to faithfulness to Him. Elijah, Elisha, Amos, Hosea, and Jonah had been among the prophets through whom He had voiced His heartbreak, call to repentance, and willingness to forgive the Northern Kingdom.

Their call to repentance is modeled upon the negative and positive counterparts of their sin. Negatively, they were called upon to "turn (the meaning of repentance) from your evil ways." The positive righteousness to which they were called was to "keep My commandments and My statutes" (v.13). But the prophets' messages went unheeded.

### Removing the renegades (17:6, 18a)

The focal passage begins and ends with statements concerning Israel's destruction as an exercise of God's judgment upon their sin. Verse 18 reflects Israel's destruction as a direct result of their sin and of their heedlessness to the prophets: "Therefore the Lord was very angry with Israel and removed them out of His sight."

Some of the details of this destruction of the apostate kingdom can be cited from and in connection with verse 6. Their capital city, Samaria, high on a hill, had been under siege by Assyria for three years. After this prolonged siege, King Hoshea and his little kingdom had been forced to surrender. Many citizens of the kingdom departed to Assyria and scattered among its cities to lose their identity. Other conquered peoples were moved in to fill up the vacuum, intermarry with those left behind, and become the despised Samaritans of New Testament days.

### The remaining of a remnant (17:18b)

Although a sizable body of God's chosen people had perished, a victim of their own sin, God's purposes through this people had not been defeated. A remnant remained. The remnant was yet to be refined even more. God's purposes always prosper better through a faithful minority than through a nominal horde.

There is both pathos and hope in the historian's statement: "None was left but the tribe of Judah only."



Tilley

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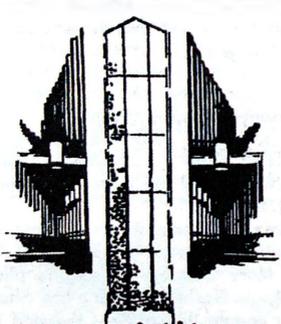
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**LIFE AND WORK SERIES**  
Lesson for Nov. 2

# Punishment and grace

By Fred M. Wood  
author, preacher, teacher, Memphis

Basic Passage: Genesis 3:14-24  
Focal Passage: Genesis 3:14-17, 19-23

The story of Adam and Eve is historical, but it is more than an isolated story from another day. In it, we see ourselves, for we have all sinned and come short of God's glory.

We cannot blame our sin on our ancestors in Eden any more than we can blame immature or anti-social behavior in adult years on an unfortunate experience with our parents when we were children.



Wood

As the Eden drama continues, two more great truths emerge: God punishes sin and God still loves us even though we sin.

Sin pays and pays and pays (3:14:19)  
A number of years ago, we often sang, "It Pays To Serve Jesus." We need another emphasis today, and we find it in the Garden of Eden. Sin pays! The bitter truth, however, is as someone said so forcefully, "It pays with currency that is minted in the coffers of hell."

One of my teachers said often, "The prophets did not say, with reference to sin and punishment, what will happen but what must happen because God is holy.

A former president, who was a devout Christian, said concerning wrong behavior "Things are so ordered in this world that those who violate its laws cannot escape the penalty. Nature is inexorable. If men do not follow the truth, they cannot live."

The reason his statement is true, however, is because a personal God stands behind the laws that exist. He made both a natural and moral order where righteousness and the spread of righteousness exists as a cosmic demand.

God's punishment of the serpent has

puzzled interpreters who have not been able to agree on all parts of its practical application. This is more than a vindictive pronouncement against an animal. God decreed a special woe upon anyone who tempts another to sin.

The words to the woman were, in a

## Bledsoe association holds 72nd meeting

The 72nd annual meeting of Bledsoe Baptist Association on Oct. 16 focused on its history, especially the 1926 annual meeting.

Meeting at First Baptist Church in Hartsville, messengers shared a historical highlight from each church. Member churches ranged from 190 years old to one year old.

Two program features were identical to those in the 1926 meeting—a unison reading of Psalm 23 and singing the "Doxology." Franklin Paschall, retired pastor of First Baptist Church, Nashville, spoke.

