

Baptist and Reflector

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News journal of Tennessee Baptist Convention

State department denies missionaries' request

By Art Toalston

RICHMOND, Va. (BP)— The U.S. Department of State has refused to exempt Southern Baptist missionaries from its order that Americans leave Lebanon.

Accordingly, missionaries will begin leaving Lebanon this week, according to Isam Ballenger, Southern Baptist Foreign Mission Board vice-president for Europe, Middle East, and North Africa.

Gary and Jerree White and their two children are expected to be the first family to leave. White was school and mission administrator in Beirut. Mrs. White is the daughter of Southern Baptist Missionaries Bill and Vivian Trimble, still in Beirut.

The State Department sees no "compelling humanitarian interest" in allowing Southern Baptist personnel to remain in the country, said William Wharton, director of citizenship appeals. "Nor (is it) in the national interest," Wharton said Feb. 12 in announcing the decision.

Requests for exemptions for the missionaries, who are assigned primarily to educational, publication, and media ministries, were considered on an individual, case-by-case basis, he said.

The State Department order, announced Jan. 28, requires Americans to leave Lebanon by March 4 or lose their passport privileges.

For some Southern Baptist mis-

sionaries, the order will halt 20 to 30 years of work in Lebanon, which has been torn by civil war since 1975. Missionary retiree Mabel Summers, 72, still lives in Beirut. She first went to Lebanon soon after Southern Baptists opened work there in 1948.

"It's a hard pill to swallow right now, to lose our place in Lebanon," said Ballenger. "I don't understand why this would happen at this particular time when opportunities are so great. But if this is inevitable, then we have to ask, 'Now what? In what directions do we move now?' Hopefully, as we determine these things, something good will come out of it."

Ballenger said the Southern Baptist missionaries leaving Beirut will be housed temporarily in Cyprus.

Neither the Arab Baptist Publication Center nor the Baptist Center for Mass Communications in East Beirut will close, Ballenger said. Earlier this year, the centers had moved from crowded quarters in the Arab Baptist Theological Seminary to a new annex. About 20 Lebanese workers remain at the centers. Missionaries who have been working with them will continue in advisory capacities from Cyprus.

If the government of Cyprus grants permission, the seminary may move there temporarily, Ballenger said. A record 14 full-time and 11 part-time

students have been enrolled during the current school year.

At Beirut Baptist School, a committee of three teachers is carrying on administrative duties formerly handled by Jim Ragland, a 33-year missionary

veteran who was ordered out of West Beirut by U.S. officials Jan. 31.

The missionaries will meet with Foreign Mission Board officials to discuss new assignments and receive a (Continued on page 2)



Newsong



Compton

Youth conference explores personal witnessing theme

A projected crowd of 30,000 young people will explore "Witnessing Can Be Fun," the theme of the 1987 Youth Evangelism Conference March 6-7 with the help of speakers, including Miss Tennessee USA 1986 and the top high school football recruit last year in Tennessee.

Addressing the gathering at Vanderbilt Memorial Gymnasium in Nashville will be Rick Stanley, evangelist from Fort Walton Beach, Fla.; Dwight "Ike" Reighard, pastor of New Hope Baptist Church in Fayetteville, Ga.; Karen Compton, Miss Tennessee USA 1986 from Lawrenceburg; and Brent Collins, a University of Georgia football player from Athens, Ga. Also Cindy Dodd, winner of the 1986 Tennessee Baptist Convention Youth Speakers' Tournament, will speak.

Newsong from Marietta, Ga., The Belmont Reasons of Belmont College in Nashville, and the Tennessee All-State Youth Choir will present music during the conference.

Personal witnessing conferences complete the program.

Jerry King of the Tennessee Baptist

Convention evangelism department, which is sponsoring the conference, announced that an interpreter and special seating will be provided for hearing-impaired youth again this year.

Rick Stanley, step-brother of the late Elvis Presley, is a full-time evangelist and has appeared on the following television shows, "Good Morning, America," "The Tomorrow Show," and "20/20."

Reighard, who has served as a staff member of the Fayetteville, Ga., church since 1976, also has served at an Atlanta, Ga., church. He conducts a live radio talk show and has been on the program of Baptist youth conferences in Georgia, New England, Hawaii, and Alabama.

Karen Compton, a registered nurse at a Pulaski hospital, currently serves as director of youth and directs the youth choir at Immanuel Baptist Church in Lawrenceburg. She also serves as chairman of the church's youth committee and as a member of the church council.

Collins, a member of Manley Baptist Church in Morristown, was 1985 Tennessee Secondary School Athletic Association class AAA player of the year and all-American in track. He attended Tennessee Boy's State and is an officer of the Fellowship of Christian Athletes at the University of Georgia.

(Continued on page 2)



Stanley



Reighard

FMB appoints Tennesseans

RICHMOND — Two Tennessee couples were among the 30 people appointed as missionaries by the Southern Baptist Foreign Mission Board Feb. 10 at Hatcher Memorial Baptist Church, Richmond.

Mr. and Mrs. Fred V. Campbell will live in Japan, where he will start and develop churches and they will be involved in a variety of outreach ministries. He currently is pastor of Lakeview Baptist Church, McAdenville, N.C.

Born and raised in Oliver Springs, Campbell considers Beech Park Baptist Church there his home church. He is a graduate of Carson-Newman College, Jefferson City, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He also has been pastor of New Salem Baptist Church, Clinton, and a church in South Carolina.

Born in Illinois, Mrs. Campbell, the former Nancy Miller, lived in several towns while growing up, including Memphis. She attended Carson-Newman College and North Texas State University. She has been a church secretary and a piano teacher.

The Campbells have four children: Rachel Dawn, born in 1974; Christie Lucille, 1976; Fred Aaron, 1978; and Carey Joy, 1981.

Mr. and Mrs. Robert F. Gabriel will serve as missionary associates in South Brazil, where he will be pastor of an English-language church and they will be involved in a variety of outreach



Campbells

Gabriels

ministries. He is a former pastor of North Trenholm Baptist Church, Columbia, S.C.

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Bennett nominates Shackelford

Al Shackelford, editor of the Baptist and Reflector for more than 10 years, was scheduled to be nominated this week as vice-president for public relations for the Executive Committee of the Southern Baptist Convention.

Harold Bennett, president of the Executive Committee, was expected to nominate Shackelford Feb. 17 during the regularly scheduled Executive Committee meeting.

If elected, Shackelford will succeed Wilmer C. Fields, who is retiring after 28 years in the position.

Among the duties of the position is direction of Baptist Press, the denomination's news service.

A full report of the Feb. 16-18 Executive Committee meeting will appear in next week's Baptist and Reflector.

FMB begins reorganization, compromises on new name

RICHMOND, Va. (BP) — The Southern Baptist Foreign Mission Board voted Feb. 11 to retain its present name for statewide use but to register a second name, International Board of the Southern Baptist Convention, for operational purposes abroad.

The decision, recommended by a special transition committee, enables the board to maintain the name with which Southern Baptists have strongly identified through the board's 142-year history. But it also provides flexibility that may be needed to operate most effectively overseas, board officials said.

The new name had been recommended in December as part of a major reorganization to prepare for full-scale efforts toward global evangelization.

Moving ahead with all other aspects of the new plan, the board elected seven staff members to top-level positions. They will be members of a new global strategy group that will study ways Southern Baptists can more effectively do their part in taking the gospel to all people of the world.

The board also created a ninth geographic area, dividing Europe and the Middle East, and redrew the lines for the three areas formerly known as Latin America under a new overall region called the Americas.

Elected as vice-presidents were Isam Ballenger, Europe, Middle East, and North Africa; Don Kammerdiener, the Americas; Davis Saunders, Africa; William Wakefield, Asia and the Pacific; and Lewis I. Myers Jr., Cooperative Services International. Cooperative Services was created in April 1985, as the channel through which Southern Baptists can respond to requests and opportunities in countries not open to a traditional missionary approach.

Harlan Spurgeon was elected vice-president for mission management and personnel, an expanded administrative role which brings together many of the units formerly under separate overseas and stateside support offices.

Clark Scanlon will be director of research and planning, coordinating the fact-gathering and interpretation necessary to shape the denomination's worldwide evangelistic strategy.

President R. Keith Parks will be chairman of the new global strategy group

and Executive Vice-president William R. O'Brien will be vice-chairman.

The board also elected two associate vice-presidents who will work under Spurgeon — Thurmon Bryant as associate vice-president for missions management and Tim Brendle as associate vice-president for personnel.

Parks noted in a report to the board that one of the strengths of the new organization will be the "fusing of functions to emphasize the unity of the entire Richmond staff in support of the total foreign missions effort. There is no real separation of overseas and stateside functions and the new organization will seek to convey that fact more clearly."

Trustees also reorganized their own committee structure to conform to the new regional structure, with new regional committees holding their first meetings in the final hour of the time normally reserved for the board's business session.

The major item discussed at the four meetings related to geographic regions was selection of replacements for the area directors elected to new posts. The new regional vice-presidents are writing missionaries in the areas for their suggestions, and Parks said he hopes many of these positions can be filled at the April and May meetings. Under the new plan the area directors will live in one of the countries of their area, moving more decision-making closer to the fields they supervise.

In redrawing the areas of the world to match the scope of its work, the board adopted the term, the Americas, because Canada is now included in the grouping formerly called Latin America.

Three new areas will constitute the Americas region: Middle America and Canada, Spanish South America (adding Argentina, Paraguay, and Uruguay to the area presently known as Western South America), and Brazil and the Caribbean.

The other major area of change involves Asia and the Pacific region. East Asia will remain the same, but the other area will be known as Southern Asia and the Pacific, embracing work formerly in South and Southeast Asia.

Three key executives who have announced plans to retire this year will be part of a staff transitional committee that will assist in interpreting the board's reorganization to staff, missionaries, and Southern Baptists and to help adjust policy and procedures to the new structure. John Mills, director for work in West Africa, who will be 65 this year, will join Charles Bryan and Winston Crawley, vice-presidents whose retirement plans were announced in December. The three will work with Homer Beaver, who will chair the group as part of his new duties as executive assistant to the president.

General administrative matters will be handled by an administrative council headed by Beaver, which will meet quarterly.

In other actions, the board expressed appreciation to Harwood and Louise Cochrane of Rockville, Va., for the gift of all the stock of Hanover Real Estate Corporation. The board voted to dissolve the corporation and should realize about \$1.5-million.

Approval was given to begin Southern Baptist missions work in Western Samoa, bringing the number of countries and territories where Southern Baptists have missionaries to 110.



FOR FOREIGN MISSIONS — This copy of a check represents the \$132,000 given to the Lottie Moon Christmas Offering by Woodmont Baptist Church. Church representatives (from left to right) Pastor Bill Sherman; Jenny Roberts, WMU director; Jeff Mobley, chairman of missions committee; Harry Carr, chairman of deacons; and Dewey Dunn, past president of the Baptist Medical/Dental Fellowship, were thanked by Keith Parks, FMB president.

K. Parks praises Woodmont for strong mission support

NASHVILLE — Keith Parks, president of the Southern Baptist Foreign Mission Board based in Richmond, Va., thanked members of Woodmont Baptist Church here for once again confirming the fact that when church members become involved as mission volunteers, their financial support of missions does not decrease because of additional demands, but instead increases.

Parks addressed the Feb. 15 evening service during which the church's Lottie Moon Christmas Offering for Foreign Missions of \$132,000 was announced and the 335 volunteers that have participated in missions in the past 10 years were recognized.

Bill Sherman, pastor, noted that in the past 10 years the offering has risen from \$17,424 to \$132,000. The church's membership has increased from 1,783 to 2,744 in the 10-year period.

"I congratulate you because you know what it means to be a church that participates in the mission of our Lord Jesus Christ throughout the world," Parks proclaimed.

Parks detailed that increased mission involvement in a church leads not only to increased giving to the special offerings for foreign and home missions, but also leads to increased Cooperative Program giving and a larger church budget.

