

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Lamar Alexander to lead Belmont institute

NASHVILLE — Governor Lamar Alexander will help to establish a new Leadership Institute at Belmont College and has agreed to be its first chairman.

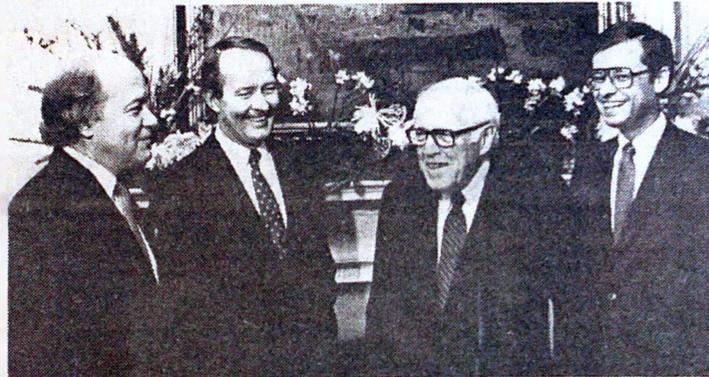
The institute, to be funded by two foundation grants, will be a part of the Jack C. Massey Graduate School of Business.

"Governor Alexander's initial task will be to recommend by the end of 1987 whether there should be a permanent institute and, if so, its nature and structure," said William E. Troutt, Belmont's president.

During the fall, Alexander will conduct a seminar which will involve about 20 business and governmental leaders along with 10 carefully selected students.

"The seminar will consider what leaders do and how they do it," Alexander said. "We will read about it, talk about it, and evaluate distinguished leaders who visit the class. Then, together, we will decide what the Leadership Institute can contribute."

"Governor Alexander has earned an outstanding national and international



LEADERS DISCUSS LEADERSHIP — Discussing the new Leadership Institute at Belmont College are (left to right): Wayne Brown, dean of the Massey School of Business; Governor Lamar Alexander; Jack C. Massey, for whom the school is named; and William E. Troutt, Belmont's president.

reputation as a leader whose vision for the future includes specific goals as well as plans for the successful accomplishment of those goals," Troutt said. "He has proven his ability to cause positive changes in the lives of others. Belmont College and the Massey school are fortunate to have Governor Alexander's services in this important new venture."

Jack C. Massey, Nashville's internationally-known entrepreneur for whom the Massey school is named, said, "I have known Lamar Alexander for a number of years, and I am proud of his accomplishments. He cares about people and our country, and he believes people can make a difference in the future. It is an honor and a privilege for him to serve as the first chairman of the Leadership Institute. He is the most appropriate choice for many reasons, including his own personal knowledge of leaders and their various styles."

"I hope the 1987 study will lead to some continuing service by the Leadership Institute. Recent events convince me that nothing is any more important to our

country than education which adequately prepares our future leaders," he said.

Wayne Brown, who as dean of the Massey school will be closely associated with Alexander in the project, said, "As executive director of the Higher Education Commission, I worked with Governor Alexander for several years, and I know his commitment to service, to excellence, and to the future. He is a dynamic leader, and he knows and associates with other leaders. Our students, faculty, and friends will greatly benefit from his service."

In addition to the special seminar to be held during the fall of 1987, Alexander's duties as chairman include reviewing the work of other agencies, institutions, or distinguished individuals regarding leadership. He also will assist with the planning of a major special event focused upon the leadership subject to be held during the winter or spring of 1988.

"The nature and exact timing of this event is to be determined as part of the 1987 studies," Brown added.

President Troutt released the follow-

ing as "our initial working draft of the purposes" of the Leadership Institute:

—To study leadership.

—To collect and review information regarding the efforts of other agencies, institutes, or distinguished individuals already engaged in the study of leadership.

—To produce carefully selected papers, books, as well as audio and video products related to leadership, and

—To host seminars, courses, or similar programs on the subject of leadership for the benefit of officials of businesses, educational institutions, and governmental agencies.

"Of course, the work done this year under Governor Alexander's chairmanship will determine our specific course of action," Troutt stated.

Brown noted four reasons for establishing the institute:

—The growing national and international concern over our nation's ability to maintain its position of international leadership beyond the year 2000.

—The belief that leadership can and should be studied.

—The conviction that sharing lessons learned from such studies with business and governmental leaders can help influence the nature of our nation's leadership, and

—The realization that these concerns and studies fit within the formal statement of mission of the Jack C. Massey Graduate School of Business.

The mission of the Massey school, announced last fall, is to serve Belmont College by providing graduate degrees characterized by quality and practicality; teaching the themes of private enterprise, entrepreneurship, innovation, and leadership; stressing basic verbal, writing, and analytical skills; emphasizing moral and ethical business issues; and employing a faculty with practical as well as academic preparation.

McCartney takes RTVC position

FORT WORTH, Texas (BP)— Richard T. McCartney, editor of the Oklahoma Baptist Messenger since 1979, has been named executive vice-president and chief operating officer of the Southern Baptist Radio and Television Commission and the ACTS network, effective Jan. 15.

McCartney will be responsible for the daily operation of the RTVC, replacing Luke Williams, who retired. McCartney also will assume the added responsibilities of being chief operating officer, which have been carried out on an interim basis by Jim Edwards, senior vice-president for financial services.

"I am looking forward to becoming a part of the vital mission work of the Radio and Television Commission and the ACTS network," McCartney said. "The potential for reaching the people of our nation with the gospel makes this agency a partner with all other Southern Baptists in carrying out the Great Commission."

McCartney, who began his career in radio in 1945, has come full circle.

After 12 years in radio and television announcing, news, sales, and management, he became director of public relations for Oklahoma Baptists in 1958. In 1962, he assumed a similar position for Texas Baptists. From 1968-76, McCartney was president of Arthur Davenport Associates, a public relations firm in Oklahoma City, before forming his own public relations consulting firm, McCartney and Associates.

In 1977, he returned to the Texas convention as public relations director before being elected Baptist Messenger editor in December 1979.

George Senter's example touches grieving father

LUBBOCK, Texas (BP)— A father in Lubbock, Texas, is praying he can do the same thing George Senter did.

Senter is the Southern Baptist missionary who forgave the man charged with murdering his wife and daughter Nov. 26 in Liberia.

Lynn Huckabee lost his 26-year-old daughter, Carol, in a double murder Dec. 17 in Lubbock.

Huckabee and his wife, Sharon, were in Calvary Baptist Church's morning worship service Dec. 14 when the pastor, Dale Cain, made note of Senter's visit with the man jailed for murdering his wife, Libby, and 10-year-old daughter, Rachel. Senter said if God could forgive, he could too.

"I felt I could never do it," Huckabee recalled, having no idea his daughter would be murdered three days later. "Now I'm praying I can (forgive). I think Dale and the Lord were preparing me for what was about to happen."

Huckabee said, however, "I haven't made an attempt to

go and see him," the accused, Orien Joiner Jr., a 37-year-old North Carolina native who lived in the same apartment building as Huckabee's daughter and her roommate, Eva Marie De Forest, 29, who also was murdered. "I just can't (make a visit) ... right now," because of the mix of anger and hurt he feels.

But in a men's discipleship group Dec. 21, Huckabee prayed that Joiner would become a Christian, and he prayed for Joiner's parents. If they're still alive and have heard of the crime, Huckabee said, "They're hurting too. I'm certain they are."

Huckabee also gave his daughter's last paycheck from her job as a waitress to the Lottie Moon Christmas Offering which supports the work of 3,700-plus missionaries under the Southern Baptist Foreign Mission Board.

He felt his daughter would be pleased with the gesture.

"I just hope," Huckabee said, "that it helps somebody to come to know Jesus."

Peace Committee begins drafting report to SBC

By Dan Martin

DALLAS (BP) — The Peace Committee of the Southern Baptist Convention met last week in Dallas to begin the process of drafting a final report to the June 1987 SBC. However, the committee will not finish its report in time to present it to the SBC Executive Committee when it meets in Nashville next month.

The 22-member group was created in June of 1985 and charged with the responsibility of discovering the sources of controversy in the SBC, making findings and then a final recommendation to the 1987 annual meeting.

Following the group's meeting last week, Chairman Charles Fuller told Baptist Press, "We come now to the composition of our report. We had hoped we would be ready with it or at least a preliminary report or outline to share with the SBC Executive Committee during their Feb. 16-18 meeting. We will not be able to do that, but we will have a progress report (for the Executive Committee).

"The Feb. 18 schedule for the Peace Committee to report on the Executive Committee agenda will afford us an opportunity to have input from Executive Committee members about our final report to the convention."

Fuller, pastor of First Baptist Church of Roanoke, Va., said that although the report will not be available as early as he at first predicted, he anticipates it will be ready for release to Southern Baptists "well in advance" of the June 9-11 annual meeting in St. Louis.

"I still think the report will be released between April 1 and 15," he said. "We

have a goal that the people of the convention will have at least six weeks of lead time to study the report and its recommendations."

Fuller added the Peace Committee also will meet with editors of the 37 state Baptist newspapers Feb. 18, immediately following the Executive Committee meeting.

"Invitations will go out to the editors to meet with us for a time of questions and answers and suggestions from them," he said.

The January meeting of the Peace Committee was the first meeting in which the structure and content of the final report has been discussed.

"This meeting was characterized by dialogue and exchange and, in one session in particular, another hard confrontation with what must be dealt with in our recommendation to the convention," Fuller said.

"We will continue to schedule discussion of political matters on our agenda as we did for the most part in this meeting. There are some recommendations which we must make on the political side of the controversy ledger. But we repeatedly rediscover that certain theological matters must be settled in order for the politically related matters to have a foundation."

Fuller said the Diversity Statement, which concerned the committee's finding that wide theological diversity exists in the SBC seminaries as well as the denomination at large; the two Foundational Statements adopted by the group during its December 1986 meeting; and the Glorieta Statement of the presidents of the six SBC seminaries "are all very pivotal and critical to our report."

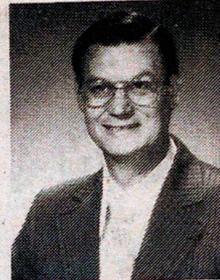
In making his report following the January meeting Fuller added, "It has been said that what we have done so far could have been accomplished in the first month of our existence. Various other evaluations have been placed on our efforts which have complimented us and criticized us. That is always the privilege of those being served.

"Those of us on the Peace Committee have an assignment and we will 'stay by the stuff' until it is done. We cannot afford to stop and explain our every move.

"I ask Southern Baptists not to weary in well doing, but to continue to pray for the Peace Committee and that God will be honored in what Southern Baptists do at the St. Louis convention regarding our report."



Chatham



Lee



Jackson

TBC schedules ASSIST institute

Six workers from the Baptist Sunday School Board in Nashville will lead an upcoming institute for persons in each Tennessee association who will form Associational Sunday School Improvement Support Teams (ASSISTeams), and associational directors of missions, educational directors, and outreach Bible study consultants.

The Feb. 12-14 ASSIST Training Institute will be held at Creevewood Baptist Church in Nashville.

The following persons from the BSSB Sunday School department will lead the institute: James Chatham, Neil Jackson, Tom Lee, Ruth Ann Wade, Ken Parker, and Martha Durepo. Pat Boone, a Ten-

nessee Baptist Convention children's worker, also will teach in the institute.

During the meeting, which will begin at 3:30 p.m. on Feb. 12 and end at 11 a.m. on Feb. 14, the topics to be covered include ASSIST Job Training which involves adult, youth, children's, and preschool directors; Curriculum Interpretation and Literature Workshop; Pastor/Sunday School Council Planning Workshop; Associational Training School Faculty Training; and How to Reach Unresponsive Churches.

For registration and other information, persons should contact the TBC Sunday School department, P.O. Box 728, Brentwood, TN 37027.

Hunger accelerates in Haiti

By Erich Bridges

PORT-AU-PRINCE, Haiti (BP) — In the tumultuous 11 months since "president for life" Jean-Claude Duvalier fled Haiti, life in the Western Hemisphere's poorest country has gotten even worse.