Assisting the director of missions, J. C. Lewis, were the associational officers elected at the May 1 semi-annual meeting at Madison Creek Baptist Church in Goodlettsville.

The officers are Larry Gilmore, pastor of College Heights Baptist Church in Gallatin, moderator; J. C. Bigbee, pastor of Oak Street Baptist Mission in Portland, vice-moderator; Jack Goodwin, pastor of Indian Hills Baptist Church in Gallatin, treasurer; Mrs. Carol Growden, a member of First Baptist Church in Hartsville, clerk. Gilmore succeeds Richard Patton, pastor of First Baptist Church in Portland, as moderator.

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sense, paradoxical, for the very way that woman found her status in Old Testament days, the bearing of children, would be a source of pain. Also, her subservience to her husband remained through the centuries.

We should be cautious today, however, about trying to justify a sexist attitude based on this passage. Christ's atonement guarantees equality of man and woman (Galatians 3:28). What woman-kind may have lost in Eve, it regained in Jesus Christ.

The punishment of Adam was not that he would have to work for a living. He already had been commanded to care for the garden (2:15). Honest work is a blessing and develops character. The curse was the hostility of the ground that would require intense toil which often would cause the laborer severe pain.

The whole tenor of the Lord's pronouncement is that sin is a terrible taskmaster. Theologian S. D. Gordon was right when, in listing what he called the seven terrible results of sin, concluded by saying, "Seventh, sin is self-executive — it pays its own bills. Sin has bound up in itself all the terrific consequences that ever come."

Grace is greater (3:20-24)  
Though God established laws for guiding us, He remains Love so He can forgive us. Someone put it beautifully, "God is love, and love is the way He loves us; God is law, and love is the way He rules us."

Even in the Garden of Eden, God made it clear that He is on the side of His creatures — even though they sin. Looking back to verse 15, we see what early scholars called "the first gospel." First, God pronounced continual warfare between sin and the human race. Second, He promised victory over sin through a child produced by woman. This was gloriously fulfilled in Jesus Christ.

God's removal of the two from Eden in reality was an act of mercy. He did not want them to learn more about the mysteries of life He had wisely retained for Himself.

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## Haywood association acts on new building

During the Haywood Baptist Association's annual meeting Oct. 14, action was taken to buy land and build an associational office building. Also, a recognition was received from Tennessee Baptist Children's Homes Inc.

The messengers, meeting at Brownsville Baptist Church in Brownsville, authorized the associational executive committee to proceed with plans for the new building.

Gerald Stow, director of Tennessee Baptist Children's Homes Inc., presented a plaque to the association noting that 90 percent of the churches contributed to the homes in 1985-86.

In other action, the following officers were elected: Ronnie Davidson, pastor of Calvary Baptist Church in Brownsville, moderator, succeeding Dewey Jones, a member of Holly Grove Baptist Church in Bells; James Daniel, pastor of Harmony Baptist Church in Whiteville, vice-moderator; Mrs. J. C. Williams, a member of Brownsville Baptist Church, treasurer/clerk; and Dewey Jones, assistant treasurer.

The next annual meeting will be Oct. 13, 1987, at Calvary Baptist Church in Brownsville. The director of missions is Earl E. Wells.

# Baptisms reach new high in Tanzanian bush area

By Robert O'Brien

KYELA, Tanzania (BP) — Continuing spiritual revival produced 14,409 baptisms during the 1986 church year in the remote Kyela District of Tanzania, where Missionaries Doug and Evelyn Knapp and their team of African evangelists work.

The unprecedented figure will account for more than 8 percent of the 1986 baptisms on all Southern Baptist foreign mission fields if final overseas baptism figures reach their projected total of about 170,000.

The new Kyela District baptism total brings to 40,212 the number of baptisms in the Knapps' ministry over the past nine years, according to an update of statistics in *Thunder in the Valley*, a new Broadman Press book that tells the story of the Knapps and how they achieved their results.