The missions leader queried the crowd: Has God not been good to the Indonesians? Has God forgotten the Senegalese? Were we there when the people in Lebanon needed us?

Parks referred to the response of Jesus in John 12:20-25 when the Greeks asked if they could see Jesus. Jesus said now is the time for the Son of Man to be glorified, noting that it would cost not only His life, but the lives of his followers as well, Parks pointed out.

"The Greeks of our world are seeking Jesus," Parks claimed.

He cited the response of people in Tanzania where Missionaries Douglas and Evelyn Knapp began working in 1978. That year 2,000 persons were baptized and last year 40,000 were baptized.

Baptisms in churches related to the Southern Baptist missionary force of 3,774 in 110 countries increased from about 400 per day in 1984 to 500 per day in 1986, he reported, adding that three churches were organized every day last year.

He reminded the Nashville congregation of the Christians in China who have survived tribulation for their faith.

The world is not Christian, said Parks, not because they do not want to know and not because we do not have the resources, but because "we don't want to

pay the price."

It is "blatant heresy" for persons on television to guarantee that if people will give them money, they will receive money from God. "That is not the reason for giving," he reiterated.

"We don't really believe it's worth it," said Parks, calling for persons who are willing to go to places that some may describe as dangerous.

The missionaries in Lebanon want to stay, he continued, because it seems that in times of crisis, the missions opportunities grow. He explained that the board gives the missionaries the option to stay as long as the United States government allows it.

"Yes, they may die," exclaimed Parks. "Is there anything wrong with that for the gospel's sake?"

Parks observed that one of the major burdens of missionaries is the families they leave in the U.S., who often do not encourage them to go to the mission field.

"The missions expression of Southern Baptists will never rise higher than the missions commitment of those who sit in the pews," Parks concluded.

Lebanon . . .

(Continued from page 1)
listening ear to "work through some of their feelings, anguish, disappointment, frustration," Ballenger said. "They're a strong group, but I don't know how something like this impacts people mentally, emotionally, physically."

Lebanon "has been a kind of light for Christianity in the entire Middle East," Ballenger continued. "Our missionaries wanted to support that — that freedom to propagate the gospel, freedom to move about, freedom to publish, freedom to teach," a degree of freedom unique in the Middle East.

FMB appoints . . .

(Continued from page 1)
Born in Mississippi, Gabriel also lived in South Carolina while growing up. He is a graduate of the University of South Carolina, Columbia, and Southwestern seminary. He has been pastor of churches in Florida and South Carolina.

Born in Columbia, Tenn., Mrs. Gabriel, the former Betty West, also lived in LaGrange, Ga., while growing up. She attended the University of South Carolina and Southwestern seminary. She is a medical secretary in Columbia, S.C. They have four grown children.

Conference . . .

(Continued from page 1)

Two additional program personalities are John Herron, 1986 state Royal Ambassador president from Nashville; and Virginia Ping, 1986-87 Tennessee Acteen advisory panelist from Oak Ridge.

The personal witnessing conferences will be held on Saturday at nine different locations in Nashville.

To provide for the large crowds, King noted that the schedule will be similar to last year's.

Persons from west and middle Tennessee will meet on Friday from 4:15 to 6 p.m. and on Saturday from 9:15 to 11 a.m. in the gym, and from 1:30 to 3 p.m. in personal witnessing conferences in different locations.

Persons from east Tennessee will meet on Friday from 7:45 to 9:30 p.m. in the gym, on Saturday from 9:30 to 11 a.m. in personal witnessing conferences, and from 1:15 to 3 p.m. in the gym.

Southern Baptist Alliance forms to counter 'threat'

CHARLOTTE, N.C. (BP) — A new Southern Baptist organization — the Southern Baptist Alliance — has been formed to counter what leaders call a threat to the denomination's "historic principles, freedoms, and traditions."

The Alliance was announced Feb. 12 in simultaneous news conferences in Charlotte and Raleigh, N.C., and in Atlanta.

Henry Crouch, pastor of Providence Baptist Church in Charlotte and chairman of the SBA, led the news conference in Charlotte. Two Raleigh pastors, William R. Puckett Jr. of Millbrook Baptist Church and M. Mahan Siler of Pullen Memorial Baptist Church, led the Raleigh meeting. Jim Strickland, pastor of Cartersville (Ga.) First Baptist Church, headed up the Atlanta news conference.

"We are not a splinter group," Crouch said. "But we want to be a voice of conscience within the convention. The fundamentalist-conservative takeover of

the SBC has left many Southern Baptists disenfranchised... and we will exist as long as we feel disenfranchised."

Crouch maintained the group is not intended to be a new political organization. "We are moving beyond politics," he said.

In Raleigh, Siler said the group "has no intention of starting a new denomination. This is an effort for persons to remain within the Southern Baptist denomination...."

In Atlanta, Strickland, who has been active in the moderate-conservative political effort in the SBC, said the new organization will not support a candidate for presidency of the 14.6-million-member denomination. "We will vote our own consciences," he said.

Strickland was asked if leaders of the moderate faction — such as James Slatton, pastor of River Road Baptist Church in Richmond, Va., and Norman Cavanaugh, a layman from Claxton, Ga. — share

his views. "They will continue political work and have given their blessing upon us. We are choosing separate ways to accomplish the same thing. We've said it's time for politics to be over. They don't think so," Strickland said.

Strickland added the SBA "could be easily put out of business" if the Southern Baptist Home Mission Board and the convention itself support women as pastors, continue the support of the Baptist Joint Committee on Public Affairs, and stop "the disenfranchisement now taking place through the office of the (SBC) president" is stopped.

Crouch noted that "matters of conscience are our concern. We do not plan to escrow any Cooperative Program funds, but we do intend to fund any agencies or programs which are excluded."

He referred to current discussions concerning severing the relationship between the SBC and the Baptist Joint Committee on Public Affairs, which has been under fire from SBC conservatives. Crouch also referred to a decision by directors of the Home Mission Board not to provide supplemental salary support for ordained women who serve as pastors.

During the news conferences, the officers of the SBC were announced. They include Crouch, Susan Lockwood Wright, pastor of Cornell Avenue Baptist Church in Chicago, vice-chairwoman; Richard Groves, pastor of Wake Forest Baptist Church, Winston-Salem, N.C., secretary; and Bruce Morgan, pastor of First Baptist Church, Greenville, S.C., treasurer.

Although organizers say SBA is composed of representatives from "more than 15 states," no information was made available on the number of churches or members participating.

In Raleigh, Puckett said the Alliance's operating budget will be financed through an annual \$25 membership fee for individuals and \$1 per resident member for church membership. He added SBA has "some seed money" and speculated the amount is between \$3,000 and \$5,000.

In materials prepared for release at the news conference, organizers said the SBA "will concentrate on three areas: first, the articulation of positions on issues and events within the SBC; second, the confrontation of agencies and the SBC itself when historic principles and practices are violated; and third, the creation of a channel for the funding of SBC mission efforts and agencies that have been denied or defunded."

During the news conferences, a covenant was read which details seven prin-

ciples to which Alliance leaders say the organization is committed:

—"The freedom of the individual, led by God's Spirit within the family of faith, to read and interpret the Scriptures, relying on the historical understanding by the church and on the best methods of modern Biblical study.

—"The freedom of the local church under the authority of Jesus Christ to shape its own life and mission, call its own leadership, and ordain whom it pleases as gifted for ministry, male or female.

—"The larger body of Jesus Christ, expressed in various Christian traditions, and to a cooperation with believers everywhere in giving full expression to the gospel.

—"The servant role of leadership within the church, following the model of our Servant Lord, and to full partnership of all of God's people in mission and ministry.

—"Theological education in local churches, colleges, seminaries characterized by reverence for Biblical authority and respect for open inquiry and responsible scholarship.

—"The proclamation of the Good News of Jesus Christ and the calling of God to all peoples to repentance and faith, reconciliation and hope, social and economic justice.

—"The principle of a free church in a free state and to the opposition to any effort either by the church or state to use the other for its own purposes."

In Charlotte, Crouch said, "All we are interested in is providing a vehicle for expression of our position." He said SBA would not create any new agencies nor generate any curriculum materials for the churches to use at this time.

However, in Atlanta, Strickland intimated the group may publish alternative Sunday School literature "if Southern Baptist literature becomes such that our people feel they cannot use it." He added, "We hope we never have to do that."

When asked in the Raleigh conference if formation of the Alliance goes against requests from the SBC Peace Committee to lower tensions within the convention, Puckett said problems on the Peace Committee stem from "the inflexibility of the other side that is in power and is unwilling to move off of dead center on the insistence that (Biblical) inerrancy is the only basis for cooperation."

"We're willing to cooperate with anybody. We're not excluding them (fundamentalist-conservatives), they're excluding us (moderate-conservatives)," Puckett said.

Rogers, Fuller, Banks respond to Southern Baptist Alliance

NASHVILLE (BP) — Southern Baptist Convention President Adrian Rogers says he is "not surprised" by the formation of the Southern Baptist Alliance, and the chairman of the SBC's Peace Committee says he wishes SBA organizers had waited a bit.

The Southern Baptist Alliance was announced in simultaneous news conferences in Charlotte and Raleigh, N.C., and in Atlanta, Feb. 12. (See story above.)

Rogers, pastor of Bellevue Baptist Church in Memphis, told Baptist Press "gives them (SBA organizers) every right to express themselves," but disputed their claims they have been disenfranchised in the current convention controversy.

"They spoke of disenfranchisement. I certainly do not feel they have been disenfranchised. No one is disenfranchised who has the right to express himself and to vote. Disenfranchisement means we have those things removed. The moderates do not have those things removed," he said.

Moderate leaders in the current convention controversy have maintained a series of conservative presidents have systematically excluded from appointment anyone who does not hold to a strict position of Biblical inerrancy.

Rogers said: "We are not trying to force our views on them. But, as president, I could not help but be loyal to the stated views of our convention in making any appointments."

He added that while he does not believe anyone with a vote is disenfranchised, he thinks that if moderates "find themselves out of step with the majority, then they ought to conform to the wishes of the majority or they should seek a new majority."

Rogers said that contrary to reports in the secular press, he "is not suggesting that they should or ought to leave the Southern Baptist Convention."

Charles Fuller, the chairman of the SBC Peace Committee, created in 1985 to seek the causes of the controversy and to make recommendations for ways to end the strife, told Baptist Press: "I could have wished that during the two years the Peace Committee has functioned there might not have been organizational

efforts by any group that is theologically positioned, whether it is the Southern Baptist Alliance or the Genesis Commission.

"If, at the end of our report, people are not satisfied, then they might take whatever steps they wish. But the problem is that we have not finished our work and each time this sort of thing arises, it just calls attention to our fragmentation and division."

Formation of the group and the possibility funds will be withheld was commented on by Bob Banks, interim president of the Southern Baptist Home Mission Board. He said that moves to withhold funds from the Home Mission Board hurt missionaries and reflect a narrow perspective.

"If churches or individuals withhold funds, they punish 3,700 missionaries, provide less ability to reach this nation for Christ, and hurt missions in their state and nation," Banks said, reiterating a position he outlined for Southern Baptist Woman's Missionary Union leaders last month. Refusing to give to the Annie Armstrong Offering would be to "opt out of a voice and participation in that part (of home missions) which is good, productive, and carries forward the Lord's work," he added.

Banks said people who have protested the Home Mission Board's stand on supporting ordained women pastors have raised some valid issues, such as the autonomy of the local church, the role of women in ministry, and others. "But there are issues that are larger, and the issue of missions to reach the nation for Christ is larger than this issue itself," he insisted.

He also noted the issue of supporting ordained women pastors to this point has only involved one woman and one church. That church will not lose its Home Mission Board support, since the new HMB policy against support for women pastors only applies to future requests from churches with women pastors.