While the nation struggles for a new social order, people continue to go hungry. Demonstrations, roadblocks, violence, hijackings, and looting are making it almost impossible for Haitian Baptists and other relief workers to transport food to the rural areas where it is needed most.

Baptists have distributed virtually no food in months, reported Southern Baptist Missionary Jack Hancox, who helps coordinate a variety of social ministries.

"We haven't been doing any food (distribution) at all because we can't get it up-country," Hancox said in early January. "Nobody has."

A band of robbers raided the Baptist food warehouse in Port-au-Prince last September, the latest in a series of looting Baptists have suffered. Other agencies have faced the same problems.

"After we were hit, they raided the CARE warehouse up in Cap-Haitien and about ruined it," Hancox said. "Even CARE hasn't re-established its program up in the north. . . . So the whole thing has been sort of waiting to see if things calm down. This is putting a lot of pressure on the pastors too. People know they receive the food, and they don't have any real secure storage up in the country."

Hancox has canceled shipments of Southern Baptist food aid until better security for storage and transport can be guaranteed. But he and Haitian Baptists are willing to help distribute food shipped in by the U.S. Agency for International Development (AID). A large shipment of AID food reportedly is sitting in customs in Port-au-Prince, and Hancox is waiting for official notification that it is available for transport.

"We've got a lot of people still very nervous about it because we've still got trucks being hijacked," said the missionary. "But we don't have any choice about it. We've got to try. We have to pay a soldier to ride on the trucks from their

(AID) warehouse to our warehouse. That's as far as he'll go. Getting it from our warehouse up to the churches and schools will be our next problem. The road hasn't been cleared yet."

Joe Coblentz, AID's Food for Peace officer, confirmed major disruption of food aid efforts in northern Haiti. But he said AID food distribution in other parts of the country is continuing through private relief organizations.

"It's no better," Coblentz said of the national hunger situation. "In some places, pockets of the country where the harvest has not been good, it's worse." But he added that food distribution through private groups had "forestalled much greater malnutrition and much greater signs of starvation."

Despite the near-anarchy in the countryside, Baptists have managed to continue other aid ministries. In 1986 Baptist work teams drilled 64 wells to provide clean water for communities, 55 of which were put into operation. That is the largest total in any year for the well-drilling program. Agricultural ministries and reforestation work for soil-eroded rural Haiti also continue.

Haitian Baptists have built "an enormous amount of credibility" — and a far more effective evangelistic outreach — through such social ministries, the missionaries have reported.

"This is a testimony we get all the time, that Baptists are concerned for the whole person," Hancox said. "We're not just here to lead you to the water, but we're here to see that in the name of Christ you lead a fuller life, that your kids don't die of diarrhea from lack of clean water or not go to school because there's no one to teach them.

"You can't very well preach about anything the Lord talks about, as far as I'm concerned, and not be concerned about little babies dying all around you because nobody provides clean water and they don't have the right kind of food to eat or a decent place to live. . . . But I know what the pastors tell me, how people get turned on about the Lord because of the kind of commitment that's been made (to them)."

Guatemala seminary awards six degrees

GUATEMALA CITY — In its first graduation exercise since 1981, the Guatemalan Baptist Theological Seminary granted degrees or diplomas to six students Oct. 31.

Outside agitation forced the seminary to close its campus in 1981, and theological education was carried out through extension programs. The residency program reopened in 1984 with three students and now numbers 30.

"It is a historic day in Guatemala Baptist history," said Southern Baptist Missionary John Brackin, who is academic dean. "The seminary is once again fulfilling its purpose of training pastors."

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Fuller

Owen

Rogers

Three Tennessee students begin assignments as missionaries

Three Tennessee students have begun serving as spring semester missionaries sponsored by Tennessee Baptist Student Unions.

Susan Fuller of the University of Tennessee, Knoxville, is serving in Nagasaki, Japan. Lisa Rogers of Carson-Newman College in Jefferson City is working in Grand Rapids, Minn.; and Rose Owen, a student at Union University in Jackson, is in Shreveport, La.

The students are chosen by a selection committee of members of BSUs directed by the Tennessee Baptist Convention student department. Their appointments are coordinated with the Southern Baptist Home Mission Board in Atlanta, Ga., and Foreign Mission Board in Richmond, Va.

Fuller, who will serve in Japan from

Jan. 3 to July 16, is teaching English conversation classes and Bible studies working with Missionary Pratt Dean. She is a journalism student and she has formerly served as a student summer missionary in Colorado for two years. She is a member of First Baptist Church in Rockwood.

A religion student at Carson-Newman College, Rogers will serve in Minnesota from January to May helping youth and children in Freestone Township and leading music at a mission. She has worked at GA and Acteens camp for two years in South Carolina.

Owen will be a chaplain intern at the Louisiana State University Medical Center from January to May. An elementary education student at Union University, Owen is a member of Oak Hill Baptist Church in Paris.

Church-state issues face uncertainty in Congress

By Kathy Palen

WASHINGTON (BP) — With a shift in the control of the Senate and the election of new House leadership, speculation swirls around how church-state questions will fare during the 100th Congress. As congressional agendas are set, the question is perhaps not whether any of those issues will result in actual legislation during the next two years but whether they will receive much attention.

Members of the 100th Congress, apparently preoccupied with fiscal and foreign policy questions, may be less willing to spend time addressing church-state issues than were members of the 99th Congress — who addressed a wide range of such issues but failed to reach consensus on most of them.

The 99th Congress, which adjourned in mid-October, was characterized by both political partisanship and landmark legislation. Despite fierce internal disputes that at times threatened to paralyze the two houses, Congress passed major reforms in areas ranging from the federal tax code to illegal immigration, from the environment to drug use.

The single piece of legislation receiving perhaps the most national attention also posed the greatest challenge to the religious community. The Tax Reform Act of 1986, which provided the most dramatic revision of the federal tax code in more than 40 years, threatened to strip the tax-exempt status of church pension and welfare funds.

As signed into law by President Ronald Reagan, the sweeping tax revision retained the tax exemption of such groups, including the Southern Baptist Annuity Board. Had the legislation included the House of Representatives' original provision to strip that exemption, however, Congress in effect would have exposed to taxation the part of the church's ministry that provides pension and welfare benefits to ministers and other church workers and their survivors. Such an unprecedented threat led to a massive lobbying effort against the provision by virtually the entire religious community.

The new tax law — which took effect Jan. 1 — also included other provisions affecting churches, church-related institutions, and their employees. Among those provisions were the restoration of ministers' eligibility to declare mortgage interest and property tax deductions in addition to their tax-exempt housing allowances and the revocation of nonitemizing taxpayers' eligibility to claim deductions for charitable contributions.

Although only one reached a floor vote, several proposed bills that would have affected public schools also raised church-state questions.

Senate majority leaders said they would bring a proposed Constitutional amendment authorizing silent prayer in public schools to a vote by the full Senate during 1986. That vote never materialized.

The proposed legislation — S.J. Res. 2 — was approved 12-6 by the Senate judiciary committee in October 1985. Its supporters said it was needed to nullify a 1985 Supreme Court ruling that struck down an Alabama law requiring a moment of silence for prayer or meditation at the beginning of each school day.

Opponents argued such an amendment was unnecessary since silent prayer already is lawful in light of Supreme Court decisions and since such a

measure, lacking any secular purpose, simply would promote religion.

In September 1985, the Senate rejected legislation to remove state laws authorizing devotional exercises in public schools from the jurisdiction of federal courts, including the U.S. Supreme Court. The bill, introduced by Sen. Jesse Helms, drew opposition from senators all along the ideological spectrum.

Two proposals were introduced in an attempt to create a voucher program that would allow public funds to be spent in private — including church-related — schools. Although differing in detail, each of the proposals would have allowed parents of educationally disadvantaged children to obtain vouchers that could be "spent" at the school — public or private — of the parents' choice.

The first of the two was introduced by U.S. Secretary of Education William J. Bennett and backed by the Reagan administration. During a House hearing, the measure, known as The Equity and Choice Act (TEACH), met with opposition from both Republicans and Democrats. Eventually, the Education Department stopped efforts to gain the bill's passage during the 99th Congress.

The other proposal was introduced by seven Republican congressmen in an effort to respond to some of the criticism directed at the TEACH plan. The Children's Options for Intensive Compensatory Education Act (CHOICE) would have allowed federal Chapter 1 funds to be used at private as well as public schools but would have limited the use of those funds to special instructional and support services. The TEACH plan would have expanded that use to include general tuition as well as compensatory services.

The 99th Congress also saw Senate confirmation of the nomination of Frank Shakespeare Jr. as new U.S. ambassador to the Holy See. Appointment of Shakespeare, a former ambassador to Portugal, came despite protests from a number of religious and church-state organizations and an unsuccessful attempt to convince the Supreme Court to hear a case challenging the Constitutionality of such a diplomatic appointment to the Holy See, also known as the Vatican.

Other proposed pieces of legislation in the church-state area came in reaction to recent Supreme Court decisions.

In 1986, Congress for the third consecutive year failed to pass legislation to overturn a 1984 Supreme Court decision on sex discrimination. In *Grove City College vs. Bell*, the court held that colleges and universities — including those affiliated with religious bodies — must comply with Title IX of the Civil Rights Act forbidding sex discrimination. The court ruled, however, that only the specific program within a school that discriminates against women — rather than all programs — will lose federal funding when discrimination is proved.

The so-called "Grove City" legislation, which would have broadened the coverage of Title IX from "program specific" to "institution wide," was stalled by a dispute over abortion. The U.S. Catholic Conference and anti-abortion groups contended the legislation could broaden abortion rights to a point where Catholic hospitals that receive federal aid could be forced to perform abortions. Despite the fact that two House committees approved the measure, its sponsors did not push for floor action because of the abortion dispute.

Southern seminary awards degrees to 28 Tennesseans in December

LOUISVILLE, Ky. — Twenty-eight Tennesseans were awarded degrees from Southern Baptist Theological Seminary Dec. 19.

Two additional Tennesseans received diplomas from Southern's Boyce Bible School.

Receiving doctor of ministry degrees were David Wayne Crocker of Johnson City, Baylon Lee Hilliard of Somerville, Robert G. Lee of Covington, Stephen Douglas Powers of Knoxville, and Roger Lee Winsett of Martin.

Samuel Joseph Drummond of Camden and Stephen Phillip Logan of Nashville received doctor of philosophy degrees.

Earning master of arts in Christian education degrees were Mary Jayne Allen of Chattanooga, Robert B. Allen of Martin, Michael Leon Pearson of Maryville, Timothy Wayne Whipple of Cleveland, and Betty Carla Wise of Trezevant.

Phillip Bryan Johnson of Murfreesboro received the master of church music degree.

Receiving the master of divinity degree were Thomas Shelton Campbell of Athens, Alan Richard Childress of Kingsport, Geraldine Craddock of Bluff City, Cynthia Renee Egner of Clinton, Mary Lois Eldredge of Nashville, Wayne Foropoulos of Memphis, Eugene Gladney Jr. of Memphis, Sharon Elizabeth Harrison of Chattanooga, James Gordon Hawkins of Gleason, John Preston Joslin of Sevierville, John Messick Jr. of Murfreesboro, Nathan Mark Phillips of Cleveland, and Rebecca Jean Jordan of Maryville.

Ellen Loraine Gray of Roan Mountain earned the master of social work degree.

Ernie Dewey Elder of Memphis received the master of theology degree.

The two Tennesseans awarded diplomas from Boyce Bible School both earned the diploma in Christian ministry. They are Jimmy Allen Leek of Brownsville and Kenneth Edward Wrather of Murfreesboro.

Holston plans singles' meet

The former national single adult consultant of the Baptist Sunday School Board, Nashville, Ann Alexander Smith, and her husband, Charles Smith, a counselor in Asheville, N.C., will headline a singles' conference in Gatlinburg sponsored by the Holston Baptist Association.