The Knapps, laypeople from Florida, came to Tanzania in 1964 as agricultural missionaries and worked for 16 years before any real spiritual breakthrough began.

Many of the baptisms came from six crusades, led by the Knapps and volunteers from the United States over the past decade, which have produced 26,781 professions of faith, including 12,657 in late 1985. The Knapps turned 8,102 of those over to other denominational groups when the new Christians requested affiliation during counseling.

Doug Knapp especially credits prayer, the crusades, longevity in the area, his wife's dramatic breakthroughs in youth work, and the work of eight African evangelists he recruited and trained as factors behind the growth.

"As laypersons who came to Tanzania as agricultural missionaries, we're gratified to get that kind of results, but we don't want to leave the impression we've done it alone," Knapp says. "African Baptists have played a primary role, earlier missionaries helped pave the way, and the Baptist Mission of Tanzania has provided invaluable support.

"And we don't want to leave the impression that large numbers prove the authenticity of a ministry," he adds.

"We know of too many cases where missionaries, pastors, and other leaders in difficult places at home and overseas worked faithfully with much less to show. The sower of spiritual seed may not always be the reaper."

People often ask if the numbers they hear about from the densely populated 1,000-square-mile Kyela District represent real depth.

"That's a fair question," Knapp explains, "because evangelism in Africa must be carefully done to get genuine results. When an African says he's a Christian, it can mean anything from a born-again believer to a 'Christian' who joins the church for material gain, takes a Christian name for cultural reasons, or experiences infant baptism."

Clell Coleman, associate pastor of Sheridan Hills Baptist Church in Hollywood, Fla., analyzed results in the Knapps' ministry after serving as a volunteer in the record-shattering 1985 crusade.

"I came away feeling those decisions aren't just a pile of numbers but represent people who have really committed their lives to Christ and will make an impact on Africa," Coleman says. "The Knapps' ministry has permeated the entire district. As Africans wrestled with a decision to accept Christ, they asked me questions about life, death, sin, God, salvation, heaven, and hell, which showed they had really been exposed to Who God is and had thought deeply about what He means to them."

Knapp admits churches in the highly mobile district "lose as many members out the back door as anyone else" and that he faces a "pressing, growing need for follow-up," especially since the current church growth rate could push church membership past 150,000 by the early 1990s.

Statistics over the past nine years show the district has experienced a 59 percent average annual growth in baptisms and already has increased from 60 churches and preaching points to 329, from 3,740 church members to 32,423, and from the U.S. equivalent of \$420 a year in church offerings to more than \$31,000 a year, high by African stand-



**BAPTISMS REACH NEW HIGH** — Missionary Doug Knapp and African Evangelist Simoni Mwambobe (behind Knapp) baptized new converts side by side in the Songwe River between Tanzania and Malawi. Mwambobe is one of eight Tanzanians Knapp has recruited and trained to evangelize Tanzania's Kyela District, where more than 40,000 people have been baptized in the past nine years. Photo by Joanna Pinneo.

ards. Since 1983, Sunday School enrollment has jumped 43 percent to 12,617; Woman's Missionary Union enrollment, 69 percent, to 4,760; and youth ministry about 50 percent, to more than 4,600.

The Knapps, who will be in their mid-60s by the early 1990s, work at follow-up through new member classes taught by themselves, African evangelists, a few of the better-trained African pastors, or others from the outside. But

the follow-up needs continue to escalate.

Kyela District, Knapp says, urgently needs additional missionary personnel to concentrate heavily on training and equipping pastors and other leaders, conserving evangelistic results, and setting the stage for Kyela Baptists to "live up to their potential as a powerhouse for spreading the influence of the gospel throughout Tanzania and into neighboring countries."

## Interpretations

### The first disciples

By Herschel H. Hobbs

"And the two disciples heard Him speak, and they followed Jesus" (John 1:37).

Following His temptations, Jesus returned to the area where John the Baptist was preaching. Seeing Jesus, John said, "Behold the Lamb of God!" (John 1:36). Hearing this, two of John's disciples, Andrew and evidently John the author of the gospel (he never mentions his name in his gospel) left the Baptist and followed Jesus. More than 50 years later, John remembered the time of day when he first gave himself to Jesus (v.39).