That policy neither prohibits the appointment of ordained women as missionaries, nor prevents the use of board funds to employ ordained women in other church or associational staff positions, such as student workers or Baptist center directors. It also allows the board to continue to endorse women for chaplaincy.

Music school draws 534 in Watauga

With a total attendance of 534, the 10th annual Music School of Watauga Association of Baptists was the largest music school ever held in Tennessee reported Julian Suggs, Tennessee Baptist Convention church music department director.

Held Feb. 2-3 and 5-7 at First Baptist Church in Elizabethton, the program drew persons from 28 churches.

Director of Missions Williams J. Powell noted that the school also is the largest event held in the association.

The school's program includes rehearsals in preparation for a Saturday concert. The rehearsals and concert are led by guest conductors.

Gary Rice, minister of music at Oak Street Baptist Church in Elizabethton and associational director of music,

coordinated the event. The choir directors included Suggs, who directed the adult choir; David Hale, minister of music at Trinity Baptist Church in Jonesborough, directing the youth choir; Becky Hale, also of Trinity Baptist Church, who directed the older children's choir; and Melissa Hensley, children's choir coordinator at Oak Street Baptist Church, directing the younger children's choir.

The Saturday afternoon concert featured the two children's choirs and during the evening the youth and adult choirs performed, along with a brass ensemble.

Gerald Linton, who founded the school and is minister of education at First Baptist Church in Athens, was recognized during the evening concert.

Looking at the 1985-86 reports from TBC churches

Looking at last year's statistics from Tennessee Baptist churches presents a "good news, bad news" evaluation.

Admittedly, statistics do not tell the whole story of what is going on among our TBC churches, but these figures do offer a measurable indication of our victories, struggles, and deficiencies.

The 1985-86 statistical report, compiled from the "annual church letters," was released last week by Wallace Anderson, statistical secretary of the Tennessee Baptist Convention. These church letters were shared by the churches with their associations last fall.

What do these church statistics tell us about what is happening in Tennessee Baptist life?

As of Sept. 30, 1986, there were 2,879 churches affiliated with the Tennessee Baptist Convention. This is an increase of seven churches above the 2,872 reported in 1985 — an increase of 0.24 percent.

These churches reported a total membership of 1,060,809, which is a net increase of 5,006 over the 1,055,803 reported in 1985. This is a 0.47 percent increase.

However, resident membership increased only 0.03 percent — from 776,931 in 1985 to 777,138 in 1986. Resident membership gained a net of 207.

Thus, non-resident membership grew by 4,799 or 1.72 percent, from 278,872 in 1985 to 283,671 in 1986.

REPORTED BAPTISMS REFLECT INCREASE

The most encouraging aspect of the 1986 statistics is the first increase in the number of baptisms since 1980.

During the 1985-86 church year, 21,306 baptisms were reported — an increase of 342 above the 20,964 reported during the 1984-85 church year. This is an increase of 1.63 percent.

A review of reported baptisms by Tennessee Baptist churches in recent years provides these statistics: 26,298 baptisms for 1978-79; 30,434 baptisms for 1979-80; 28,206 baptisms for 1980-81; 26,893 baptisms for 1981-82; 24,852 baptisms for 1982-83; 23,262 baptisms for 1983-84; 20,964 baptisms for 1984-85; and 21,306 baptisms for 1985-86.

ORGANIZATIONS: SOME UP, SOME DOWN

A look at church program organizations reveals increases in Woman's Missionary Union and music enrollments, and decreases in Sunday School, church training, and Brotherhood enrollments.

Sunday School enrollment decreased from 543,448 in 1985 to 536,551 in 1986. This net loss of 6,897 in Sunday School enrollment represents a 1.27 percent decline.

However, Sunday School attendance — although declining — did not decline at as high a rate as enrollment. Average attendance decreased from 292,289 in 1985 to 290,461 in 1986 or 0.63 percent decline. This means that 54 percent of enrollment attends on an average Sunday, as compared to 53 percent in 1985.

Church training enrollment decreased from 150,276 in 1985 to 147,639 in

Tennessee 1985-86 church statistics

	1985 Total	1986 Total	Change	Percent
Churches	2,872	2,879	7	+0.24
Baptisms	20,964	21,306	342	+1.63
Church membership	1,055,803	1,060,809	5,006	+0.47
Sunday School enrollment	543,448	536,551	-6,897	-1.27
Church training enrollment	150,276	147,639	-2,637	-1.75
Church music enrollment	122,773	123,833	1,060	+0.86
WMU enrollment	75,412	76,377	965	+1.28
Brotherhood enrollment	33,268	32,962	-306	-0.92
Total receipts	\$250,907,690	\$265,218,400	\$14,310,710	+5.70
Mission expenditures	\$38,108,228	\$41,885,123	\$3,776,895	+9.91
Cooperative Program	\$19,555,062	\$20,831,030	\$1,275,968	+6.52

1986. This drop of 2,637 in church training enrollment was a decline of 1.75 percent.

Brotherhood enrollment reports from churches indicated a decline from 33,268 to 32,962 — a loss of 306 or 0.92 percent.

Woman's Missionary Union enrollment experienced an increase from 75,412 in 1985 to 76,377 in 1986. This represents a gain of 965 in enrollment or 1.28 percent.

Music organizations reported an increase from 1985's 122,773 to 1986's 123,833 — a gain of 1,060 or 0.86 percent.

Vacation Bible School enrollments resulted in a 2.26 decrease — from 234,135 in 1985 to 228,844 in 1986.

STEWARDSHIP GROWTH CONTINUES

The area of stewardship continued to provide impressive gains in Tennessee Baptist life.

Total receipts in TBC churches were reported to be \$265,218,400 for the 1985-86 church year. This is a net increase of \$14,310,710 (or 5.70 percent increase) over the \$250,907,690 given during the 1984-85 church year.

Total mission expenditures as reported by Tennessee Baptist churches reached \$41,885,123 — which is 9.91 percent higher (\$3,776,895 higher) than the \$38,108,228 reported for 1984-85.

It should be noted that the percentage of total receipts going to mission expenditures grew from 15.19 percent for 1984-85 to 15.79 percent for 1985-86.

Cooperative Program mission gifts for 1985-86 were \$20,831,030.34 — which is a 6.52 percent increase (\$1,275,967.77 increase) above the \$19,555,062.57 given in 1984-85. The percentage of total church receipts shared with the Cooperative Program grew from 7.79 percent in 1984-85 to 7.85 percent in 1985-86.

THE AVERAGE TENNESSEE BAPTIST CHURCH

Using these figures, we can project what would be the "average Tennessee Baptist church."

That average church would have 368 members (the same as 1985) — but the number of resident members declined from 271 to 270.

Our average church would have 186 enrolled in Sunday School with an average attendance of 101.

These enrollments would be experienced by the average Tennessee Baptist church: church training, 51 enrolled; Brotherhood organizations, 11 enrolled; WMU organizations, 27 enrolled; and 43 enrolled in church music organizations.

Our "average" church had receipts during last year of \$92,121.71. Of that amount, \$14,548.50 went to mission expenditures, including \$7,235.51 for missions through the Cooperative Program.

Certainly, statistics are not the only indication of a church's interests and ministries, but figures do indicate specific areas of accomplishment and of concern.

Statistics are only important in that they represent people — and people for whom Christ died are very important!

CIRCULATION THIS ISSUE — 73,775

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Rogers remains undecided about serving second term

By Ferrell Foster

NEW ORLEANS (BP) — Adrian Rogers says he has not decided yet whether he will allow himself to be nominated for a second term as president of the Southern Baptist Convention.

However, the current SBC president said, "Probably at this point I'm more inclined to, than not to. But, that certainly is not settled, by any stretch of the imagination, in my heart and mind. I do realize, however, that I need to make up my mind moderately soon about this," Rogers said.

Rogers' comments came during a news conference at New Orleans (La.) Baptist Theological Seminary. He was on the campus to preach in the seminary's regular chapel service held Feb. 10.

The pastor of Bellevue Baptist Church

in Memphis, said his visit to the seminary had significance only in that "I love and appreciate this seminary, and I'm grateful for the atmosphere on the New Orleans campus and the reverence for the Word of God that is here." Rogers graduated from New Orleans seminary in 1958 with the bachelor of divinity degree.

During the chapel service, Rogers said, "The key to living the Christian life is knowing who you are in Christ." Once we have accepted who we are in Christ, we are free to accept each other, he said.

"I don't have to use you, con you, manipulate you, abuse you, put you down, or brag to you. I can just love you because I know who I am," Rogers said. "Fellowship ... that's what God is aiming at because He has made us acceptable in love."

Rogers, a member of the SBC Peace Committee, was asked during the news conference if he expected the committee to recommend that denominational workers be required to sign a statement of theological orthodoxy.

"No, I don't," Rogers said. "But, I want you to understand I'm speaking very unilaterally there. I don't think the mind-set that I read in the Peace Committee is so much of a statement as it is a standard.

"We just want to have a standard toward which we work," he said, adding, "The convention, in toto, must set that standard. And, we have every right to expect those who serve us and receive a salary from us to fairly represent what the constituency wants taught."

Rogers also reiterated his support for the Glorieta Statement made by the presidents of the six SBC-owned seminaries. "The Glorieta Statement said that the Bible is not errant in any area of reality," Rogers said. "Not errant and inerrant are synonymous. ... The second part, in any area of reality, what is reality? Reality is what's real — history, science, philosophy. So, that's a very strong statement."

However, Rogers said, "The problem is at least two of those presidents went back to their constituencies and to their alumni" and qualified what the statement meant.

"Now, if they did not mean that, they should not have said it, and that's the problem, how slippery these things are," Rogers said. "That's what they've been saying the whole time, so why call it a breakthrough? And, if they did mean it, then indeed it was a breakthrough. So, that's where we're having difficulty right now."

R. Burnette accepts Lenoir City pastorate

Rodney Burnette is now pastor of Calvary Baptist Church in Lenoir City.

He comes to the pastorate from Oak Heights Baptist Church in Knoxville, where he served as associate pastor. He has served churches in Tennessee and Kentucky for the past 12 years.

He began Feb. 1.

Jere Adams' father dies in Atlanta, Ga.

Willard V. Adams, father of Jere Adams, program associate of the Tennessee Baptist Convention church music department, died Feb. 10 at Cobb Hospital, Atlanta, Ga., after a long illness. He was 75 years old.

The funeral was Feb. 12 at Whitley-Garner Chapel in Douglasville, Ga. Adams was a member of New Hope Baptist Church in Douglasville, where he had served as chairman of deacons and supervisor of the church's cemetery, where he was buried.

In addition to his son Jere Adams of Murfreesboro, he is survived by his wife, Mildred Yeager Adams of Douglasville; sons, W. Ferrell Adams and W. Ralph Adams of Douglasville; a daughter, Carole Walter of Baton Rouge, La.; brothers, Harold Adams of Flagler Beach, Fla., Wesley Adams of Douglasville, W. Clyde Adams of Cleveland, Ga.; and 10 grandchildren.

The family requests that memorial donations be made to the American Cancer Society.

Rogers said he anticipates an end to political maneuvering within the convention. "I don't think the Peace Committee will do away with it," he said. "I think that when the issue is settled, that kind of maneuvering will disappear like a dew drop in the desert. It will just evaporate because there will be no need for it."

"I really believe all of the political maneuvering that we see is spawned out of a theological problem and if the theological problem is properly dealt with the political thing will die of itself."

He said "the issue" is the Scripture. "... The issue is not right or left. The issue is not moderate or conservative. ... The issue is what holy Scripture is."

Now, "we are getting much more able to look at the situation for what it is; and, therefore, I'm hoping for the first time that Southern Baptists will be able to make a choice, in the crystal clear sunlight, as to what the issues are."

The best thing that is happening, Rogers said, is that "we are getting the issues out into the open." He said there have been hurt feelings, unfounded accusations, and challenged motives; but, slowly "the debris ... is being cleared out of the way so we can see what our real problems are."