The Feb. 13-15 retreat will be held at River Terrace Resort. The theme is "Love Is . . ."

Ann Smith, who was a minister to youth and single adults in churches in Florida and Mississippi, and her husband are also authors of several books. They will lead seminars on "A Healthy Me," "Building Meaningful Relationships," "A Lifestyle," "Growing in His

Likeness," "Twelve Avenues to Intimacy," "Enduring Caterpillars," and "Partners in Progress."

Music evangelists Ken and Lois Holland of Nashville are also on the program with John Tagliarina, minister of music and youth, First Baptist Church, Murphy, N.C.

Prices for the retreat vary depending on the number of people sharing a room from about \$50 to \$100 for two nights lodging and three meals.

Interested persons should contact Holston Baptist Association, singles' conference, 207 University Parkway, Johnson City, TN 37601, by Jan. 19.

EDITORIAL

'Baptist Hospital Sunday' — an appropriate recognition

Next Sunday, Tennessee Baptists will observe a new event on the state convention calendar — **Baptist Hospital Sunday**. Although our three health care systems have served the citizens of Tennessee for many years, this is the first time that a special day has been designated to note that service.

As approved by the Executive Board of the Tennessee Baptist Convention last September, **Baptist Hospital Sunday** is being observed Jan. 18 as a one-time pilot project. It would seem wise to make this an annual event on the TBC calendar, so that our church members can be reminded of the tremendous service offered to those in physical need.

The theme for the Jan. 18 observance will be "Through us you teach, preach, heal. Use us. We're close by."

Bulletin inserts have been prepared cooperatively by our three TBC hospitals and sent to each church. The inserts have a common front page, with the back page tailored by each hospital for the churches in its area.

Tennessee Baptists can be justly proud of the ministries provided by their health care systems.

The "flagship" hospitals of these systems are: Baptist Hospital, Nashville; Baptist Memorial Hospital, Memphis; and East Tennessee Baptist Hospital, Knoxville. In addition, affiliated hospitals are operated or managed in Covington, Germantown, Huntingdon, Murfreesboro, Newport, and Union City, and in Forrest City and Hardy, Ark., and in Booneville, Miss.

The statistics of service provided by these medical institutions stagger the imagination. Here are a few figures during 1985 for your consideration.

Baptist Health Care System, Nashville: Patients admitted - 29,045; Emergency room - 36,697; Births - 4,939; Average daily census - 466; Free services - \$18,226,736.

Baptist Memorial Health Care System, Memphis: Patients admitted - 72,448; Emergency room - 85,107; Births - 6,674; Free services - \$18,142,118.

Baptist Health System of East Tennessee, Knoxville: Patients admitted - 21,124; Emergency room - 30,790; Outpatients - 25,136; Free services - \$16,613,968.

In this day when many hospitals are deleting services which do not pay their own way (such as emergency rooms and obstetrics), it is pleasing to note that our TBC hospitals are "full service" hospitals.

In addition, these hospitals also are involved in nurse training and other educational programs, including pastoral care.

And, we would report that our hospitals are continually adding progressive services, such as, preventive medicine programs, cardiac units, outpatient centers, physical therapy centers, and eye clinics.

Of special interest to Tennessee Baptists, our hospitals view themselves as a spiritual ministry. Full-time chaplains are on duty around the clock. Chapel services are held regularly for those who can attend — and these are televised into patient rooms. Helpful literature, audio

tapes, and videotapes with spiritual emphases are provided for patients and their loved ones.

Anyone who has needed medical services knows of the spiraling costs of hospital care. Yet, it is significant that independent surveys have shown that Tennessee Baptist hospitals' charges rank extremely low in comparison to other hospitals in their areas.

Baptist Hospital Sunday is an opportunity for Tennessee Baptists to express appreciation for the tremendous contribution our hospitals are making in the physical and spiritual lives of thousands each day.

We salute our medical ministries for what they mean to our convention's objectives and to those who use their services in those times of need.

GUEST EDITORIAL

Choose to sanctify human life

"I have set before you life and death, blessing and cursing: therefore choose life" (Deuteronomy 30:19).

Fourteen years ago this month, the Supreme Court legalized abortion. By a 7-2 vote, the highest court in the United States ruled that a woman has a Constitutional right to decide in consultation with her physician whether to terminate a pregnancy.

This ruling has had a dramatic impact on the nation's abortion practices.

In 1972, the year prior to the Supreme Court's 1973 *Roe vs. Wade* decision, the total number of abortions reported in the U.S. was 586,760. By 1981, the year with the most recent complete statistics available, the total number of abortions reported in the United States had climbed to 1,300,760. That year 358 legal abortions were performed per 1,000 live births.

Although early reports indicate that the number of abortions has leveled off and even begun to decline slightly, some communities now have more abortions than live births.

According to marital status, unmarried women obtain an estimated 81 percent of all abortions.

In age categories, 1 percent of abortions are obtained by women under age 15 — compared to 27.5 percent for women 15-19; 35.2 percent for women 20-24; 20 percent for women 25-29; 10.6 percent for women 30-34; and 5.7 percent for women 35 and older.

Against this backdrop of the tragic reality of abortion, **Sanctity of Human Life Sunday** is an occasion for Southern Baptists to concentrate on this moral issue.

Sanctity of Human Life Sunday is a time to confess. Confession based on true repentance is the bedrock upon which the church builds its witness to the world and carries out its mission in the world.

As with other moral issues, the church has often failed to address abortion with the degree of moral insight, compassion, and steadfastness that is needed.

We need to confess that as church members we have not respected the dignity of human life with the depth of commitment called for.

We have not spoken with sufficient courage against secular society's cheapening of God's gift of life.

Sanctity of Human Life Sunday is a time to choose. God has made us free moral agents. As such, we must make decisions. We cannot escape, ignore, nor forfeit this responsibility.

We must decide as individuals and as communities of faith what we think about moral issues. Even though we are free to decide which road to travel, God urges us to choose life. As the Author of life, His bias in favor of life comes as no surprise.

Sanctity of Human Life Sunday is a time to commit ourselves. The choice for life involves a commitment to act in the world.

Southern Baptists need to pray about abortion, seeking God's guidance for moral clarity about positive actions to take.

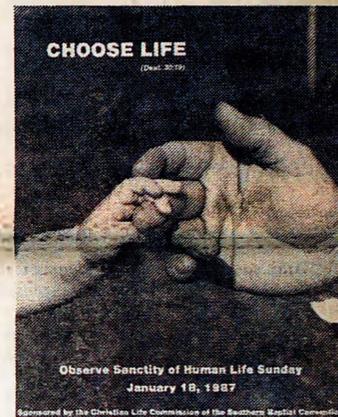
Southern Baptists need to study the issue, searching for the causes and the solutions.

Southern Baptists need to work for alternatives to abortion.

Southern Baptists need to influence public policy through responsible political involvement.

On Jan. 18, **Sanctity of Human Life Sunday** can be a timely reminder that the Author of life beckons all of us to choose life.

—Prepared by the Christian Life Commission
Southern Baptist Convention



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BOOK REVIEW

By Michael Davis

Author writes on creation

God and Creation by Peter James Flammig; Broadman; 167 pages; \$5.95.

This informative book, which concentrates on the doctrine of creation, is written by the pastor of First Baptist Church, Richmond, Va., and is part of the Layman's Library of Christian Doctrine series. The fifth book in the series has the same purpose as the others, "to help laymen hammer out their own personal theology."

Careful and serious study of this treatment of creation will help readers to re-think their own beliefs about the Creator and His creation.

Readers will appreciate the way the evolution controversy is related to the proposal that our minds function from left and right sides in different ways. We reason and analyze from the left side. We dream and create from the right side.

"Consider the irony of it all. Those who are best at managing and classifying facts write books on how creation happened," says Flammig. "These books in turn provide the windows through which all of us look at creation and evolution. Thus our viewpoints are given to us by those who may know the least about creativity."

Flammig seeks to help his readers to achieve a sense of wholeness in their view of creation.

"Sometimes our beliefs have not been tied together. They were arrived at in different times and different stages of our lives. Investing time in the study of creation brings things together into a whole. No single doctrine ties other doctrines together in a unity of consistency more than creation," Flammig writes.

Accordingly, creation is not an isolated act of God that happened in the past. The creativity of God is related to our past, present, and future in Christ. When we are related to our Redeemer, we are related to our Creator. They are One.

Training to aid worship leaders

The annual statewide Conference on Congregational Worship will be Feb. 9-10 at White Oak Baptist Church in Chattanooga.

The Feb. 9 meeting is designed for vocational and volunteer staff members of churches. Full-time and paid church staff workers should attend the Feb. 10 meeting.

Leaders of the conferences include Bill Anderson, design editor in the church music department, Baptist Sunday School Board, Nashville; Tom Billings, pastor of First Baptist Church, North Augusta, S.C.; Johnnie Hall Jr., church training department director, Tennessee Baptist Convention; and Julian Suggs, church music department director, TBC.

The Feb. 9 meeting will begin with dinner at 5:30 p.m. and end at 9:15 p.m. On Feb. 10, the participants will gather at 9:30 a.m. and adjourn at 3:45. It also will include lunch.

To register, persons should send name, address, church, position in church, request for meal reservation, and \$5 to David Al Myers, director of missions, Hamilton County Baptist Association, 508 N. Market St., Chattanooga, TN 37405.

Tennesseans earn degrees at NOBTS

NEW ORLEANS — Four Tennesseans were awarded degrees Dec. 20 at New Orleans (La.) Baptist Theological Seminary.

Receiving master of divinity degrees were Barry Littlefield of Adamsville and Paul Mace of Memphis.

Dwight Talbot of Englewood received the master of religious education degree.

Charles Kenneth Nick of Memphis received the associate of divinity degree.

Bill Winters accepts Shawanee church post

Bill Winters accepted the call of Shawanee Baptist Church to serve as pastor on Dec. 21. He began his ministry in Shawanee on Jan. 4.

He is a graduate of Carson-Newman College in Jefferson City and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

A native of Knoxville, he has served in churches in Fentress, Jefferson, and Knox counties. He was also pastor of Mountain Grove Baptist Church, Louisville, N.C.

Nashville pastor warns leaders to avoid empty-bucket syndrome

NASHVILLE (BP) — Constantly helping others can create an "empty-bucket syndrome" which pastors and denominational workers must guard against, a Nashville, pastor warned Sunday School leaders.

"The empty-bucket syndrome is so subtle, the bucket can be totally empty before we realize it," Charles Page, pastor of First Baptist Church of Nashville, told state Sunday School leaders and Sunday School department workers attending annual planning meetings at the Southern Baptist Sunday School Board.

Church staff members and denominational workers continually are giving to others to help their spiritual lives. The daily outflow causes a drain on their own creativity and freshness, Page warned.

"People think that we are always fresh and renewed because we deal with spiritual things daily," he said. But the danger of full-time Christian work is that we can allow spiritual things to become mundane and casual, he added.

Page said it is essential for persons who are responsible for the spiritual health of others to be aware of the need to maintain a balance between spiritual, emotional, and physical health.

Without a balance of the three, a pastor or denominational worker will not be able to maintain the spiritual zeal needed to help others, he cautioned.

Because of the demands on a pastor's time, it is important to schedule time for prayer, Bible study, family, leisure, and exercise. Page recommended a disciplined schedule of prayer, Bible study, witnessing, and participation in local church activities to maintain the spiritual dimension.

Prayer may be the simplest element of spiritual life, but it is not the easiest to do, Page said: "Prayer is work. It's the hardest work we will ever do. There are always things to keep that work from being done."

Emotional freshness requires a positive outlook and an awareness of what is going on in the world.

Page said he makes a point of reading motivational literature to help maintain a positive outlook: "You cannot stay fresh with a negative outlook on life. You can't help others unless you know what is going on in the world."