Three things are said about Andrew. (1) He made a great discovery, the Messiah (v.41b). (2) This generated in him a great enthusiasm. "He first (the first thing he did) findeth his own brother Simon" (v.41a). (3) He rendered a great service. "He brought him to Jesus" (v.42).

Always in John, Andrew is seen bringing someone to Jesus (1:42; 6:8-9; 12:22). (It is implied that John also found James, his brother.) "Andrew" is the Greek word for "man," and what a man he was!

Simon was unstable. Perhaps others said, "Simon is as unstable as mud." More than anything else, he wanted to be known as one solid as a rock — dependable. Jesus looked into his heart and saw this. So He said, "Thou art Simon ... thou shalt be called Cephas" (v.42). Cephas is Aramaic for stone; the Greek equivalent is Petros, Peter, a stone. In essence Jesus told him that if he would give himself to Him, He would make him what he wanted to be.

The next day, planning to return to Galilee, Jesus found Philip, and said, "Follow me" (v.43). Like Andrew, Philip was a Jew with a Greek name. It means "lover of horses."

On the way back to Galilee, Philip found Nathanael and brought him to Jesus (vv.44-51). Though skeptical at first, he finally confessed, "Rabbi, Thou art the Son of God; Thou art the King of Israel."

The Baptist pointed Andrew and John to Jesus. They brought their brothers to Jesus. Jesus called Philip. And Philip brought Nathanael to Him. So it goes, one tells another.

Interpreters debate as to when the church was founded. In my judgment it was when the first disciples received Him as Christ and Saviour. Certainly the King had come. And this little group became citizens in the kingdom.

## BOOK REVIEW

By Michael Davis

### Setting up landmarks of faith

*Nothing But a Footprint* by Nina Tyler Pollard; *Broadman*; 128 pages.

Nina Pollard is a wife, mother, and assistant university provost and associate professor at the University of Louisville who discovers her own finitude through a friend's two-year battle with cancer. She reflects on what she would do if she had only a short time to live.

Pollard felt the need to write down for her children the experiences, stories, reflections, and relationships that have been landmarks in her own faith. Finding again the landmarks of one's faith and making the markers clear for others to follow is what this book is all about.

One of the markers that Pollard left for her readers is an experience related to prayer. She had formed the habit of praying for the small planes whose flying patterns crossed in front of her car. She would pray, "Please don't let it crash. Keep those people safe in the hollow of Your Hand."

The turning point came for Pollard, when she realized what was really involved in her petition: "I was making God into a heavenly and omnipotent mechanic who watched over the care-

lessness of those who tuned engines, compensated for errors in judgment of pilots, laid aside lapses of attention by air-traffic controllers. Ultimately, I was expecting God to take responsibility for us and to intervene routinely. I was asking that He protect us from the consequences of human choices and actions."

The reflections and conclusions that come as a result of Pollard's finding her way back along the road of her spiritual pilgrimage provide fresh insights into Scriptures that are familiar to Christians, and further provide a sense of appreciation for how God uses our daily relationships to guide us. She achieves this by speaking to the doubts, fears, and aspirations we all sometimes feel.

By simply sharing who she is, as a person of faith, we learn more about who we are.

It is inspiring to read about the author who has come to terms with where she has been, who she is, and where she is going. It is even more inspiring to know that one of the reasons she wrote the book was "that all of us can be helped to tell our stories that point the way to others."

#### BIBLE PUZZLE ANSWERS

C	V	A		A	R	E		A	T	E			
A	S	A		L	A	N	D		A	T	A	D	
N	E	V		O	N	C	E		E	T	O	N	
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A	D	E		R		I	C	E		C	O	Z	
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A	N	T		S		E	V	E	R		Y	O	L
D	A	O				E	R	E		E	K	E	

"But unto Cain and to his offering he had not respect" (Gen. 4:5).