SBTS elects Clapp as vice-president

LOUISVILLE, Ky. (BP) — University of Kentucky administrator Donald B. Clapp has been named executive vice-president at Southern Baptist Theological Seminary in Louisville, Ky.

Clapp, a 50-year-old Southern Baptist layman, has worked for the University of Kentucky for 24 years. Since 1985 he has been executive vice-chancellor for administration at the university's medical center in Lexington, managing the administrative and financial operations of a health sciences center with five colleges and a teaching hospital. He also has served the university as vice-president for administration, executive assistant to the president, and budget director.

At Southern seminary, Clapp will be the institution's chief administrative officer, with direct responsibility for academic services, business affairs, student services, seminary relations, and development. He will begin his new responsibilities in May.

A native of Lexington, Clapp is a graduate of the University of Kentucky. He and his wife, Betty, are members of Calvary Baptist Church in Lexington.

W. W. Bass funds scholarship at C-N

JEFFERSON CITY — W. W. Bass, emeritus professor of English at Carson-Newman College, has funded a scholarship at the Tennessee Baptist school to be named in honor of his father, Thomas Magnus Bass.

The scholarship will benefit students who are majors in the Division of Business and Economics.

A businessman, Thomas Magnus Bass joined Tennessee Woolen Mills of McMinnville in 1900 as chief operating officer. At the time of his death in 1938, he had served as president of the company for more than 20 years.

W. W. Bass taught at Carson-Newman from 1934-73. He was chairman of the English department when he retired from teaching in 1973.

Letters to the Editor

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

Thank you, Tennessee

Dear editor:

There is a gospel song that has become quite popular in recent years that starts like this: "How can I say thanks for the things you have done for me." Well, that is exactly what is in my heart at this moment as I look in retrospect to Tennessee's recent Evangelism Conference. You people in Tennessee really know how to make a "feller" feel at home.

I came to Nashville at the invitation of Woody Watkins and Jerry King to minister with you through your renowned Evangelism Conference. I have just begun my 21st year of vocational evangelism, and the Lord has blessed me abundantly but never can I recall a sweeter reception to my ministry than what I experienced from Tennessee Baptists.

As I led in the praise to our blessed Lord Jesus, I sensed the unity among the brethren and sisters and it was as if the Psalmist whispered ... "Behold how good and how pleasant!" (Psalm 133:1).

When I ministered through solos such as "Blessed Assurance," my heart leaped as we felt together a foretaste of glory divine — acknowledging that we are heirs of salvation.

When I portrayed "Judas," perhaps each of us realized times in our own lives in which we have brought displeasure to our Master, and hopefully it urged us to new commitment to Jesus Christ our Lord.

When we assembled in the Opry House by the thousands for that climactic conclusion of the 1987 Evangelism Conference and the Park Avenue Baptist Church choir admonished us through the song, "Come Praise the Lord With Me," one could sense that we were in one accord.

Thank you, Tennessee Baptists. I shall look forward to the opportunities of serving Jesus with many of you through your churches.

Jim McNiel
P.O. Box 6014
St. Louis, MO 63139

Appalling letters

Dear editor:

The attitudes expressed in some of the recent letters to the editor regarding the Genesis Commission were appalling to me. How is it possible to sit in judgment on the motives of others by using words like "treasonous," "mutiny," and "deceptive" to describe the heart and ministry of men these writers know nothing about?

Even if (and that's a big "if") there is an ethical problem with the formation of such an organization, are these opposing attitudes of condemnation justified? I think not. For that matter, neither is a personal attack on Dr. Parks justified. And I question whether such letters of attack should even be printed (see Matthew 12:36, Romans 2:1, Ephesians 4:29).

What is the bottom line on all the hoopla over the Genesis Commission? Simply this. If God has laid such a ministry on the hearts of these men, they are to be encouraged and prayed for, not labeled and castigated!

In Acts 5, Peter and the apostles were forbidden to teach and minister. Peter's answer to the opposition is momentous: "We must obey God rather than men" (Acts 5:29).

What is God saying? Has anyone even considered that? For this writer, that's the bottom line! And obeying God is never "a waste of time."

Mark Drake
3050 E. Holmes Road
Memphis, TN 38118

Go forward in 1987

Dear editor:

I have always been very proud to be a Southern Baptist, because each church is free to do our Lord's work as it wishes, and still cooperate with other churches to win people to Christ.

Now we have a few people allowing the devil to use them to kill our "Bold Mission Thrust."

This Genesis Commission is another stab at the very heart of our Foreign Mission Board. I think we have the greatest mission program in the whole world and that each one of us should pray earnestly that God's will be done in this matter so the bad publicity will stop and we can go forward for Christ in 1987.

Edna Rogers
Rt. 10, Box 561
Maryville, TN 37801

O'Brien identifies trends affecting missions efforts

By Carol Garrett

BIRMINGHAM, Ala. (BP) — Six major trends or movements will impact the future of missions education and support, William O'Brien told Southern Baptist Woman's Missionary Union leaders.

O'Brien, executive vice-president of the Southern Baptist Foreign Mission Board, pointed to globalization of the world's economy, a shift in world emphasis from East-West to North-South, urbanization of the world, internationalization of the cities, growth of the church in the Southern Hemisphere, and equalization of sending of missionaries.

Missions strategists must consider that Southern Baptists live in an age of global industries, global patterns, and global economies, O'Brien said. "Part of

the problem we have now is still acting as though ours is a national economy and everybody else's is a national economy in competition one with another," he explained.

Southern Baptists also must adjust their view of the world as balanced between East-West hemispheres to North-South, he added noting, "The real problems and the real issues of the future lie in the vertical axis."

O'Brien also noted that 52 percent of the world's population will live in major cities by the year 2000. Trends indicate that more than 400 of those major cities will be megacities, with populations of between 1- and 4-million people. At least 17 cities will be supergiant cities, with more than 10-million people in each.

In addition to the urbanization of the world, the internationalization of the cities will have great impact on missions, O'Brien continued. "Look at any major city here in the United States, and you see a small microcosmic United Nations," he said.

The rising of the church in the Southern Hemisphere also must be considered by serious mission strategists, O'Brien stressed.

By the end of the century, there will be about 100-million Protestant evangelicals in Latin America, and between 250-million and 300-million Christians on the continent of Africa, he said. Already, most of the Christians of the world are not white.

"The churches of the Southern Hemisphere, and in China, the Soviet Union, and the Eastern bloc are the most dynamic and alive churches in the world, who literally should be our teachers rather than learners," O'Brien said.

Dynamic churches in the Southern Hemisphere and the developing part of the world "have their own sense of responsibility for evangelization and missions," O'Brien said, and they must play an important part in the sending of missionaries.

These churches have already sent about 15,000 missionaries of their own, across tribal and national lines and geopolitical boundaries, "and they're doing it out of their poverty, not out of affluence," he said.

In light of worldwide trends that already are affecting missions, WMU and the Foreign Mission Board must consider tailoring the missions message at local and regional levels, O'Brien said.

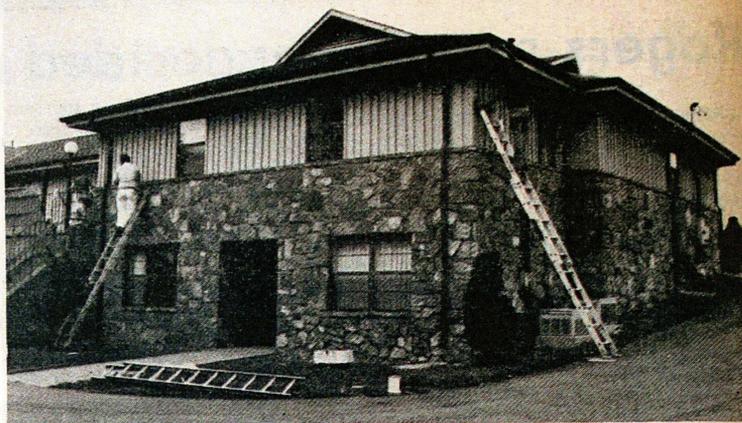
"How do we infiltrate the grassroots precincts of this great denomination with the seeds of contagion on behalf of our missions potential?" O'Brien asked.

WMU and the Foreign Mission Board must take responsibility for spreading "missions contagion" in order to "help Southern Baptists stop stealing from their missions future," he said.

"Some of the churches of our convention are annually increasing their world missions knowledge indebtedness. Many churches are mortgaging missions education, cashing in awareness and knowledge potential for quick growth and/or survival in the pawn shops of pragmatism."

O'Brien called WMU and the Foreign Mission Board to renew their coalition in pointing Southern Baptists toward "Biblical and kingdom priorities."

"In an ecclesiastical world that is more comfortable with ladders and authority, let us form a circle of servants that is not so much concerned with moving up as it is with moving out."



WORK SITE — Baptist Men from Mount Carmel painted the children's home in Johnson City in just one day.

Mount Carmel church finds ministry to local Baptist children's home

By Connie Davis

During one of the many Brotherhood meetings that Gene Williams of Church Hill attends each year, he heard a missions activity suggestion that was a new idea to him.

Archie King, Tennessee Brotherhood director, suggested that Baptist Men's groups adopt a cottage on one of the campuses of Tennessee Baptist Children's Homes Inc.

Williams, a state Brotherhood vice-president, Baptist Men's director of Holston Valley Missionary Baptist Association and Brotherhood director of Oak Grove Baptist Church in Mount Carmel, knew that the TBCH had a satellite home in Johnson City, about 20 miles from his church.

He shared the idea with his church's Baptist Men's group and the group contacted the home.

Frank and Linda Szczudlo, house parents of the home, offered to visit the church to share their ministry. They were scheduled to speak on "Missions Night." The Baptist Men's and Baptist Women's groups meet on the first Wednesday night of each month, which is "Missions Night."

Tucker accepts pastorate

Carl Tucker has been called as pastor of Paynes Baptist Church in Estill Springs. He began his new ministry Feb. 8.

Tucker succeeds Duane Brown as pastor of the Paynes congregation.

Williams reported, "Our folks became excited about helping and voted to adopt the home."

Soon the RAs and Acteens held a birthday party for all the children at the home. A maximum of about 15 children of all ages can live at the Johnson City home.

"Most of our folks didn't know our convention had a ministry for children," explained Williams, noting that church members who were not members of the missions organizations became involved in the activities to help the children's home.

When some of the church members discovered that soft drinks were a rare treat for the children, they delivered over 60 cases of soft drinks.

Then 10 members of the Baptist Men's group painted the exterior of the home in one day, even though they did stop to eat the lunch Linda Szczudlo prepared for them.

Williams said the church also has responded to the ministry by making its largest yearly contribution during 1986 to the Tennessee Baptist Children's Homes Inc.

The church members plan to involve the children in ball games, cookouts, and trips to eat in restaurants, see movies, and go fishing. They also plan to invite children for weekend visits in their homes.

Williams summed up the impact on the church as "challenging our hearts."



INVOLVED BAPTIST MEN — The crew that painted the Johnson City children's home were (front row, left to right) Frank Szczudlo of the children's home, Don Wagner, Chris Templeton, Danny Dingus, Darvis Reed, J. C. Dotson, (back row) Jerry Tate, Paul Chinnery, David Holcomb, Gene Williams, and Bob Grimes.

Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



Our state legislature is currently in session. I read frequently that among the items on their agenda is some form of legalized gambling.

I surely don't want to sound like a broken record, but I do want to go on record once again stating my opposition to gambling. Let me share with you some of the reasons why.

Gambling creates no new wealth. At the end of a working day, a worker contributes to or has a part in a product that adds value to society. After a day or a night of gambling, no new wealth is created. Gambling merely redistributes wealth on an inequitable basis.

Gambling also depresses legitimate business. A person cannot spend his money twice. If one spends his money for gambling, it can not be spent on shoes, clothing, food, or other useful products. Gambling siphons off money from legitimate businesses.

In gambling you get nothing for something. People expect to get something for nothing from gambling but it does not work that way.