Although good physical condition is difficult to maintain, it is essential for total freshness. "Without physical condition as well as spiritual and emotional condition, you will never be as fresh as possible and totally able to help others," he said.

Without a freshness as a Christian and a balance between the three areas, leaders will not be able to meet the needs of others effectively, Page warned.

Church training leaders focus on reaching, keeping members

NASHVILLE (BP) — Reclaiming inactive church members, gaining new members, and keeping them once they join are all tasks that will receive top priority in the Southern Baptist Sunday School Board's church training department during the next few years.

"Studies indicate people drop out of church either because of lack of theological foundation or because they have been hurt emotionally by their fellow church members," said Roy Edgemon, church training department director, following a three-day annual planning meeting for state church training directors in Nashville.

Edgemon said he hopes two new programs, Ingathering: Reclaiming Inactive Church Members and New Church Member Training, will serve to reinstate non-participating church members and give them a stronger theological base, as well as teach faithful attenders how to be more compassionate toward fellow members.

"We lose people because of neglect," Edgemon said. "Ingathering teaches people to be sensitive to others' needs. To my knowledge it is the first course developed that will teach people how to just listen and try to find out why that person left the church in the first place."

"I think ingathering will prevent active members from becoming inactive," he added.

He said when half of the Southern Baptist Convention's 14.6-million members are inactive and have not shown up at their churches for at least 12 months, "the problem is beyond serious."

Edgemon said he believes New Church Member Training also will combat much of the problem churches are having with loss of membership. New member training basically is designed to teach new Christians or new members Baptist be-

liefs and heritage, he explained. It also is designed to equip new members with knowledge about their new church, about what they might expect from that church, and what it can expect from them.

Henry Webb, planning coordinator in the board's church training department, said about 350,000 people became Christians last year and an additional 500,000 joined Southern Baptist churches.

"These are our prospects for new member training," Webb said. "If only half of those 850,000 received new member training, we would have a 17 percent (340,000) increase in church training enrollment in one year."

Webb said only 11,000, or 30 percent, of Southern Baptist churches reported new member training last year. "Over 25,000 churches in the SBC need to start new member training," he noted. "If people aren't taught early on, it's a good chance they'll drop out of church."

State church training leaders also discussed ways to help churches start new church training programs, ways to promote associational work in their states, dated and undated curriculum uses, and the 1987 Baptist doctrine study, "The Doctrine of Prayer."

Edgemon and the church training department also honored Joe Davis Heacock, retired Southwestern Baptist Theological Seminary professor, with the 1986 Friend of Church Training Award, an honor bestowed on leaders who have spent a large portion of their lives working with church training.

Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



"And some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land" (Acts 27:44).

The Bible states that "a temptuous wind, called Euroclydon" caught the ship on which Paul was a prisoner going to Rome. All on board, except Paul, reached a point of hopelessness. They threw everything possible overboard, they bound the ship, they cast anchors, they set sails, but still the ship was broken and some made their way to safety on broken pieces of the ship.

I am reminded that life often batters our personal boats and gives us a handful of broken things.

Most, if not all of us, have been the victims of broken promises. We have broken promises made to ourselves. We have broken promises made to others, and even promises to our Lord.

Peter wept over his broken promises to Jesus. There are many who bear the burden of broken bodies.

A major truth in this experience is that storm-tossed victims do not have to give up. Broken things are not necessarily useless things.

God has long used broken things. It was a broken bone that Samson used to fight off God's enemies. Jesus used broken bread and fishes to feed thousands. Christ gave His body to be broken for us. "This is My body, which is broken for you" (1 Corinthians 11:24).

We need to remember that, though shipwrecked and water-soaked, they were not alone. They had the help and presence of God. Paul said, "There stood by me this night an angel of God."

I am confident that if that which appears solid and intact today is broken and shattered by tomorrow, God will give us the grace to keep on using broken things.

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BJCPA asks court to back church employee exemption

By Stan Haste

WASHINGTON (BP) — Siding with the Mormon Church and the Reagan administration in a key church-state test, the Baptist Joint Committee on Public Affairs has asked the Supreme Court to uphold a congressional exemption in the Civil Rights Act that allows churches to decide for themselves whom to employ in any position.

The high court agreed last November to review a U.S. district court decision that sided with seven employees of Mormon Church-owned businesses fired after they failed to meet requirements that would have qualified them for the privileged church status of "temple recommends." The term refers to a relationship within the Mormon Church that qualifies members to participate in secret rites conducted only in Mormon temples.

The lower court decision held unconstitutional a provision of the Civil Rights Act of 1972 exempting churches from a ban on religious discrimination in employment. The 1972 provision amended the original ban on religious bias in hiring practices adopted by Congress in

1964, when the first Civil Rights Act was enacted.

Under the 1964 law, religious employers could restrict employment to "individuals of a particular religion to perform work connected with ... (their) religious activities." But in 1972, when it rewrote and extended the law, Congress deleted the single word "religious" from the exemption in an effort to prevent governmental entanglement with churches in deciding which of their activities were "religious."

In a brief filed Jan. 5, the Baptist Joint Committee urged the Supreme Court to side with Congress and reject the district court's finding. James M. Dunn, executive director of the Baptist public affairs agency, said the case "offers an excellent illustration of the inextricable relationship of church-state separation and the free exercise of religion."

"Those who would denigrate the separation of church and state need to remember that separation is the principal guarantor of religious liberty, that it is none of the business of government to define, prescribe, supervise, or regulate the mission and purpose of the church."

The Baptist Joint Committee brief, one

of several expected from the nation's religious community siding with the Mormon Church, also puts the agency on the same side with the Reagan administration. The Justice Department joined the Mormon Church last fall in asking the high court to review the lower decision.

Baptist Joint Committee General Counsel Oliver S. Thomas, who wrote the agency's brief, defended the 1972 amendment as consistent with the high court's three-part test to determine the Constitutionality of laws or governmental policies when measured against the First Amendment's prohibition of an establishment of religion. The test, first adopted by the court in 1973, holds that in order to pass Constitutional muster under the establishment clause, a statute must have a secular purpose, must have a primary effect that neither advances nor inhibits religion, and must not foster an excessive entanglement between church and state.

Although the U.S. District Court for Utah found the 1972 amendment did not violate the secular purpose prong of the test, it struck down the amendment for violating the primary effect and entanglement requirements.

In his brief, Thomas wrote that the history surrounding the 1972 amendment "clearly demonstrates that a legitimate secular purpose existed for its adoption," namely, "to avoid governmental interference and entanglement with religion." He added whereas the original Civil Rights Act "had put the government in the untenable position of examining and evaluating the beliefs and practices of religious organizations for the purpose of determining which of their activities were 'religious,'" the 1972 amendment amounted to an admission of error.

"It took Congress eight years to recognize that government was wholly incompetent to make such determinations and that any attempt to define the church's religious mission was Constitutionally problematic," Thomas stated.

On the question of the amendment's primary effect, Thomas urged the high court to reject the lower tribunal's finding. He cited previous Supreme Court decisions in arguing that "not every law that confers an 'indirect,' 'incidental,' or 'remote' benefit upon religion is unconstitutional."

Thomas also pointed to other statutes upheld by the court that confer exemptions for religious organizations, including those giving property tax exemptions to churches and exemptions from military service to conscientious objectors.

These and other exemptions provided religious organizations under federal and local laws, he argued further, "are essential to the institutional separation of church and state." Because it strengthened church-state separation, Thomas added, Congress' 1972 amendment "is not only lawful, it is laudable."

Thomas also argued that the amendment does not violate the high court's ban on excessive entanglement. "Congress merely has adopted a hands-off policy that allows religious organizations to discriminate on the basis of religion in their employment," he said. "Far from creating excessive entanglement, the 1972 amendment resolved the entanglement problems that had existed under the original Act."

Noting the fired Mormon workers' successful district court challenge to the 1972 amendment was based on the claim that none of them performed "religious" duties for the church, Thomas pointed to Baptist doctrine that everything a church does is related to Christ's great commission to make disciples and help them grow in the faith. "Any attempt by the state to force Baptist agencies to hire non-Christians or even non-Baptists diminishes our corporate witness and hampers this evangelistic task," he insisted.

The high court is expected to hear arguments in the case during its current term and decide the dispute sometime next spring or early summer.

BSSB sets goals to increase language, black involvement

NASHVILLE (BP) — A commitment to new goals for increasing black and language Southern Baptist involvement will be crucial in carrying out Bold Mission Thrust, according to the director of the Southern Baptist Sunday School Board's special ministries department.

Goals for the year 2000 include a combined language and black church membership of 3-million, a fivefold increase from the present membership of about 600,000.

Bill Banks told state convention division directors that the Bold Mission Thrust goal of presenting the gospel to the whole world by the year 2000 has caused Southern Baptists to develop a greater concern for reaching blacks and language groups.

"Forty percent of the United States population is black or ethnic. We've got to reach these people if we are serious about reaching even our own nation," he said. Hispanics in the United States now total more than 25-million and will be the largest minority group in the nation by the year 2000. Vietnamese, Chinese, and Filipino immigrants are expected to enter the country in increasing numbers in the next 15 years, he pointed out.

The special ministries department was created in October 1985 to consolidate Sunday School Board programs for black, language, and special education ministries. "Since then we have become even more convinced of the need for our work," Banks said.

He outlined additional goals for the year 2000 that include 10,000 language and 5,000 black churches and Sunday Schools. That would more than double the present 4,000 language and 850 black churches and Sunday Schools.

The goal for Sunday School enrollment of ethnics and blacks is to increase from a 1985-86 total of about 160,800 to more than 1.7-million.

To help implement the goals of greatly increased black and ethnic involvement in the denomination, Banks said, the special ministries department hopes to have 10,000 language special workers and 1,000 black special workers by the

year 2000. Currently, there are 150 language and 125 black special workers.

To meet the needs for stepped-up ministry efforts, Banks said, the Sunday School Board is continuing to expand language material publication with priorities established for materials in adult Sunday School, basic church administration, adult church training, Sunday School administration, and church music.

Bible Book Series curriculum will be available in Chinese in April 1988, with Life and Work Series curriculum for American Indians planned for October 1988.

New staff positions have been approved for a supervisor and two additional consultants in black church development and editors for Spanish and Chinese materials, he said.

Special worker notes progress for black church development

NASHVILLE (BP) — Black people and churches are seeing progress and increased openness in the Southern Baptist Convention, a black Southern Baptist pastor from Alabama reported.

Milton Boyd was among black church relations workers from state conventions who for the first time this year attended Sunday School and church training annual planning sessions at the Southern Baptist Sunday School Board.

As a state special worker, Boyd trains Sunday School leaders in both black and white Southern Baptist churches. He noted that situation reflects a change in attitudes from 12 years ago, when Boyd and his family were the first blacks accepted for membership in a Southern Baptist church in Montgomery, Ala.

In 1976, Boyd started Westside Baptist Church in Montgomery as the first black Southern Baptist church in Alabama. Now he is pastor of Westside and another black Southern Baptist church in Montgomery and is director of black church

relations for the Montgomery Baptist Association in addition to his role as special worker for the state convention.

Boyd was enlisted as a special worker to train Sunday School leaders in black churches but with only seven black Southern Baptist churches in the state, "there wasn't much call for training," he said.

He considers his acceptance as a trainer for Sunday School workers in white churches a breakthrough. But he continues to focus primarily on developing new black Southern Baptist churches. He hopes there will be twice as many black Southern Baptist churches in the state in the next few years.

Boyd's optimism for black church development relates to goals of the black church development section of the Sunday School Board's special ministries department to increase the number of black Southern Baptist Sunday Schools from the current estimated 850 to 5,000 by the year 2000.

Tennesseans earn SWBTS degrees

FORT WORTH, Texas — The world's largest theological school graduated its 25,000th student Dec. 19 in a class that included 15 Tennesseans.

Stephen Smith, a master of divinity student from Lafayette, La., received the 25,000th degree ever awarded from Southwestern Baptist Theological Seminary in commencement ceremonies at Travis Avenue Baptist Church.