Gambling creates addiction. Compulsive gambling is a growing problem in America. I read that in Pennsylvania one would ear-mark receipts from uncashed tickets for compulsive gambling rehabilitation efforts. I have also been informed that John Hopkins University has opened a compulsive gambling center — the first such government-supported rehabilitation program in the nation.

I don't believe we want to rear our families in an environment saturated with gambler's language and media advertising it.

We hear a good bit of talk about the need for revenue. Again it is my understanding that gambling has not solved the financial problems of other states. As a source of government revenue, gambling is unreliable, unpredictable, and creates far more problems than it could ever solve.

I firmly believe our legislature will be doing all of Tennessee a favor if it rejects any and all overtures to legalized gambling, regardless of the form it might take.

BJCPA joins legal protests of INS church infiltration

By Stan Haste

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs has joined a broad coalition of religious bodies in a legal protest to the infiltration of four Arizona churches by agents of the Immigration and Naturalization Service during 1984.

In a friend-of-the-court brief filed Feb. 2, the religious bodies asked the 9th Circuit Court of Appeals to review a federal district judge's finding that they had no legal standing to bring the case.

The religious groups had asked Judge Charles L. Hardy to rule the INS and its agents violated the Constitutional rights of a Lutheran church and three Presbyterian congregations involved in the sanctuary movement. These and numerous other churches across the country have declared themselves places where political refugees may find refuge, or sanctuary.

In their brief asking the 9th Circuit to review Judge Hardy's decision, the religious bodies — led by the National Council of the Churches of Christ — insisted they were entering the case not because they were approving of the sanctuary movement but out of concern for the free exercise of religion and other Constitutional rights. Those rights were abridged, the brief stated, when INS agents posing as worshippers repeatedly entered the four churches to tape-record worship services and Bible classes through the use of "bodybugs." The agents also took down license plate numbers in the churches' parking lots, the brief charged.

Oliver S. Thomas, general counsel of the Baptist Joint Committee, underscored that his agency is involved in the suit seeking judicial review of the INS agents' tactics but was not a party in the criminal case brought against sanctuary workers in the four churches that followed the infiltration.

"Our case has nothing to do with the sanctuary movement," Thomas said. "It has everything to do with how government investigates churches. . . . The free exercise clause requires that government utilize the least intrusive means of investigation. The INS didn't do that. This powerful government agency leaptfrogged over all of the traditional methods of fact-gathering, such as the examination of witnesses and the use of subpoenas and search warrants. Instead, it infiltrated the churches with undercover agents and paid informants.

"It's the sort of thing you might expect in the Soviet Union but certainly not in the United States."

At stake in the case, Thomas said, is a legal and Constitutional issue of importance to all churches in the country, conservative or liberal.

"No one is contending that churches should be above the law," he said. "But there is a right way and a wrong way to investigate churches accused of illegal activity. You don't kick down doors and drag people out of prayer meetings as was done in Louisville, Neb., and you don't send undercover agents to Bible studies and worship services as was done in this case.

Thomas noted the Baptist Joint Com-

mittee formally addressed the issue of church infiltration nearly a year ago, when the agency's trustees adopted a statement condemning "the use of paid informants, undercover agents, and surreptitious tactics by any government agency investigating religious organizations as improper and illegal when less intrusive means of investigation or fact gathering are available."

The statement continued: "We lament the chilling effect upon worship, prayer, faith, and fellowship freely exercised when worship services are invaded through the use of electronic eavesdropping equipment. We abhor government agents' fraudulent use of the name of Jesus Christ to gain access to the household of faith."

The brief urged the 9th Circuit panel to reverse Judge Hardy's ruling — issued orally from the bench with no written opinion — that the churches lacked standing to bring the suit. Hardy said he might have ruled to the contrary had the

case been brought by individual members rather than by the four congregations and their mother denominations, the Presbyterian Church (U.S.A.) and the American Lutheran Church.

In his ruling, which came at the conclusion of a two-hour hearing last October, Judge Hardy decried the government's tactics. "It frankly offends me that the government is snooping into people's churches," he said.

But he added the churches lacked the standing individuals could have brought to the case. "Only individuals can go to hell," he declared.

In their appeal to the 9th Circuit, the religious bodies seek to convince the higher panel that churches should be allowed to bring such cases. "At the core of this dispute," the brief stated, "is a simple question: whether churches are entitled to the same Constitutional dignity as adult bookstores and movie theaters, newspapers, and commercial corporations. We think they are."

Retired coal miner uses computer to share gospel

By Connie Davis

The 77-year-old retired coal miner is no longer able to go visiting door to door, teach and preach on the radio, sell Bibles, or serve as an interim pastor as he has in the past. But he knows that God still wants him to spread the gospel.

So Roscoe Lay of Sparta decided several years ago to buy a computer. He uses it to organize Bible materials, which he then compiles into booklets. Each booklet is a concordance-type listing of Scripture verses on a particular person, place, or thing referred to in the New Testament.

The booklet "print-outs," he says, include the Greek meanings of a word and the verses that include the word in the order that they appear in the King James Version of the New Testament.

They will help people study the Bible by subject, he noted. The booklets are printed in regular typewriter type, which is easy to read, he continues.

He plans to charge \$1 for a "print-out," but explains that he simply wants to provide it to churches to be a blessing. "I don't care if I make any money out of it or not," Lay said.

Lay spent about seven months typing the New Testament and entering it into the computer to prepare for his publishing work. He has written flyers containing Bible messages that were included in the mail outs of advertisement publications in Cullman, Ala., and Sparta.

Although his personal computer is not as fast as most other computers, he explained, it is "faster than I am."

A member of Pleasant Hill Baptist Church in Sparta where he teaches a Sunday School class, Lay recalled that

since he was saved at the age of 21, he has been trying to tell people that they can "live forever."

It's almost too much to imagine. . . . We have it now. It would be a shame for me to die with all that I know about Jesus Christ and take it with me."

Though he describes himself as "uneducated," he adds, "There are some things I know."

"I do what I enjoy doing. Christ gave me the attitude to enjoy it," Lay said.

He preached and taught on a local radio station for about seven years because only one other Baptist preacher was teaching at the station. When he was opposed and even threatened because of his messages, he did not try to win arguments with those opposing him, he said. Neither did he quit preaching.

Lay credits most of his Bible knowledge to his work as a Bible salesman. He began selling Bibles after he became physically unable to continue his work as a coal miner.

He studied the Bible so he would be better able to answer the many questions people asked him about the Bible. In order to show the effectiveness of the concordance in one Bible, Lay began challenging people to ask him to locate the Bible reference to any person, place, or thing in the Bible.

During his 20 years of selling Bibles, his use of the concordance decreased as his ability to locate Bible references from memory increased.

Until a few years ago, Lay and his wife visited homes almost every Sunday afternoon. Sometimes they used a film projector to show Bible lessons. Often they prayed for the sick and led people to Christ, he said.

Lay has recently completed three little booklets entitled, "Apostles Preach Jesus."

When he discovered that the theme of the apostles' teaching was Jesus, he decided to compile their teachings about Jesus.

Lay believes that if Christians would simply share Jesus rather than be sidetracked by other Biblical interpretations, the message would have the power needed to change the world.

He will continue trying " 'til everybody says 'Glory!'" Lay concluded.

Navy appoints Dandridge woman as area's first woman chaplain

SEYMOUR — Jo Allen Donaldson, daughter of former Southern Baptist foreign missionaries Mr. and Mrs. Buck Donaldson of Dandridge, has been approved by the U.S. Naval Recruitment Services for appointment as a chaplain in the Navy.

Navy records indicate that Jo Donaldson is the first woman ever to receive appointment to the Navy chaplaincy from the Nashville District, a recruitment area which includes all of Tennessee east of Jackson, several counties in southern and south central Kentucky, southwestern Virginia, five counties in northwest Georgia, and the northern tier of Alabama. Records also show that Donaldson is the second woman ever appointed to the Navy chaplaincy from the southeastern states of the United States.

A commissioning service was held Feb. 15 at First Baptist Church of Dandridge.

Chaplain Donaldson will report for active duty on March 5 at the U.S. Navy Chaplains School in Newport, R.I. The seven-week basic course at Chaplains School is designed to give the chaplain an understanding of duties, responsibilities, and rights as a chaplain and as a Navy officer.

Valedictorian of her high school graduating class at Harrison Chilhowe Baptist Academy in Seymour, Donaldson also is a graduate of the University of Tennessee in Knoxville, and Southeastern Baptist Theological Seminary in Wake Forest, N.C. In addition, she has

completed the clinical pastoral education course at the Alabama Baptist Medical Center in Birmingham, along with a year's residency as a chaplain at Birmingham's Mont Claire Baptist Hospital.

While a student at the University of Tennessee, Donaldson served as a Baptist Student Union summer missionary, teaching English as a second language to international students in Nashville. Later, she took a year's leave from seminary training to serve as Baptist student director on two Wisconsin University campuses. She also has served as a church planter in New Jersey and on Manhattan. She was serving as minister to youth at First Baptist Church of Dandridge when the naval service appointment process was initiated.

Born in Louisiana, she moved with her family to east Tennessee when her father was pastor of Bethel Baptist Church, Townsend.

When Donaldson was not quite three years old, her parents began a long career as Southern Baptist missionaries to Tanzania, Nigeria, and Kenya.



Donaldson



Tennessee/Venezuela Prayer Net Partnership

- Missionary Joe Powell, a seminary teacher in Los Teques who is in the U.S. completing work on his doctorate, celebrates his birthday Feb. 20.
- Several churches in Venezuela are currently without pastors.
- Alejandro Garcia from Maracaibo began serving Jan. 21 as a Baptist Student Union intern at Union University in Jackson.

Texas laymen's group calls for arbitration

By Terry Barone

DALLAS (BP) — A group of laypeople have called for an arbitration panel to hear grievances against Southwestern Baptist Theological Seminary in Fort Worth, Texas.

About 100 participants at a meeting of Laity for the Baptist Faith and Message heard a call for the "appointment of a non-aligned tribunal to hear evidences and render judgments" of what was called "slanderous assaults" on the seminary and its personnel.

The call was issued by Babs Morrison of Trinity Baptist Church in San Antonio, Texas, during a Feb. 3 meeting at Wilshire Baptist Church in Dallas.

During the formal program, neither Morrison nor others on the program gave concrete steps for achieving the task. After the meeting, she said the group is not sure who would be chosen to serve on such a panel. She did, however, suggest that "lawyers possibly appointed by the American Bar Association" could be used.

She added that the idea is in the "embryonic stage" but that "something needs to be done to try and solve the discord and provide harmony."

Morrison also said the group plans to explore the "conflict of interest" of Southern Baptists connected with Mid-America Seminary, Criswell College, and Luther Rice Seminary — all composed of Southern Baptist people but not formally affiliated with the convention — who over the last eight years have been named to Southern Baptist boards, commissions, and agencies.

Another program leader, John Baugh, a member of Second Baptist Church in Houston, said the idea will be taken "through the right channels of the convention so seminary personnel can be treated fairly."

Also during the meeting, Baugh called for a second "Glorieta Statement" from the SBC Peace Committee. The first such statement, issued at the Peace Committee's meeting last October in

Glorieta, N.M., was a document written by the SBC's six seminary presidents aimed at restoring harmony within the convention. Baugh said a second statement, aimed at alleviating power struggles in the SBC, would "effectively and rapidly" end the nine-year controversy.

Baugh said he believes the second statement must deal with the political power structure of the SBC presidency, changes in the format of meetings held prior to the annual session of the SBC, and political practices over the past nine years.

Baugh said the presidential power base must be modified regardless of which side has elected a president. "As long as one group can bus in a sufficient number of messengers to make one vote — to elect a president — the chaotic conditions which have plagued our denomination will persist," Baugh said.