President Russell Dilday presented a special plaque to Smith and conferred 329 degrees at the fall commencement. The 975 degrees awarded in 1986 represent Southwestern's highest number ever for a calendar year.

Dana E. Bible of Knoxville received the doctor of philosophy degree.

Receiving master of music degrees were Robert Todd Bell of Cleveland, William Allen Salmon of Paris, and Randal Howard Sharpe of Bluff City.

David Jonathan Agron of Oak Ridge and Joel David Dunaway of Nashville received master of divinity degrees.

Earning master of arts in religious education degrees were Karen Dee Branin of Memphis, Valerie Gwen Galyon of Knoxville, Nancy C. Long of Nashville, Ann Paschall Robins of Nashville and Lawrence Wilbur Washburn of Martin.

Michael Alan Jones of Sweetwater received the master of arts in marriage and family counseling degree.

Receiving the master of arts in communication degree were Michael Douglas Apple of Nashville and Austin Roy Robinson of Knoxville.

Missionaries struggle as parents grow old

By Leland Webb

RICHMOND, Va. (BP) — A common but serious family problem is causing some Southern Baptist foreign missionaries to return to the United States at least temporarily and to spend emotional energy and personal finances in the process.

The problem is the illness or infirmity brought on by aging that afflicts some parents of missionaries. And because the problem receives little public attention, one source of possible help — U.S. church members — remains largely uninvolved.

When a parent of a missionary becomes seriously ill or handicapped by complications of aging and no other family member is available to meet the need, the missionary faces a wrenching dilemma: How can family duty and Christian calling be balanced? How can he or she respond to two clear teachings of Scripture — duty to honor parents and supremacy of Christian discipleship over family ties?

"Missionaries with aging or ill parents in the States must deal with a whole range of emotions, as well as face some tough decisions that will impact their lives and careers," explained Joe Bruce, Southern Baptist Foreign Mission Board associate area director for Middle America. He was among more than 50 missionaries who responded to a questionnaire on this problem.

"They become more acutely aware of the geographical distance as their parents become older," he said. They also face guilt, financial hardships, and the problem of "dealing with their own mortality."

Because the birth rate in the United States was comparatively low in the 1930-40 period, many veteran missionaries now facing decisions about aging parents have few or no siblings to help shoulder the load, pointed out Joyce De Ridder, healthcare recruitment consultant at the Foreign Mission Board.

In addition, the lengthening of average life expectancy increases the possibility that parents may face debilitating ailments of age.

The situation, in the words of Mission-

ary Delores Hill of Thailand, is "one of the most overwhelming problems missionaries face."

Choices for missionaries facing the difficulty sort out to about three: (1) Stay on the field. Persons able to do this usually have family members in the United States who can handle the situation. A handful of missionaries have stayed at their posts by taking a parent with them to the field for a while. (2) Return to the United States temporarily. A missionary may hastily arrange an early furlough to appraise the need. The next option may be to request a leave of absence, with salary suspended to allow time to choose a course of action. (3) Resign. Seldom an easy decision, resignation may emerge as the option meeting the most needs. For some, early retirement is another option.

Several offered a plea not to judge others for what they decide. "People must be very careful never to pass judgment," warned Dan Cobb, veteran missionary in Thailand. "It is not our place, and we seldom have all the facts. ... Conditions are never 'the same.'"

Many parents are notorious for masking the truth about their health in letters. A missionary thousands of miles away without an objective report feels at a loss in trying to evaluate conditions. Overseas telephone calls, now common, don't always work smoothly and can be expensive.

This is an area where many suggest church members at home might assist. The missionary craves facts. "If someone would write often telling us exactly how mother is getting along, that would be a great relief," sighed one. Hearing "no news is worse than hearing the bad news," affirmed another.

Church members at home can help in some other practical ways, although a few missionaries cautioned that some parents may be "too proud, independent, and private" to accept aid, and some types of help can come only from family members. Also, not every church may be equipped for such a ministry. Noted one woman of her experience, "People in the church seemed to be frozen, unable to understand practical ways of responding, while wanting to do so."

Missionaries who have been aided by churches express deep gratitude. One told of the church that helped her husband's father: "They bought groceries, harvested his garden, cut firewood, provided transportation to the doctor, cheered him up." Without this help, "we could not have stayed" on the field.

In some situations, says one, it would help "for a local church to 'adopt' the parent or parents to see to daily needs and then call the family member when major decisions need to be made."

Among other suggestions: involve parents in visiting shut-ins or provide another way for them to serve; tape-record a message from the parent to send the missionary; have a trusted person serve as "secretary" to sort through bills and unsolicited mail; arrange for a "personal care" worker to see that medicine is taken, proper food eaten, clothing kept clean.

Many parents of missionaries seem never to meet anyone else whose child serves in missions. One missionary suggested that the Foreign Mission Board sponsor an informal organization of parents. The Japan Baptist Mission, reported De Ridder, already produces a quarterly newsletter for parents of all its

missionaries. This has "resulted in parents praying for one another and sharing with one another," she said.

One basic rule rings out in whatever way someone at home might try to assist: Follow through. Never offer help if there is no commitment.

Family relationships for missionaries differ almost endlessly — in number of brothers and sisters, stability of siblings' families, degree of family closeness, sympathy of other family members toward missionary calling.

Sometimes missionaries feel warm support from others in the family. "We thank God for sisters and brothers whose interest and concern for missions has caused them to go the extra mile in caring for our parents in order that we could remain at our place of service," noted one.

Parents' conditions also vary greatly. When aging or illness saps a parent's decision-making power and clear reason, the burden of choice falls squarely on the children. In seeking affordable facilities for parental care, missionaries face the same problems as children in the United States, but missionaries face them at long range, adding to the hardship.

The recent "explosion in resources in gerontology" means resources do exist, De Ridder pointed out. Every state now has some kind of office on the aging, she reported, and all can make referrals as to where to find help. De Ridder shares this kind of information in an optional session during furloughing missionary conferences and in a one-hour period with new missionaries during orientation.

But many missionaries "feel keenly

their own responsibility, even when others are willing to assume this load (for ailing parents)," suggested Bob Hardy, associate area director for East Asia. "I was fortunate to have brothers and sisters who lovingly cared for their parents and understood my calling," said one missionary. Still, "many times I had deep anguish about not doing my part."

One noted that because of the culture in the society in which she serves, "where honor and respect" are given the elderly, if she did not return home to care for her aged mother, "my witness would be a sham."

Many parents remain supportive toward their child's overseas ministry, even during their own troubles. Others, feeling their own needs bearing down, may hint — or ask outright — that their children not return overseas. One mother wrote her missionary son, "I love you, but I'd love you more if you come home."

Those in the mission force who have faced parental needs urged new missionaries to grapple with the possibilities before a crisis strikes, exploring the "what ifs" for themselves and with others in the family. A single woman missionary recalled that when she tried to discuss matters, "the family did not want to talk about such morbid things, since all of us were strong and well." Now, after a crisis, they "have a united plan."

Both at home and on the field, prayer is a key resource. One missionary's mother who avoided reporting her illness to her daughter overseas explained, "I didn't want to worry you. ... You can't do anything about it." Her daughter responded, "Mom, we can pray."

Meetings explore 'Shared Ministry'

Pastors, other church staff members, and deacons are the target audience of three conferences to be held in Tennessee on the topic, "Beginning the Journey — Shared Ministry."

The conferences are a part of a nationwide emphasis by the Baptist Sunday School Board in Nashville, which will be leading the meetings in 18 other states.

Bruce Grubbs, supervisor of pastoral ministry, church administration department, BSSB, will lead the Feb. 12 conference in Jackson.

Shared ministry is "not new," but "churches have been slow to adopt this approach for staff teams," said Johnnie Hall Jr., church training department director, Tennessee Baptist Convention, who is helping coordinate the meetings.

The Feb. 12 conference will be at Ramada Inn in Jackson. The May 14 meeting will be at Holiday Inn World's Fair in Knoxville and a May 15 meeting will be held in Chattanooga at Sheraton Inn, South. They will begin at 2:30 p.m. and end at 9 p.m.

Persons may register by contacting the TBC church training department, P.O. Box 728, Brentwood, TN 37027. The cost is \$15.00

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FMB announces phone lines to aid 'concerts of prayer'

RICHMOND, Va. (BP) — A new toll-free number can help Southern Baptists reach out and touch the world. It is 1-800-ALL-SEEK (1-800-255-7335).

In December, Southern Baptist Foreign Mission Board trustees urged Southern Baptist churches to begin "concerts of prayer" for world evangelization beginning in February. The toll-free number will provide the latest prayer concerns from across the world.

The PrayerLine number can be dialed from every state except Virginia, Hawaii, and Alaska. For Baptists in those states, a regular toll call will be needed. 1-804-355-6581.

Both numbers, to be activated Jan. 26, can be used 24 hours a day.

Foreign Mission Board trustees have called for concerts of prayer the first Sunday of every month in church worship services, Sunday School classes, and church training programs.

A concert of prayer, said R. Keith Parks, board president, involves "God's people joined in united, focused, extraordinary prayer for global evangelization."

"I am convinced," he added, "there has never been a great spiritual, evangelistic mission effort unless it was preceded by prayer."

Calls for concerts of prayer are not new, Parks added. In the late 1700s, a Baptist association in England urged prayer for revival and the spread of Christianity. Within a decade, the first Baptist missions group was organized. And its first pioneer, William Carey in India, sparked the modern missionary movement which continues to this day, encompassing Southern Baptists' 3,700-plus foreign missionaries and those of other evangelical persuasions.

Southern Baptist Bold Mission Thrust efforts to share the gospel with every person in the world by the year 2000 "will never be accomplished without massive prayer," insisted Minette Drumwright, the board's special assistant for intercessory prayer.

In addition to its phone lines for relaying prayer concerns, the Foreign Mission Board will continue its monthly prayer alerts. More than 23,000 Southern Baptists currently are on the mailing list.

Drumwright noted that the concerts of prayer will complement the National Missions Prayer Plan to be launched during the 1987 Week of Prayer for Foreign Missions and the 1988 Week of Prayer for Home Missions.

The National Missions Prayer Plan will seek to enlist every Southern Baptist in daily personal prayer for world evangelization. It will be coordinated by the denomination's Woman's Missionary Union and Brotherhood Commission.

Carolyn Weatherford, WMU executive director, said the Foreign Mission Board trustees' call for concerts of prayer is "another real, valid way to get every church in the Southern Baptist Convention to focus its prayer" for world missions.

Drumwright listed three hoped-for results from the concerts of prayer: that churches will gain a "heightened, deepened, broadened global awareness" through the times of special prayer each month; that more people will be called

into missions involvement; and that "God's power will be unleashed into lives, situations, and nations in extraordinary ways."

Momentum toward a plea for conventionwide prayer for world missions began to build after an Oct. 12 prayer meeting when about 30 of the 84 Foreign Mission Board trustees prayed in shifts throughout the night. In his sermon to the Southern Baptist Convention last year, Parks urged special prayer "at least once a month ... that the world's untold billions will hear and believe in Jesus."

Newell resigns Ruschlikon post

RICHMOND, Va. (BP) — J. Altus Newell, president of the International Baptist Theological Seminary in Ruschlikon, Switzerland, has announced his resignation to become the pastor of a church in Alabama.

Newell's decision came after members of Dawson Memorial Baptist Church in Birmingham, Ala., voted unanimously Dec. 21 to call him as their pastor. He will resign as seminary president and as a Southern Baptist missionary March 10.

Prior to his missionary appointment to Switzerland in July 1984, Newell had been pastor of First Baptist Church of Opelika, Ala., for two years and pastor of St. Matthews Baptist Church in Louisville, Ky., from 1975 to 1982.