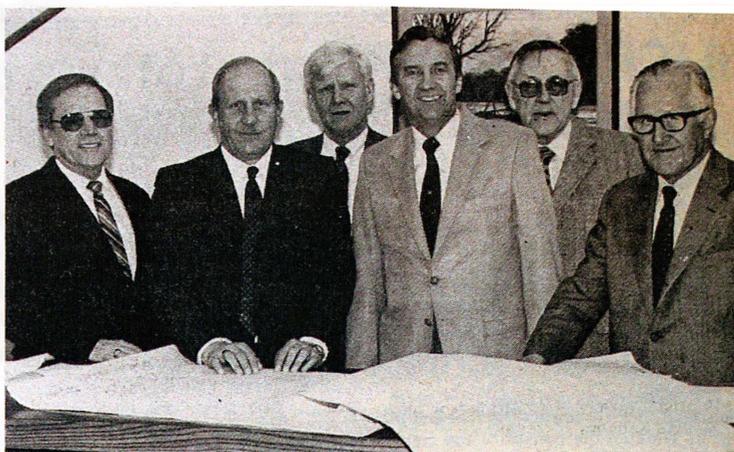
He also said the "format, content, spirit, and timing" of the annual SBC Pastors' Conference must be altered. Baugh said the purpose of the meeting is to feed, challenge, and inspire ministers to carry out God's work.

"But," he said, "the conference was politicized and it was used as a means of promoting a candidate for president."

Baugh also said a second Glorieta Statement must deal with the political practices of the last nine years "during which many lovely, gentle, and defenseless persons have been wrongfully accused."

"We believe the Southern Baptist people will not tolerate the ongoing political misdeeds that have so severely damaged the credibility of our Christian witness," he added. He said the controversy could end at the SBC annual meeting in St. Louis in June with such a statement.

"We believe that those who continue to support the political practice of winner-take-all are exceedingly unwise, and they should be vigorously opposed for further service in convention offices. And that goes for both sides and all sides," he said.



IN AGREEMENT — Representatives of First Baptist Church, Jefferson City, and the church's insurers met to sign a \$1.9-million contract with Armstrong Construction Co. of Kingsport to rebuild the church's sanctuary, which was destroyed in a December 1985 fire. From left are A. D. Petrey of Aetna Life and Casualty; Leland Leonard, president of Armstrong Construction; Bob Bible of Bible Insurance Agency; Pastor Monty Jordan; Albert Myers, chairman of the planning and building committee; and Donald E. Bowles of Southern Baptist Insurance Trust.

First Baptist in Jefferson City signs contract to rebuild church

JEFFERSON CITY — First Baptist Church of Jefferson City has signed a \$1.9-million contract with Armstrong Construction of Kingsport to rebuild the church's sanctuary. The new structure will replace the 23-year-old sanctuary which was destroyed by a fire in December 1985.

"We're very, very happy," said Monty Jordan, pastor of the church. "I think everybody's ready to get back to more natural worship conditions."

Although the fire gutted the main building of the church, the education building of the church was left standing. For the past year, worship services have been held at facilities on the Carson-Newman College campus adjacent to the church.

According to Leland Leonard, president of Armstrong Construction, the 1,000-member congregation might be holding services in the new sanctuary as early as Palm Sunday 1988.

"There is very little change external-

ly," said Albert Myers, referring to the plans for the new sanctuary. Myers, chairman of the church's planning and rebuilding committee, said changes inside the building would include a large foyer and an altered seating arrangement.

While there will be slightly fewer seats, the new arrangement will make worship in the sanctuary more intimate, Myers said. New placements for the organ and the piano also should improve the building's acoustics.

The church has signed a separate contract for more than \$200,000 for installation of a new organ. Video and audio facilities also will be expanded in the new building.

The total cost for rebuilding, replacing, and renovating all fire-related damage is expected to approach \$3-million. The claim was the largest ever for the Southern Baptist Insurance Trust, according to Donald E. Bowles, trust representative.

DOM conference explores new Genesis Commission

FORT WORTH, Texas (BP) — Differing opinions on how to do missions is not a new phenomenon, 54 associational directors of missions were told during a conference at Southwestern Baptist Theological Seminary Feb. 2-4.

Southwestern's World Mission and Evangelism Center and the Southern Baptist Home Mission Board sponsored the conference with the theme, "Differences Affecting Southern Baptist Missions." The missions directors discussed partnership missions, the newly formed Genesis Commission, and the history of the "society" method of missions.

In the opening address, Justice Anderson, director of the mission and evangelism center, noted Baptists seldom disagree on the need for missions. Differences arise, he said, over "how to carry out missions."

But missions is the "only cement that can hold us together in our tremendous diversity," Anderson said. "This cooperative way has to be sustained in every generation." He warned "a historically illiterate generation has arisen that knows not this way. Other ways are being devised which are strangely reminiscent of past methods."

Leon McBeth, professor of church history at the Fort Worth, Texas, school, traced the history and concepts of one of those past methods — the missions society. Societies appeal directly to individual churches for support.

McBeth listed advantages and disadvantages to the society method. "It does work," he said. "But the disadvantages greatly outweigh the advantages."

The society method "places missions outside the church" and "makes missions optional," McBeth added. "Societies tend to become more aristocratic than democratic. There is little room for a poor person in a society. It is vulnerable to control by powerful individuals.

"If you don't like the way things are going, you can form a society, and like Burger King, have it your way."

"History confirms that Baptists who have followed the denominational pattern have accomplished more for Christ than those who follow the society method," McBeth concluded.

Robert Baker, professor of church history emeritus, said formation of the Southern Baptist Convention was actually a "hybrid" between the ecclesiastical

methods of the South and the society methods of the North.

"Not until the society methods were expunged did the Southern Baptist Convention make its spurt forward in missions," Baker said. "To go back to the old pattern of society and designated gifts would open a Pandora's box of ills for Southern Baptists."

In a panel debate on "contemporary additions" to missions, Anderson said formation of the independent Genesis Commission "reflects an ignorance of what our Foreign Mission Board has been doing for several years" in church planting.

Jack Redford, director of missions for Texas' Cisco Baptist Association, said a major problem of the Genesis Commission is its plan to subsidize national pastors to serve on foreign mission fields.

On the mission field, the Genesis Commission will be identified with Southern Baptists, he said, noting that when things go wrong with the new commission, the nationals will look to Southern Baptists for answers. "The heat is going to fall on the Foreign Mission Board to pick up the

slack if the Genesis Commission falls apart," he predicted.

Ebbie Smith, professor of Christian ethics and missions, agreed, "When you start setting up more than one Southern Baptist work in a country, it is harmful to the work."

When nationals are forced to decide which of the Southern Baptist groups they will follow, it goes against the cooperative way, he said, explaining, "To cooperate means I'm going to cooperate no matter which way it goes."

Panelists also debated the value of partnership missions projects sponsored by state conventions and the Southern Baptist Foreign Mission Board.

Smith, who was a missionary to Indonesia, said the main problem with partnerships is the inability to train participants properly. Additionally, Americans lack understanding of Third World evangelism, he said.

This misunderstanding is seen when evangelists return to the United States and report a high number of decisions. Fishers of men should not count converts as "keepers" until they have been baptized, Smith said. Baptists tend to "emphasize decisions and not disciples."

Tennessee Scene

LEADERSHIP . . .

Belle Aire Baptist Church, Murfreesboro, has called Fred Laugherty as minister of music and youth. He comes to the church where Joel Wood is pastor from Brainerd Baptist Church in Chattanooga.

Greg Dempsey has been called as minister of music and youth of Tyner Baptist Church in Chattanooga, where Marvin Sanders is pastor.

Hilldale Baptist Church in Clarksville has two new staff members. Stan Feener is minister of education/youth, and Howard Lee is minister of outreach and minister to adults. Feener comes to the church from Birchman Ave. Baptist Church in Fort Worth, Texas, where he worked while attending Southwestern Baptist Theological Seminary. Lee most recently served as pastor of Slayden Baptist Church in Cumberland Furnace. Verlon Moore is pastor of Hilldale Baptist Church.

Mullins couple returns to work in Indonesia

First Baptist Church, Erwin, held a commissioning service Jan. 25, for L. D. and Juanita Mullins, who have been reappointed to serve as missionaries in Indonesia. They previously served in Indonesia from 1966 to 1970, when they returned home due to illness in the family.

Active in the community during their stay in Erwin, Mullins has served several terms as mayor of the city. He has also been chairman of the deacons and taught Sunday School at First Baptist Church where Aubrey Hay is pastor.

Mrs. Mullins started and directed a ministry to migrant workers. Each spring several hundred workers, mostly Hispanic, come to Erwin for the harvesting of strawberries and tomatoes. Originally a ministry of First Baptist Church, the migrant ministry is now sponsored by Holston Baptist Association and the Tennessee Baptist Convention.

Upon returning to Indonesia, the Mullins will work in Emmanuel Baptist Hospital on the island of Sumatra. He will work in general surgery and she will train nurses.

First Baptist Church has established the Mullins Medical Fund to purchase medical equipment to aid Mullins in his practice.

The couple was scheduled to depart Feb. 15, flying to India to await completion of visa requirements before entering Indonesia.

Pugh starts new pastorate with Knoxville congregation

Larry Pugh recently began serving as pastor of Alcoa-Way Baptist Church in Knoxville.

Formerly, the pastor of Piedmont Baptist Church, Dandridge, he served as minister of music and associate pastor of First Baptist Church, Alcoa, and as associate pastor of Bethlehem Baptist Church, Oneida.

Pugh attended Cedarville College, Cedarville, Ohio, and Carson-Newman College, Jefferson City.

He is a native of Rome, N.Y.

Bill Stone will assume the position of minister of youth/students March 1, at First Baptist Church, Cookeville. He joins the staff of the church where Ken Altom is pastor after serving as minister of youth at Colonial Heights Baptist Church in Kingsport. Stone is a graduate of Appalachian State University, Boone, and Southeastern Baptist Theological Seminary, Wake Forest, both in his home state of North Carolina.

Waylan Payne resigned as minister of youth at South Clinton Baptist Church, Clinton, where Raymond Sanderson is pastor.

PEOPLE . . .

Robert Oldham, former pastor of First Baptist Church, Monterey, recently joined the faculty of Clear Creek Baptist School in Pineville, Ky.

An ordination service was held Jan. 25 at Aldridge Baptist Church in Obion. Terry Pledge, Roger Roberts, and Bobby Smith were ordained as deacons at the church where Bill Hatley is pastor.

Deerfield Baptist Church in Lawrenceburg ordained Noah Shannon and David Ray as deacons Feb. 1. Buddy Strickland is the pastor.

An ordination service was held Feb. 1, at Springfield Baptist Church, for Joe Hester, who is pastor of the Springfield church's South Main Baptist Mission. Jerry Oakley is pastor of the Springfield church.

First Baptist Church, Lebanon, had a deacon ordination service Feb. 8. R. D. Denny, Richard Key, and Jerry Triplett were ordained at the church where Ray Cleek is pastor.

Steve Pearson was recently ordained by Hixson First Baptist Church, where Bobby S. Douglas is pastor. Pearson is a student at Southwestern Baptist Theological Seminary, Fort Worth, Texas, and pastor of First Baptist Church, Muenster, Texas. The church also recently ordained Peter Ostewig, Bill Bradley, and David Gibbs as deacons.

CHURCHES . . .

Bethlehem Baptist Church, Lewisburg, had special services on Feb. 15 to observe their first anniversary. Earl Wilson, president of the Tennessee Baptist Foundation, was the guest speaker. Lesley McClure is the pastor of the church.

HCBA adds staff

SEYMOUR — Harrison Chilhowee Baptist Academy in Seymour has announced the appointments of two new employees.

Kitty Thacker joins the faculty as guidance counselor. She also will assume teaching responsibilities later in the field of art.

Charles Michael Brill joins the staff in a newly created position as assistant director of admissions. He also will function within the admissions department as a student recruiter.

Thacker, a native of Wisconsin, is a graduate of the University of Tennessee, Knoxville, and the University of Wisconsin. She has taught art in Blount County (Tenn.) Schools and worked with Lutheran Social Services in Wisconsin, counseling recovering and delinquent adolescent boys and girls.

Brill, a native of Alabama, is a graduate of Oklahoma Baptist University, Shawnee, and Southern Baptist Theological Seminary in Louisville, Ky. He has served as minister of education at Second Baptist Church of Greenville, Ky., and as a research analyst for Cargill Associates, Fort Worth, Texas.

Wilkes calls C-N students to 'serious' Christianity

JEFFERSON CITY — "Are you serious about sin, or are you still playing games?" Peter Wilkes asked during his presentation of the eighth annual Ashe Lectures at Carson-Newman College Feb. 3-5.

Wilkes, pastor of South Hills Community Church in San Jose, Calif., delivered six lectures on the general theme "Let's Go with Jesus." Over 30 decisions involving salvation, rededication, and commitment to Christian service were made during Wilkes' visit to the C-N campus.

"Let's take Christianity seriously," was the phrase Wilkes used to describe the primary message of his lectures. He expressed his interest in reaching "carnal Christians" — those who have accepted Christian doctrine in their heads, but who are not practicing it in their lives.

"Above all, Christianity demands to be lived," Wilkes told an overflow crowd in C-N's Gentry Auditorium. "Some of you need to pull away from the game-playing and say, 'I want this; I want the Christian life.'"

In his series of talks, Wilkes dealt with

the topics of truth, reality, doubt, salvation, marriage, and Christian missions. For the native of Manchester England, the Ashe Lectures represented an important "evangelistic opportunity."

"I'm looking for people who are hungry or who can be brought to a hunger for Jesus," Wilkes said. "I want to talk with people who can be ruthless with themselves," he said as he issued an invitation at the end of his second lecture.

Over the past decade, Wilkes has noted some general changes in the students he encounters. "Students are much less interested in questions of doubt," he said. "They are more interested in spiritual experiences. I'm interested in answering whatever questions they're asking."

At a luncheon address to the C-N faculty, Wilkes noted that all of the "spiritual experiences" in which students become involved are not Christian-oriented. He warned of the growth of "new-age thinking" — the fusing of "eastern mysticism with western individualism."

Wilkes pointed out that the all-pervading sense of unity promoted by new-age thinking is "an outright flagrant contradiction of all that Christianity has stood for." Wilkes urged members of the faculty to remind students that the only way "of deriving any sense of morals is by starting with a belief in God." Faculty members at a Christian institution are in a unique position to embody the "freshness and vitality of faith" for students, Wilkes stated.

Wilkes also conducted personal counseling with a number of students during his stay on campus. He has had extensive experience in both family and youth counseling, and his home church in Sar. Jose employs two full-time licensed counselors in its counseling ministry.

The visit was Wilkes' third to Carson-Newman. He had delivered the Ashe Lectures on two previous occasions and was asked to return for this year's series by popular demand of the students.

The Ashe Lecture Series is sponsored annually by Martha Henderson Ashe, past member of the C-N board of trustees and granddaughter of J. T. Henderson, president of the college from 1892-1903.



LECTURER — Peter Wilkes returned to Carson-Newman for his third appearance in the Ashe Lecture Series. More than 30 decisions were made during Wilkes' visit.

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BIBLE BOOK SERIES

Lesson for Feb. 22

Joy, peace in tribulation

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

Basic Passage: John 16:16-33
Focal Passages: John 16:19-27, 30-33

One summer during the 70s, I enjoyed very much a morning Bible study at Ridgecrest led by William Hull, then a professor at Southern Baptist Theological Seminary and now a pastor in Louisiana. He distributed a thorough outline of the Gospel of John for our use during that study.



Bush

For your study of this lesson his outline for this passage can be helpful:

- a. The paradox of eschatological existence (16:16-24)
- b. The ultimate triumph of Christ (16:25-28)
- c. The challenge to the disciples (16:29-33)

The doctrine of eschatology (last things) must be accepted in faith like all the rest of our beliefs. Because God the Father, God the Son, and God the Holy Spirit are eternal and one, then it follows that it is impossible to separate the incarnation, death, resurrection, and return of Christ for they are fully related and dependent on each other. Each event is part of a whole episode, an eternal plan of God.

In verses 16-24, John records Jesus' attempt to explain to the disciples His death and resurrection and continuing presence through the Holy Spirit. Jesus knew this was beyond their ability to understand but He wanted to help them to begin thinking about a new kind of relationship, a more intimate companionship even though His physical presence would no longer exist. So close would be their new relationship that in prayer they would be able to go directly

to the Father in Christ's name with nobody in between.

Jesus boldly declares in verses 25-28 that He chose to come into the world and that He would leave it too. All of the events regarding the incarnation, death, resurrection, and the future are not accidents but parts of a divine and unalterable plan of victory and not defeat!

In verses 29-33 is an exchange between the disciples and Jesus which sounds so much like disciples of any age. They boasted a knowledge that they really did not have and Jesus was most gracious to them. Our Father God, typical of fatherhood, patiently listens to ramblings of His children knowing that they have much to learn.

My father had a variety of hopes for me and through the years he heard my claims to what I would grow up to be — a cowboy, a doctor, a scientist, an entertainer. Dad knew that before I finally got into a career, I had much to learn, experiences to go through.

Jesus told His disciples and is instructing disciples for all times that no matter where a follower is and what odds he or she may face, He is with them and His presence brings peace and cheer regardless.

Christians need not fight the awesome power of sin as solo pilots. Sin and the world have already been overcome through the power of God in Christ. What we do need to do is claim victory in Christ and, in His strength, live as citizens of the kingdom of God.

Thomas A. Kempis in his teaching, "Of Four Things Which Bring Great Peace" instructs: "Study to do the will of another in preference to doing your own will. Choose always to have less rather than more. Seek always the lower place, and to be under all. Always desire and pray that the Will of God may be wholly accomplished in you. Behold, the man who follows these maxims enters within the borders of peace and rest."

From an ancient saint in Christ we turn to a contemporary one, Martin Luther King Jr., who said in his sermon, "Loving Your Enemies": "We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what you will, and we shall continue to love you."

Joy and peace in tribulation is possible only through the power of Christ in the lives of believers. A reading of Romans 8 amplifies and reinforces the teachings of this week's lesson.

UNIFORM LESSON SERIES

Lesson for Feb. 22

Encouragement

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

Basic Passage: Revelation 1
Focal Passages: Revelation 1:4b-10, 12-18

Living the Christian life is not an easy task — Satan and this world will see to that! But we need to remember that this "earth" part of our lives is only a small part of eternity.

The Revelation is God's gift to us, reminding us that regardless of our troubles, victory is already assured.

God knew that we need this encouragement, and the Book of Revelation — regardless of how a believer interprets the allegorical language — clearly declares that God is in total charge and will bring all creation to His divine purposes.

The verbalization (1:1-3)

The opening words explain that this is "the revelation of Jesus Christ" which had been given to God's servant (the Apostle John) by God's messenger (v.1). John is used by God to record His Word and testimony (vv. 2, 19).

This divine revelation is intended to be read and, more importantly, to be heard and to be obeyed (v.3). A believer must not ignore nor neglect this message from God.

The validation (1:4-8)

Although there are varying interpretations of the "seven Spirits," there can be no question that this message is from God, "Who is, and Who was, and Who is to come" (v.4) and from Jesus Christ (v.5).

Jesus is extolled for all that He has done by loving-us, by washing us from our sins in His own blood, and by making us kings and princes in God's kingdom (vv.5-6).

This wonderful Saviour will come again in His heavenly glory for all — even those who killed Him — to see (v.7). All kindred of the earth will see the majesty of the eternal God and His Son (v.8).

The voice (1:9-10)

God chose the Apostle John, now in the last years of a long life, to record His victorious assurance. Because of John's faithful preaching of the Word of God, he had been exiled on the Isle of Patmos, a small rocky island in the Aegean Sea.

John identified himself as "your brother and companion in tribulation and in the kingdom of patience of Jesus Christ (v.9). In spite of being alone, John was faithful in worshipping God on the Lord's Day, the designation for Sunday which was celebrated by believers as the anniversary of Jesus' resurrection.

As John worshiped, he heard a great voice — as loud and as distinct as a trumpet (v.10). This voice is identified as Jesus (v.15).

The vision (1:11-16)

Space does not permit a long discussion of the significant symbolism used to

describe the revealed Christ. John certainly recognized Him as the Son of man — a phrase Jesus often used to describe Himself in the gospels.

The depiction reveals Christ's majesty, wisdom, strength, and authority.

John also saw seven candlesticks and seven stars in Jesus' hand. The candlesticks are the seven churches of Asia Minor, and the stars are the pastors of these churches (v.20). How wonderful to know that Jesus walks among these churches (2:1) and holds His messengers in His hand! (v.16).

The victory (1:17-19)

Seeing Christ in His majesty, John's reaction is anticipated, "I fell at His feet as dead" (v.17). What a crowning experience to John's worship service!

Jesus' response also was anticipated. He stretched forth His hand and touched John — just as Jesus had reached out that hand to many in need during His physical life.

Now we come to Jesus' assurance of victory. The words "fear not" must have reminded John of the times he had heard those very words from Jesus; for example, Matthew 10:28; Luke 12:32.

Jesus is all and knows all — the first and the last. Reread verses 4 and 8.

Jesus reminds John that He lived (John 1:14); that He was crucified (John 19:40-42); and that He was raised from the dead (John 20:8). Jesus was victorious over death: "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55).

Our victorious Christ then promises that "I have the keys of hell and of death" (v.18). Our victory is assured through Christ!

South Knoxville church calls Baker as pastor

Gary Baker, former pastor of Central Baptist Church in Alcoa, has accepted the pastorate of South Knoxville Baptist Church, Knoxville.

Baker is a native of Knoxville, and a graduate of Carson-Newman College in Jefferson City. He also has a degree from Southern Baptist Theological Seminary in Louisville, Ky.

He has been active in denominational work on the state and associational levels, serving on the Committee on Boards for the Tennessee Baptist Convention, and as president of the Chilhowee Baptist Association Pastors' Conference.



Baker

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LIFE AND WORK SERIES
Lesson for Feb. 22

Caring for others

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

Basic Passage: Luke 10:1-42
Focal Passage: Luke 10:27-37

Two things make this week's lesson important. First, we begin a new unit of study entitled, "Values of the Kingdom." It will consist of six themes: Caring for others, God answers prayer, Our priorities - God's provision, Considering the consequences, Valuing persons, and Obeying the Master. Each will build in thought on the previous one.



Wood

Second, all the material consists of events that occurred during the last six months of Jesus' ministry as He moved toward His final visit to Jerusalem and His death.

If you care for a further study of this period, I would like to suggest that the material in 9:51 to 18:14 is parallel to that in John 7:2 to 11:54. Matthew and Mark majored on the Great Galilean Ministry, devoting only a little bit of space to the last six months of Jesus' work.

Luke, however, majored on the last six months of His ministry. We need to exercise caution that our familiarity with the Good Samaritan story does not cause us to miss the main truths Christ sought to teach us.

Questions and answers (10:27-29)

The dialogue began in verse 25 when a lawyer asked Jesus how to inherit eternal life. When Jesus asked him what the law said, he replied, in essence, "Love God, love your neighbor." When Jesus agreed, he defensively asked for a definition of neighbor. Our Saviour then told the story that has challenged the ethical conscience of sincere Christians for centuries.

Yours, mine, and ours (10:30-35)

Rather than taking space to review the story, let us come directly to the basic

principles involved.

Years ago, I heard someone say that this account gives us three philosophies of life.

The first is represented by the robber who said, "What is yours is mine, if I can get it." This attitude toward life is completely anti-Christian.

The second comes from the priest and Levite who said, "What is mine is mine, and I will keep it." This might be properly called sub-Christian.