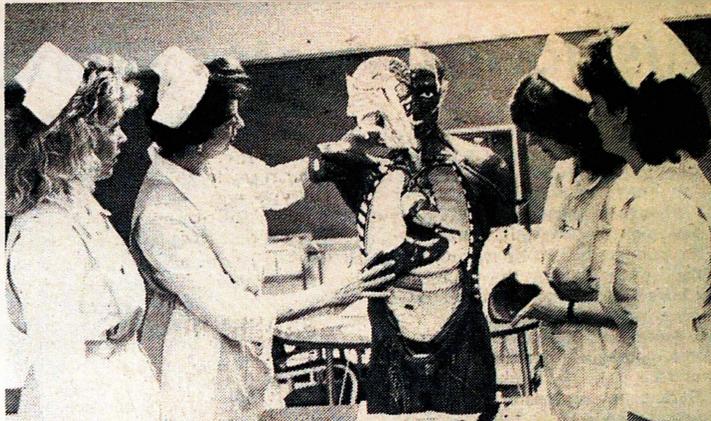
In a letter to the seminary community in Switzerland, Newell wrote, "Ruschlikon has a crucial mission to prepare persons for effective ministry in Europe and in Baptists' world mission." Yet, in a decision that has "not come ... easily or quickly," he has concluded, "my gifts are better suited for the pastorate than for seminary administration."

"I have just really missed being a pastor," Newell said in a telephone interview the day after agreeing to lead the 6,900-member church in Birmingham.

The seminary's six-member executive board will meet Feb. 20-21 and likely will name a search committee for Newell's successor, said Isam Ballenger, one of two executive board members representing the Southern Baptist Foreign Mission Board, which jointly sponsors the seminary with the European Baptist Federation. Ballenger is director of Southern Baptist missions work in Europe and the Middle East.

Ballenger commended Newell in guiding the seminary through a time of financial crisis stemming from the falling value of the U.S. dollar, which equaled an average of 2.55 Swiss francs during 1985 but has since fallen to 1.6 francs.

At the beginning of 1986, a deficit of 180,000 to 200,000 Swiss francs was projected in the seminary's budget, or \$90,000 to \$100,000 in U.S. dollars. By April, the projected shortfall had grown to 240,000 francs. But European Baptists have responded to the crisis by increasing their giving to the seminary by 50 percent, while contributions from supporters in the United States, including a number of churches, have increased 40 percent. And the seminary budget has been trimmed by 80,000 francs. Thus year-end reports for the seminary likely will be in the black.



NEW TORSO — Belmont College nursing students admire a new human torso model recently purchased with part of a \$20,000 grant from the Helene Fuld Health Trust. Pictured (left to right) are Liz Murphy, Kate Spradlin, Beverly Tyson, and Lisa Hartman.

Belmont receives \$20,000 grant

NASHVILLE — Belmont College has received a \$20,000 grant from the Helene Fuld Health Trust, the nation's largest charitable trust devoted exclusively to the welfare of undergraduate student nurses.

Anna Hite, dean of Belmont's School of Nursing, said the grant money was used to purchase additional computer hardware and software, audiovisual equipment, educational models, and an adult critical care hospital unit.

One of the major components of the

new adult critical care unit is a defibrillator/monitor, which will allow students to simulate abnormal heart rhythms and to practice reacting to cardiac arrest situations.

A spokesman for the New York City-based Marine Midland Bank, trustee of the Helene Fuld Health Trust, stated that the grant was made in recognition of the outstanding contributions to the nursing profession being made by Belmont College in training undergraduate student nurses.

Gallup shows Americans favor religious studies in schools

WASHINGTON (BP) — Three-quarters of the American people favor the study of religion in public schools, a recent Gallup Poll shows.

Conducted late last year, the survey asked respondents if they would object to public schools' teaching about the world's major religions; using the Bible in literature, history, and social studies classes; making facilities available for use by student religious groups; or offering elective courses in Bible studies.

In all four categories, respondents overwhelmingly endorsed the concept that the public school is a proper forum for such studies.

On the question of teaching about the world's major faiths, 79 percent said they would not object, with only 16 percent saying they would. On using the Bible in literature, history, and social studies classes, 75 percent answered

they would not object, with 20 percent opposed to the idea. The same margin — 75-20 — favored offering elective Biblical studies.

Indicating that a large majority of the public favors the concept embodied in the 1984 Equal Access Act, respondents by a 74-21 margin said they do not object to providing student religious groups with use of school facilities after hours.

Only 5 percent of those surveyed indicated they had no opinion on each of the four questions posed.

The findings were based on in-person interviews with 1,559 adults above age 18 conducted in more than 300 scientifically selected localities across the nation. According to the Gallup organization, samples of this size have only a likely 3 percent margin of error in either direction.



Tennessee/Venezuela Prayer Net Partnership

In Venezuela, visa requests for new missionary families and visa renewals for current missionaries have been denied by Venezuelan authorities in recent months.

On Jan. 14, Annette Jackson, a church/home worker in San Antonio de Los Altos, has a birthday.

On Jan. 15, Heather Dillon, a church/home worker in Valencia; and Brenda Smith, a nurse in Barquisimeto, will celebrate birthdays.

Ed Jump will have a birthday on Jan. 17. He is a general evangelist in Valencia.

The birthday of Ila Mae Smith, a church/home worker in Maracaibo, is Jan. 18.

A five-member construction team will be working at the seminary in Los Taques Jan. 19-30.

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Tennessee

PEOPLE...

First Baptist Church of Oliver Springs, honored Nevin Smith as a lifetime deacon on Dec. 21. He was ordained as deacon in 1949, at the church where Charles Parker is now pastor.

An ordination service was held Oct. 6 to ordain Bruce Richardson as a deacon at First Baptist Church, Gadsden. Gary Burke is interim pastor.

Marvin Sanders was honored at a Jan. 4 reception celebrating his 15th year as pastor of Tyner Baptist Church, Chattanooga.

First Baptist Church, Pruden, ordained their pastor, George Paragon, on Dec. 16. Ralph Cordell, director of missions for Campbell County Baptist Association, participated in the service.

Mr. and Mrs. M. C. Weaver celebrated their 50th wedding anniversary Dec. 28 at Wynnburg Baptist Church. Ernest Mayo is pastor of the church in Wynnburg.

Mr. and Mrs. Raymond Potter celebrated their 50th wedding anniversary Dec. 21 at Mount Olive Baptist Church in Knoxville. Ken Hubbard is the pastor.

Mr. and Mrs. Roy C. Knott celebrated their 50th wedding anniversary Dec. 21 at First Baptist Church, Old Hickory, where Norris Hite is pastor.

Mr. and Mrs. Richard Owens celebrated their 50th wedding anniversary Dec. 28, at Trenton Street Baptist Church in Harriman, where they have been members for 36 years.

Herman Callahan completes his 20th year as pastor of Pleasant Grove Baptist Church, Hixson, this month.

New Hope Baptist Church, McKenzie, recently ordained Paul Mitchell as a deacon. John Adams is the pastor.

TBC plans training on drill, tournaments

The 1987 workshops on the Children's Bible Drill, Youth Bible Drill, and Youth Speakers' Tournament competition for leaders in churches and associations and for the parents of competitors have been set by the Tennessee Baptist Convention church training department.

Workshops will be held at West Lonsdale Baptist Church in Knoxville on Feb. 15 and on Feb. 22 at Oakville Memorial Baptist Church in Memphis beginning at 2:30 p.m.

Meeting at 7 p.m. are the following workshops: Englewood Baptist Church in Jackson on Feb. 23, Hamilton County Baptist Association office in Chattanooga on Feb. 23, First Baptist Church in Rutherford on Feb. 24, First Baptist Church in Kingsport on Feb. 26, North Cleveland Baptist Church in Cleveland on Feb. 27, West End Baptist Church in Fayetteville on March 2, and New Home Baptist Church in Baxter on March 3.

Persons may contact the Tennessee Baptist Convention church training department, P.O. Box 728, Brentwood, TN 37027, for more information.

Green River Baptist Church, Waynesboro, recently ordained Jerry Baugus, Larry Staggs, and Bobby Webb as deacons. The service was held Nov. 23 at the church where Mike Kemper is pastor.

LEADERSHIP...

Mikael Carrier will begin serving as minister of family enrichment at Bellevue Baptist Church in Memphis, on Jan. 18. Adrian Rogers is pastor of the Bellevue congregation. Carrier is a graduate of Arkansas State University, State University, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He previously served as pastor of First Baptist Church in Monette, Ark.

John Fairless has been called to serve as minister of music and youth at First Baptist Church in White House. He is a graduate of the University of Tennessee at Martin and Southern Baptist Theological Seminary in Louisville, Ky. Leslie Bruce is pastor of the White House church.

Calvary Baptist Church, Union City, called Ty Lovette as music director. He began Jan. 4 at the church where James Kinsey is pastor.

Pleasant Hill Baptist Church No. 1 in Martin recently called Jeff Perkins as minister of youth. Mickey Basham is pastor.

Ron Green recently resigned from the staff of First Baptist Church, Tiptonville, to accept the call to First Baptist Church, Lacerter, Ky., to serve as minister of music and youth. Jud Lambert is pastor of the Tiptonville church.

Gary Allison is the new minister of youth at Calvary Baptist Church, Bristol, where Charlie Grigsby is pastor.

Gary Cook is serving as interim pastor of First Baptist Church, Lawrenceburg.

Steve Watkins began serving as minister of youth at First Baptist Church, Kingston, Oct. 26. A native of Texas, he is a student at Carson-

Taiwan seminary opens new extension center

TAIPEI, Taiwan - The Taiwan Baptist Theological Seminary has opened its first extension branch in southern Taiwan, in the city of Kaohsiung, with 35 students enrolled. The main campus in Taipei also registered a record semester enrollment of 120.

Correction

In a story about the Tennessee/Venezuela partnership in the Jan. 7 issue of the Baptist and Reflector, two "awareness meetings" were listed for team leaders assisting in August and September evangelism crusades in Venezuela. The date of the second meeting listed as Feb. 21, was incorrect. It is Feb. 28 at the Executive Board Building, Brentwood.

Newman College in Jefferson City. Watkins previously served as minister of youth at Roseberry Baptist Church in Mascot. Ronald Murray is pastor of the Kingston church.

Larry Corder has resigned as pastor of Chalk Level Baptist Church in Camden.

Dean Wallace has resigned as pastor of Eva Baptist Church, Eva.

Jim Holt is serving as interim pastor of Fairview Baptist Church, McKenzie.

Central Baptist Church, Johnson City, has called Keith Flippin to serve as youth minister. David Crocker is the pastor.

Bethlehem Baptist Church, Oneida, has called Scott Andrews as minister of music and youth. He comes to Bethlehem, where John Shepherd is pastor, from South Seminole Baptist Church in Chattanooga. He is a graduate of Union University in Jackson.

Daniel Shim is the new pastor of the Korean mission of New Providence Baptist Church, Clarksville, where Bob Mitchell is pastor.



DONOR - Tom Joel Hitch, a member of First Baptist Church, Columbia, discusses Carson-Newman College with its president, Cordell Maddox. Hitch recently funded a scholarship at Carson-Newman.

Layman provides C-N scholarship

JEFFERSON CITY - Tom Joel Hitch of Columbia recently presented stock valued at over \$100,000 to Carson-Newman College to create the Tom and Mae Hitch Scholarship Fund.

The scholarship will memorialize Hitch and his late wife Mae Callahan Hitch. Mrs. Hitch was a first cousin of Mae Iddins and Mildred Iddins, both retired Carson-Newman faculty members.

Hitch, an active Baptist layman, served for many years as a member of the board of Nashville's Baptist Hospital. He is a member of First Baptist Church of Columbia.

Historical Society to meet at Belmont

NASHVILLE - The Tennessee Baptist Historical Society will meet at noon on Jan. 20 in the dining room of the Gabhart Student Center, Belmont College, Nashville.

Herbert Gabhart will speak on the history of Belmont College. The buffet is \$2.25.

Andy Brockelman began as minister of education at First Baptist Church, Lenoir City, Jan. 4. Charles Sullivan is the pastor.

Frank Floyd, an evangelist from Knoxville, was called as interim pastor of Piedmont Baptist Church, Dandridge, Dec. 7.

Perry "Pepper" Pratt joined the staff of First Baptist Church, Camden, as minister of youth. He is a student at Union University, Jackson, and comes from Maple Springs Baptist Church, Medon. Ray Jones is pastor of the Camden church.

Trinity Baptist Church, Manchester, recently called Bill Slamon as minister of music and youth. He is a December graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas, and began his new work Jan. 4. Ron Harber is pastor of the Manchester church.

CHURCHES...

First Baptist Church, Smithville, where Bill Palmiter is pastor, has begun a ministry to Hispanics.

The Korean mission of First Baptist Church, Jackson, where Trevis Otey is pastor, held its first service Dec. 21. Euntae Jo, a recent graduate of Midwestern Baptist Theological Seminary, Kansas City, Mo., is pastor of the mission.

A Chinese mission recently began meeting at Woodmont Baptist Church, Nashville, where Bill Sherman is pastor. Peter Kung, who works in the special ministries department of the Baptist Sunday School Board in Nashville is serving as pastor of the mission.

Central Baptist Church, Chattanooga, began a full year of celebrating their 100th anniversary with a reception on Jan. 11.

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BIBLE BOOK SERIES

Lesson for Jan. 18

Jesus' last public appeal

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

Basic Passage: John 12:20-50
Focal Passage: John 12:20-25, 31-37, 42-43

With this lesson the three Sunday sessions of a study of Jesus' conclusion of His public ministry ends.

To the very end, Jesus attempted to convey to both Jews and Gentiles, rich and poor, religious and non-religious. His purpose for coming and the desire of the Father to welcome as disciples all who would accept the Son, all who would believe in Jesus.

Also to the end, both the religious establishment and earth-bound thinkers seeking political power maintained their thinking and their traditions, for the most part.

Regardless of the response of the people, Jesus maintained His faithfulness to the tasks to which He was called. There is a lesson in this for modern Christians and churches. Being faithful in witnessing, ministering, and learning tasks, regardless of the size of the response, is in large measure the call of each Christian. This does not mean we are to be satisfied with small efforts but we should avoid determining all that appears as results in terms of large numbers or spectacular events. Faithfulness in all that we do is the key, with the results being left to the power of God and voluntary response of mankind.

Andrew had the right kind of attitude for a follower of Christ. He did what he could to assist Jesus and to encourage other people to find Jesus. He introduced his brother Simon to Jesus (1:41) and he brought to Jesus a boy whose lunch Jesus miraculously used to feed over 5,000 people.



Bush

Through the years, my life has been blessed by behind-the-scenes faithful servants. They did not always have a title or an elected position in the ecclesiastical structure, they just served from hearts of love and humble attitudes. May their tribe increase in our churches.

Our Lord again reveals Himself as Master Teacher. His use of the example of a grain of wheat dying before it could bring forth fruit was an excellent attempt to help people to focus on the purpose of His death. It also was a way of describing what is required of someone who wishes to receive eternal life. Just as Jesus had to die and be raised again before He could provide eternal life, so also His followers die to sin, to self-centeredness, before they can experience the initial experience of redemption as well as the ongoing growth in the salvation experience, sanctification.

To emphasize this our Lord referred to those who would follow Him as "servants" rather than generals, persons who have religious titles or act superior to one another. Servants, good servants, are those who go out of their way to serve their Master (12:26).

Verses 31-37 and 42-43 are sermons themselves, teachings which Christian disciples of every generation need to study, to receive as guidelines for their servanthood. We are to be spreaders of light and not darkness, people who leave final judgment to God and not man, followers who rejoice over the miraculous works of God and not doubters of His power over all of life, unashamed to profess Christ to a doubting world and not so called closet Christians, and finally servants who seek to praise their Master and not actors seeking to upstage the real Star of the drama of the kingdom of God.

Do you believe there is more to Christianity than walking an aisle of a church and joining a church?

Is your witness and that of your church limited to certain types of classes of people?

Do you seek to speak from the "top of your head" or do you faithfully endeavor to discover God's direction as best you know how through daily prayer and Bible study and humble observance of evidences of the work of the Holy Spirit — opportunities for ministry, evangelism, and teaching?

UNIFORM LESSON SERIES

Lesson for Jan. 18

Lord of Life

By Al Shackelford, editor
'Baptist and Reflector,' Brentwood

Basic Passage: John 11:1-44
Focal Passages: John 11: 17-27, 38-44

Although there are different theories about the authorship of the fourth gospel, most Baptists believe that it was written by John, one of the first called of the 12 disciples and a member of the "inner circle." On several occasions, Jesus only took John, Peter, and James with Him.

The two key words of this gospel are light and life, which John highlights early in his gospel, "In Him was life; and the life was the light of men" (John 1:4). John devotes much of this gospel to the events and teachings of the Passion Week (chapters 13-20). Remember that John was present both at the crucifixion (19:36) and the tomb (20:2-5).

The first part of this gospel (chapters 2-12) deals with seven "signs" or miracles which depict Jesus' authority over all facets of life.

Without doubt, the Gospel of John is the most loved and most used of the gospel accounts — perhaps because it focuses on Jesus' personal relationship with individuals. The character of Jesus is revealed as He offers life — abundant and eternal.

Call from Bethany (11:1-17)

Our lesson involves the last of John's seven signs — the raising of Lazarus from the dead.

Lazarus and his two sisters, Mary and Martha, were close friends of Jesus (v.5). When He was in the Jerusalem area, Jesus often stayed in their home in Bethany, about two miles away on the Mount of Olives.

The sisters sent word to Jesus, who was preaching about a two-day's journey away, that Lazarus was sick (vv.1-2). Jesus' response was that the sickness was not unto death, but "for the glory of God, that the Son of God might be glorified thereby" (v.4) Imagine the disciples' shock when Jesus later told them that Lazarus was dead (v.14).

Belatedly, Jesus went to Bethany, arriving four days after Lazarus' death and burial (v.17). The time period is significant, because Jewish tradition taught that a deceased person's spirit lingered near the body for four days. The Jews therefore believed that Lazarus' spirit — as well as his life — had departed.

Coming to Bethany (11:18-32)

As Jesus neared Bethany, Martha (v.20) and Mary (v.29) went out to meet Him. Note the despair and mild rebuke in Martha's IF — "Lord, if Thou hadst been here, my brother had not died" (v.21). This statement of despair is repeated by Mary (v.32).

A messenger had been sent, but Jesus came too late to save the life of Lazarus. Martha still struggled with her faith in Jesus: "But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee" (v.22).

Even Jesus' assurance that "Thy brother shall rise again" (v.23) brings little comfort to Martha, as she related Jesus' promise to the judgment or "the last day" (v.24).

Jesus then declared the greatest truth of all eternity — "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die" (vv.25-26).

In response to Jesus' question ("Believeth thou this?"), Martha states that she believes that Jesus is "the Christ, the Son of God" — a glorious pronouncement, but without reference to her immediate concern over Lazarus' death.

Compassion at Bethany (11:33-44)

Even though Jesus knew what He would do, He shared the grief of the sisters and the mourners (vv.33-38). As He was "groaning in Himself," Jesus went to the tomb and ordered that the stone be removed (vv.38-39). Martha interrupted to remind Jesus of the offensive odor of a body that had been dead for four days.

The sisters' IF of despair is challenged by Jesus' IF of assurance, "If you wouldst believe, thou shouldst see the glory of God" (v.40).

After a brief prayer, Jesus shouts, "Lazarus, come forth" (v.43). If Jesus had not used Lazarus' name, I suppose all those buried in that cemetery would have risen from the dead!

The dead Lazarus was released from the bondage of the grave clothes — and from death itself!

Confrontation from Bethany (11:45-54)

From a human standpoint, to raise someone from death would be the greatest sign of Jesus' power. We might expect an overwhelming response of belief in Jesus as the Son of God. Many did (v.45).

However, some who witnessed this great miracle blabbed to the Pharisees, who called a meeting to seek ways to dispose of Jesus. He must die (v.53).

No longer could the "Lord of life" be ignored. They must either believe Him or destroy Him. They chose to take His life, rather than accept the life He offered. In a real sense, we face the same choice.

Farmington church calls Cable to serve as pastor

Wayne Cable accepted the call of Farmington Baptist Church, Lewisburg, to serve as pastor. He began his ministry in November.

A native of Ohio, he has served churches in California and Tennessee.

Cable's most recent pastorate was with Longview Baptist Church in Shelbyville.

Fixed Fund to earn 9.5 percent in 1987

DALLAS — Annuity Board retirement plan members with contributions in the Fixed Fund can expect to earn no less than 9.5 percent in 1987, according to board President Darold H. Morgan.

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LIFE AND WORK SERIES
Lesson for Jan. 18

Relating in love

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

Basic Passage: Luke 6:12-49
Focal Passage: Luke 6:27-38

Many definitions of love, some sublime and some ridiculous, have been set forth by writers and speakers.

The romanticist would define love as "two hearts beating as one amid stardust." The teen-ager might call it "the inward expressibility of an outward all overness" or "the feeling you feel when you feel you are going to feel a feeling you never felt before."

The mature Christian, however, would be more comfortable with the definition of the one who said, "Love is the doorway through which the human soul passes from selfishness to service and from solitude to kinship with all mankind."

If you want to know the ultimate truth about the subject, underline this: "Love is not something you feel, but rather it is something you do." Jesus emphasized many times in His ministry that love acts responsibly toward others and toward one's self.

Make friends of your foes (6:27-31)
A famous motivation speaker once said, "Love your enemies, it will worry them to death."

Jesus had a higher motive. Love them

because God loves them! Some of His words in this lesson are similar to those in Matthew's "Sermon on the Mount." This is not unusual. Speakers often repeat their messages in other localities. Of course, they usually say again what they feel is most important!

To return good for evil shows the Spirit of Christ has captivated our hearts and shapes our conduct. The Old Testament taught people to love their neighbor (Leviticus 19:18). Jesus, as He did so often, added a new element, focusing His attention on that which makes Christianity the "better" faith.

What is real love? (6:32-35a)

Several years ago, I was speaking at Glorieta. At the close of one session, someone handed me a sheet of paper on which was written a definition of love. It read, "Love is the desire on the part of the one loving to do everything possible for the good of the one loved at whatever cost or sacrifice, joyfully and voluntarily."

Jesus certainly agreed with that concept, but He added one more thing. Love must spring from the right motive. The secular world loves those who are lovely and those they think can help them in return. The expression, "I owe you one" or "you owe me one," reveals the true reason one often helps another.

The world's view was put by a non-

Christian years ago. "Those who love will be loved in return, and those who visit will be visited ... he who gives will receive ... and he who does not give, will receive nothing. One gives willingly to the giver; but no one, to be sure, gives to him who refuses to give."

Christ taught some of these things but He went far beyond the concept of this person. Christians should love people because of who they are, creatures of God, even as we love Jesus for Who He is, God's Son. We may begin our Christian life operating from the "reward" principle, but we must rise above reward as our motivation if we are to learn the Spirit of Christ.

A great Christian wrote, "My God! I love Thee not because I hope for heaven thereby. Nor yet because, if I love not, I must forever die. Not with the hope of gaining aught, nor seeking a reward. But as Thyself has loved me, O ever loving Lord."

Love cements relationships (6:35-38)

Some things can bind us together temporarily and superficially. Contracts, treaties, bylaws -- these and more, give a shallow unity. We, however, need more for lasting relationships.

The reward for unselfish love and properly motivated service is that we become like our Saviour. This is the only basis for true and permanent unity among people today, either on a local or international level.

The expression "shall be the children of the highest" corresponds to the statement in the Sermon on the Mount, "That ye may be the children of your Father which is in heaven" (Matthew 5:45). Paul may have had the words of Jesus in mind when he wrote, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Philippians 2:15).