The third is brought to us by the "Good Samaritan" who said, "What is here is ours. Let us share it." Only this is worthy of the term "Christian."

I once heard someone say that the innkeeper represents another attitude, "What is mine is yours if you're willing to pay for it." We have that kind of people, too!

The tragedy of this story is that the "religious" people were the ones who ignored the wounded traveler. The man whom the Jews would have called "non-religious," the Samaritan, was the one who met the man's need.

May I make a statement that hurts me deeply? No one resents more tenaciously than I the tenets of "secular humanism," but have we considered an important fact? The one thing that would seriously wound, perhaps fatally, this heresy would be for us Christians to take seriously our responsibility for meeting the human needs of a hurting world.

Inescapable duty (10:36-37)

Following World War II, a burning issue was whether the "true gospel" was

Italians nominate Mandela for prize

ROME (BP) - Imprisoned South African Nelson Mandela has been nominated for the 1987 Nobel Peace Prize by the Italian Baptist Union's Executive Committee.

Paolo Spanu, president of the union, said Mandela has become "the symbol of the struggle against apartheid." Mandela has been in prison more than 24 years for his activities against South Africa's racial policies.

Spanu also noted Mandela's expressed hope "to reconcile blacks and whites. (He is) a South African patriot acknowledged already by many as the right man to represent the people of his country ... (in) building a free and civil society."

that of saving people from hell or a social gospel of helping them on earth. This subject divided good people, sometimes severely and harshly.

Mature Christians realize now the choice is not "either-or." Both are not only important but essential! John Wesley put the subject in proper perspective when he said that any "scheme to reconstruct society which ignored the redemption of the individual was unthinkable," but he added that any "doctrine to save sinning men, with no aim to transform them into crusaders against social sin,

was equally unthinkable."

When the lawyer answered our Master's question concerning the story's interpretation he set the stage for a statement concerning his own responsibility.

Deeds as well as words are necessary to do our Lord's will. To be theologically correct is important - let no one minimize it. People and their needs, however, are still more important than any creed that has ever been written by human hands. By deeds of love and mercy, the heavenly kingdom comes!

Interpretations

The forgiving Christ

By Herschel H. Hobbs

"Son, thy sins be forgiven thee" (Mark 2:5).

Four friends brought a paralytic (paralutikos, v.4) to Jesus for healing. Before healing his body, Jesus healed his soul. He forgave his sins.

Some scribes (Pharisees) in their hearts accused Jesus of blasphemy, saying that only God could forgive sin (v.7). Knowing their thoughts, He asked which was easier - to say "Thy sins be forgiven thee; or to say, Arise, and take up thy bed (pallet), and walk (go on walking about)?" After all, they could accuse Him of just saying empty words about forgiving sins. But to heal his paralyzed body before their very eyes could not be denied. So to prove His power (exousian, from ek, out of, and ouasian, being; power out of the nature of His being) to forgive sins, He told the man to arise immediately (aorist tense, immediate healing).

take up his pallet, and go on walking about (peripatei, present tense) to his own house. And the man did so (vv.9-12). Jesus' critics were put to shame, but the other people glorified God.

Jesus took His critics' own words and proved His deity. For truly "who can forgive sins but God only?"

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Southeastern adds Grissom to faculty

WAKE FOREST, N.C. - Southeastern Baptist Theological Seminary added Fred A. Grissom to the seminary's faculty during spring convocation, Jan. 13.

Grissom, a native of Russellville, Ala., will serve as an associate professor of church history.

He has most recently served as an assistant professor of church history at Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

He is a graduate of the University of Alabama, Tuscaloosa, the University of Chicago, (Ill.), and Southern Baptist Theological Seminary, Louisville, Ky.

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Maston shares wealth of advice with youth

By Terri Lackey

FORT WORTH, Texas (BP) — Anyone who has lived nearly a century and gained the wisdom and knowledge that serving God can award deserves the right to bestow a bit of advice on others.

In *God's Will: A Dynamic Discovery*, author T. B. Maston, professor emeritus of Christian ethics at Southwestern Baptist Theological Seminary in Fort Worth, Texas, gets a chance to do just that.

Christian youth and their church leaders comprise the majority of people who benefit from the 89-year-old Maston's information on discovering God's will. His book will be released in April.

The book is a remake of his 1964 book, *God's Will and Your Life*, which will go out of print with the circulation of the new book. With 72,530 copies sold, *God's Will and Your Life* is considered the most popular of the 25 books Maston has written to date.

The youth section of the Southern Baptist Sunday School Board's church training department has adapted the book as part of its DiscipleLife Centers, a source of undated materials for youth.

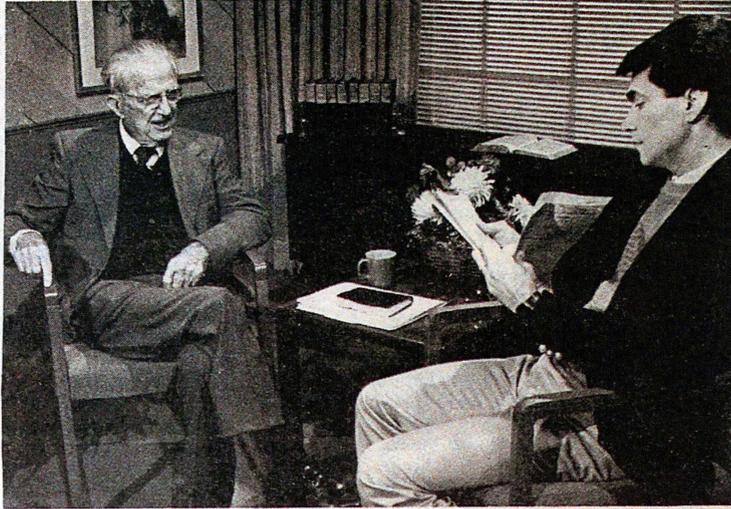
"Knowing God's will is not God's responsibility, but our responsibility," Maston said in a recent interview. "We have to be able to be willing to know God's will, and an obedient heart allows us to know His will."

Maston voiced his views on finding God's will in five 15-minute segments on a Baptist Telecommunication Network (BTN) broadcast which will air April 15 and 21. In the televised preview for youth and youth leaders who plan to study his book, Maston shared a sometimes emotional look into his past and how he arrived at the conclusion he was to give his life to God.

Maston said as a young man he had a "terrific struggle knowing what the Lord wanted me to do. I did not want to be an ordained preacher, yet I felt a call to preach.

"So, I became a teacher," Maston quips. "I started teaching at Southwestern in 1920, and I have been there ever since.

"I think we come to stages of our lives



ADVICE TO YOUTH — T. B. Maston (left), author of *God's Will: a Dynamic Discovery*, makes a point during a recent Baptist Telecommunication Network (BTN) interview with Wayne Jenkins, a youth specialist in the Sunday School Board's church training department.

where we must say to our Heavenly Father, I think this is your purpose, but if I am wrong, give me an additional light or stop me," Maston said. "And He never stopped me (from teaching)."

God will not place a person who seeks His will into a career he or she cannot be comfortable with or enjoy, Maston said: "God's will for our life's work will be in harmony with our ability. In other words, God doesn't call us to do something that we don't have the ability to do."

Maston said he believes people who seek God's will should do so "in every area of life" and not just in their careers. For example, choosing a "life's companion" is a major decision in which God should have a part.

Maston recalled he was always a very timid person, never having dates in high school or college until he met a "young woman from Chattanooga" who arrived on campus his sophomore year.

After a few dates and a lot of prayer, "increasingly I knew she was the one," Maston said of Essie Mae McDonald, his wife of 65 years and the woman he now affectionately refers to as "Mommie."

But, Maston said, placing one's life in God's hands and seeking His will does not mean life will always be smooth sailing.

Maston wiped his tears as he began talking about his eldest son, Tom Mac,

who was born with cerebral palsy, and who still lives with Maston and his 88-year-old wife.

"Tom Mac has sat in a wheelchair for

61 years, and he never gets out except when Mommie and I put him to bed. We feed him every bite he eats. He cannot talk, but he can communicate. He's a great guy, and we love him," Maston said.

Maston said when a person seeks God's will, he must have a willing heart and he must look beyond the problem.

"God uses difficult situations to strengthen our compassion and ministry. I want to encourage young people not to blame God for everything that happens."

Clyde Hall, supervisor of the youth church training section, said: "God's Will and Your Life is one of the classic books written on the subject of God's will. It has been helpful to many youth in the past, and we felt that youth today could benefit from Dr. Maston's wisdom."

Hall said group and personal learning experiences have been added for the 1987 edition.

In the first part of his book, Maston offered advice on seeking God's will in vocation, a marriage partner, and making daily decisions. In the second half, Maston described how finding God's will comes from personal resources, counsel of others, studying the Bible, praying, responding to the Holy Spirit, having a willing heart, and looking beyond the problems.

Gintzig to direct BMH-Germantown

MEMPHIS — Karen A. Gintzig has been named administrator of Baptist Memorial Hospital-Germantown. She is responsible for overseeing current construction and operations of the 50-bed hospital at 2100 Exeter Road in Germantown.

The new facility, scheduled for a September 1987 opening, will emphasize services in ophthalmology; ear, nose, and throat; oral surgery; plastic surgery; urology; orthopedics; gynecology; and foot surgery. The hospital also will include an adjacent two-story physicians office building.

Ricky Dinkins assumes Russellville pastorate

Ricky Dinkins recently assumed the pastorate of Russellville Baptist Church in Russellville.

Previously, he served as pastor of Fernwood Baptist Church in Morris-town.

Dinkins is a native of Whitepine, and attends Carson-Newman College in Jefferson City.

Active in the association, he has served as Vacation Bible School leader for middle children, on the associational youth committee, and as pastor adviser to the associational church training committee.

Gintzig was a member of the Medical Services Corps of the U.S. Navy from 1977-1986, where she reached the rank of lieutenant. While in the Corps, she served in a variety of health care administrative positions.

From 1983-86, she was a health care planning analyst in the Office of the Surgeon General of the Navy at the Pentagon. She was director of patient services for the 276-bed Naval Hospital in Charleston, S.C. from 1981-83, and was assistant director for outpatient services at that facility from 1980-81.

She is a graduate of George Washington University in Washington, D.C., and served her administrative residency at the Baptist Hospital in Miami, Fla.



PUNISHMENT — Canadian Pastor Billy Heath uses his sense of humor to solve a touchy problem. He erected the sign after his church, First Baptist of St. Albert, Canada, realized their new property was trash-dumping ground for someone. The sign solved the problem.

Baptists aim radio waves at Karnataka

BANGALORE, India (BP) — Southern Baptist missionaries and national Baptists have begun a plan to reach a group of people in India who have shown little interest in the gospel message.

Baptists began broadcasting a daily radio program, "Voice of Truth," from the neighboring island of Sri Lanka Jan. 5. National Baptist convention leaders are planning to send church starters and evangelists to work with those who respond.

Targeted are about 40-million Kannada-speaking Indians in the southern state of Karnataka. The radio audience, expected to be primarily rural village people, will need only an ordinary transistor radio to hear the voices of local Kannada-speaking pastors and musicians. The program airs for 15 minutes at 7 p.m., when family members are in their homes before their evening meal.

Funds from Southern Baptists' Lottie Moon Christmas Offering will pay for the entire program, including buying air

time from Trans World Radio. Baptist churches in Karnataka state began promoting and praying for the program's success early last year. National church development leaders expect response in each of the 19 districts of Karnataka.

Listeners who want more information are invited on the broadcasts to write a letter with a return address to Trans World Radio, which will send materials and tracts to them. Trans World also will send Karnataka Baptists a list of the names and addresses it receives.

Serious planning for a radio program began more than three years ago with the completion of a recording room adequate for taping messages and Kannada music. Actual planning for the program began in December 1985.

Five Kannada-speaking pastors contributed to the messages, and 68 Kannada-language songs were recorded for the first 90 programs. The first series is entitled "New Life in Christ."