Our only hope for world peace is a uni-

ty of spirit and purpose. We need to become different people, and that can come only through a transformation. One wise man said, "It is possible that a man can be so changed by love as hardly to be recognized as the same person."

Love is the solution to our problems, but our biggest problem is we lack love because we have never experienced Jesus in sufficient fullness to reproduce His love. As we know Jesus more, we shall increasingly understand Helen Keller's words, "Love ... is like a beautiful flower which I may not touch, but whose fragrance makes the garden a place of delight just the same." This must be our goal, and we must be constantly striving toward it!

New Canada seminary holds ground breaking

COCHRANE, Canada -- Trustees of the Canadian Southern Baptist Seminary broke ground in October for the first building on the 149-acre seminary site near Calgary, Alberta. The architect reported to trustees on a master plan for use of the site, which has a panoramic view of Canada's Rocky Mountains.

The trustees also voted to launch a \$300,000 fund-raising campaign among Canadian Southern Baptists. Another \$555,000 in construction funds is being sought from individual donors. Classes will begin in the fall of 1987.

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Interpretations

The increasing Christ

By Herschel H. Hobbs

"He must increase, but I must decrease" (John 3:30).

John the Baptist played the best "second fiddle" ever known. He preceded Jesus and prepared the way for His appearing for His public ministry.

Following Jesus' baptism, John continued his ministry until cast in prison by Herod Antipas (John 3:24; Mark 6:17-29). But following John's baptism of Jesus, his ministry declined.

This brought a complaint from John's disciples. After all, since John baptized Jesus, He should be John's disciple, not his competitor -- so they reasoned (v.26).

John told them, "A man can receive nothing, except it be given him from heaven" (v.28). Heaven gave John the role of the Messiah's forerunner; Jesus

was the Christ. The Baptist likened himself to "the friend of the bridegroom" (v.29) who prepared for the wedding. Jesus was the bridegroom. So now that He had appeared, John's mission was accomplished. He would only rejoice in the bridegroom.

Then he uttered the last words John's gospel records as coming from him. Literally, "He must go on increasing, but I must go on decreasing" (v.30). What a fitting climax to a glorious ministry! His words should characterize the life of every Christian.

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9:45 a.m. til

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Sellers Home clients find acceptance, love

By Joe Westbury and Everett Hullum
NEW ORLEANS (BP) — The first time 14-year-old Paula saw her father cry was when he was told she was pregnant.

"It was 1:30 a.m. and Mom had just awakened him from a sound sleep with the news," she remembers. With tears streaming down his face, he looked into her brown eyes and said, "Paula, I love you more right now than I have ever loved you in my entire life."

It was assurance that Paula (not her real name) needed, calming fears of rejection that had kept her in constant panic for five months.

It was her doctor who recommended Sellers Baptist Home and Adoption Center in New Orleans — the only Southern Baptist maternity home that serves the entire convention.

Cheerleader, varsity swimmer, student council member, Paula suddenly found herself "outcast," staring out of a bedroom window of a strange building, side-tracked by an unwanted pregnancy and a series of question marks for a future. Paula's days grew brighter, however, as Sellers gave her the anonymity and emotional breathing space she needed.

Founded in the 1920s as the Baptist Woman's Emergency Home, Sellers for half a century has ministered to the spiritual, physical, mental, and emotional needs of its clients — and, often, of its

clients' families.

"I've thanked God over and over that there was a place like Sellers for us to turn to," says Paula's mother.

In 1961 the name was changed to honor Thomas Sellers, an obstetrician who donated his medical services for 33 years.

Although the facility was founded as a ministry to destitute women, many clients today are middle-class. No one is denied admission because of inability to pay, however. Since its affiliation with the Southern Baptist Home Mission Board in 1933, Sellers has been supported primarily through Southern Baptist Cooperative Program budget receipts and gifts to the Annie Armstrong Easter Offering for Home Missions.

All of Sellers' services — maternity home, life skills classes, foster care, day care — are offered in a two-story red brick building on a quiet, tree-lined residential street.

"We do not accept anyone against her will," says Mary Dan Kuhnle, Sellers director for the past 11 years. "Sellers does not operate as a reform school. Clients are free to come and go during the day as long as they are here for regular appointments and work assignments."

Dorothy Witt and Debra Reames, both resident managers at Sellers, hold non-mandatory Bible studies that frequently deal with love and forgiveness. "Some-

times I'm saddened by the unkind remarks tossed in our direction when we're out at a mall or restaurant," says Reames. "I tell residents to ignore them, but I understand why they are sometimes reluctant to leave the building."

Unfortunately, the judgmental remarks and condemning looks are not restricted to the outside world. "You'd be surprised at some of the reactions to our young women," Kuhnle says. "Many adults seem to have the attitude, 'That could never happen to my daughter.' We have to remind them that our clients come from all walks of life — including church families."

The subject of adoption is approached from an objective viewpoint. Through counseling sessions, each expectant mother comes to understand that adoption is not child abandonment.

"Many times it takes greater maturity and love for a woman to place a child for adoption than to decide to keep it," says one counselor. "She has realized she cannot provide what the child needs most — a stable family environment."

Such is the case with Paula. "I had to admit that I couldn't be a decent mother at 14, regardless of how much I tried," she remembers.

Paula's mother agreed but remembers the most difficult moment of the experience was returning with Paula and the baby to Sellers, knowing after the adoption she would never see the child

again in her lifetime.

With tears in her eyes, she turned to her daughter and first grandson and said, "Paula, you gave that baby the greatest gift — the gift of life. Now give it the second-greatest gift — the chance of a normal family life."

Counselors stress the decision must be made by the mother, and she must be able to live with the decision.

If a client decides for adoption, Kuhnle makes it "very clear that this decision is irrevocable. If anyone talks you into a decision you're not comfortable with, you'll forever blame that person and never accept that decision as your own. That violates a basic precept of mental health — taking responsibility for your own decisions."

For adoptive parents, this process provides an awareness that the child is a gift of love, not rejection.

One adoptive father summed up the experience in a Christmas card he wrote to Sellers' expectant mothers: "Believe me, not being able to have a child when you desperately want one is a terrible experience. You may look fine on the outside, but you are hurting on the inside."

"My wife and I could not possibly love a biological child more than we love our adopted child. The sun rises and sets on this active package of joy. We continue to give thanks to God. . . . We also thank God for a place like Sellers and the wonderful people who work there."

Baptists, other groups denounce 'Christian Identity' movement

NEW YORK (BP) — Representatives of major Protestant and Roman Catholic religious organizations — including Southern Baptists — have joined a Jewish human relations agency in denouncing the "Christian Identity" movement.

Participating in a mid-December meeting and news conference sponsored by the American Jewish Committee was Lynn P. Clayton, of Alexandria, La., chairman of the Southern Baptist Convention's Christian Life Commission and editor of the Baptist Message, news journal of the Louisiana Baptist Convention.

"Christian Identity" was described by an expert in racist and extremist groups as "not a single organization, but the name given to a theological and political

movement undergirding the entire white supremacist movement, from the Aryan Nations and the Ku Klux Klan to the Posse Comitatus."

Leonard Zeskind, research director of the Center for Democratic Renewal in Atlanta, said the movement, also known as "Identity," "Kingdom Identity," and "Kingdom Message," contends "that the people of Northern Europe — white Anglo-Saxons — are the Lost Tribes of Israel, that Jews are the children of Satan and, that black people and people of color are 'pre-Adamic,' a lower form of species than white people."

One of the movement's "theological constructions," said Zeskind, is that Armageddon — the final battle between good and evil foretold in the Biblical

book of Revelation — will be "a military battle in America's heartland between themselves and the forces of Satan."

The movement uses this belief and related notions, he added, to promote and justify paramilitary training and the stockpiling of weapons.

The expert warned the movement poses "a special danger to Christians of good will because it claims to base its racist beliefs on the Bible and makes sham connections between its bigoted, often violent, ideas and the sincere religious concerns of many Christians."

Zeskind, who has just completed the first full-scale study of "Christian Identity" — "The 'Christian Identity' Movement" — said the movement maintains "that the problems besetting the American people are the result of 'race mixing' and interreligious cooperation between Christians and Jews, which they call sins; that the U.S. Constitution defines this country as a 'Christian Republic' opposed to both democracy and communism; and that the covenant between God and His people was between God and certain white peoples only."

"They also attack the Christian Right

Fundamentalists for their support of the State of Israel and mainstream Christian clergy for being 'agents of Satan,'" Zeskind said.

"'Identity' is composed," he said, "of hundreds of small groupings dotted across the map, not confined to any single region of the country. It includes self-defined ministries that consist of little more than tape and booklet sales, as well as ministers who have regular programs on AM radio stations all over the U.S., and still other leaders who have small, stable congregations in metropolitan areas like Los Angeles or Spokane."

"It has emerged as the primary religious and spiritual phenomenon of the far right and must not be dismissed as a marginal phenomenon. The U.S. has been undergoing a resurgence of bigotry under the guise of Christianity; this resurgence is a deep, ugly stain on our society which people of good will must obliterate."

After hearing Zeskind's presentation, the religious leaders issued a joint statement calling on all Americans "to join with us in publicly opposing this pernicious hate movement," and adding: "Because (Christian Identity) fears the scrutiny of an informed and alert public, we also urge that churches, synagogues, and schools undertake intensive courses of education about this movement and that law enforcement officers, elected officials, and the media become more knowledgeable about 'Christian Identity.'"

At the news conference, Clayton said: "Placing prejudice in a thin cellophane wrapper of pseudo-Christianity cannot make a Christian. Rather, it intensifies prejudice's repulsiveness. Prejudice grows from the darkest regions of mankind's sinfulness and is never justified by lacing it with words and phrases stolen from the Bible. People grasping guns in one hand, homemade bombs in the other, and spitting words of hatred can never fulfill Christ's ultimate command, 'Love one another as I love you.'"

Family, friends accept Christ at convicted killer's funeral

By Orville Scott

CORPUS CHRISTI, Texas (BP) — Richard Andrade became a Christian only two weeks before his execution for murder in Huntsville, Texas.

But the testimony of his conversion resulted in about 60 of his family and friends praying to receive Christ at his funeral in Corpus Christi, Texas, said the seminary student who witnessed to Andrade during the nationwide Prison Invasion Dec. 5.

During the prison revival, Andrade overheard Scott Moneyham, a student at Southwestern Baptist Theological Seminary in Fort Worth, Texas, telling another death row inmate how to become a Christian.

"I've got 14 days to live. Do you think there's time for me?" Andrade asked.

Moneyham assured him there was time and led the condemned inmate to accept Christ.

As a newborn Christian, Andrade asked, "Would you pray that my family

will be saved?" Subsequently Moneyham was invited by a relative of Andrade's to tell of the experience at his funeral.

Moneyham told, not only about Andrade's conversion, but explained the plan of salvation before the congregation and a Catholic priest who was conducting the funeral service. At the close, Moneyham invited the congregation to bow their heads and pray to receive Christ. About half of about 130 people at the service complied.

Afterward an aunt of the executed man told Moneyham, "I prayed that prayer, and I really meant it."

As Moneyham was leaving, another woman caught up with him and asked, "Can you explain to me why I feel so different. I prayed that prayer, and I feel different."

Andrade's sister-in-law, who had invited Moneyham to speak, told him the following morning, "The whole family is different now."

Last week's Bible Puzzle answers

U	S	E	S	T	I	A	M	I	N	E
A	C	M	E	E	N	L	O	Z	E	M
M	O	T	E	L	O	A	P	A	C	S
W	O	R	D	A	N	D	W	O	R	K
S	A	B	Y	E	W					
W	A	N	N	I	V	B	E	A	S	T
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O	K	I	E	A	R	C	L	E	F	
T	E	L	L	R	N	S	H	E	R	D

"Say ye to the righteous, that it shall be well with him" (Isa. 3:10).