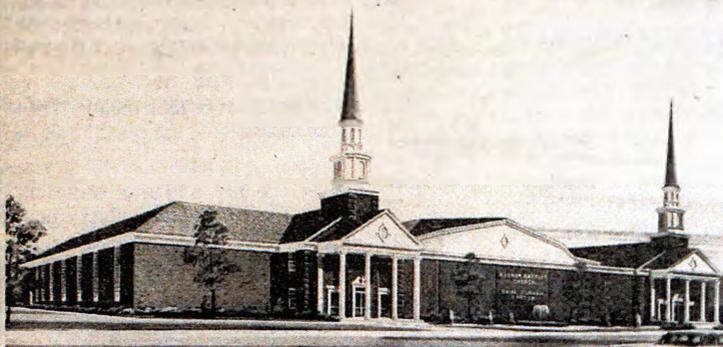


Baptist and Reflector

Vol. 153/No. 45/November 11, 1987

Newsjournal of the Tennessee Baptist Convention



CONVENTION SITE — Radnor Baptist Church, Nashville, is hosting the 113th annual meeting of the Tennessee Baptist Convention this week.

Southeastern trustees face school's future

WAKE FOREST, N.C. (BP) — The full board of trustees of Southeastern Baptist Theological Seminary will meet Nov. 17 to discuss the future of the 37-year-old school in Wake Forest, N.C., following the Oct. 22 announcement of W. Randall Lolley that he was setting in motion the termination of his presidency.

Lolley and Dean Morris Ashcraft met with four trustees Nov. 3 to discuss the details of the transition to a new president and dean.

Participating were Lolley, Ashcraft, trustee chairman Robert D. Crowley of Rockville, Md.; vice-chairman James DeLoach of Houston; immediate past chairman Jesse Chapman of Asheville, N.C.; and Lee Beaver of Chesterfield, Mo., chairman before Chapman.

School officials refused comment on the meeting, which was closed to the press.

"It was mostly just a matter of housekeeping," Crowley told Todd Ackerman of the Raleigh (N.C.) News and Observer.

"Nothing was done to advance the situation past what it was two weeks ago, and we all agreed that there was really no point in commenting on anything," added Crowley, who had to leave before the meeting was over.

The chairman said he did not know when Lolley's resignation would become

effective. Crowley indicated names of potential successors are being compiled and the subject of the next president will be discussed at the Nov. 17 meeting.

Crowley told the Baptist Witness, newsjournal of the Florida Baptist Convention, the search committee will begin its work "very much in earnest" immediately after that meeting.

Early speculation about Lolley's successor centered on Paige Patterson, president of Criswell College in Dallas and a leader in the nine-year effort to turn the Southern Baptist Convention to a more conservative direction.

Patterson was a speaker in an Oct. 22-23 Bible conference in Montrose Baptist Church, where Crowley is pastor, immediately following Lolley's surprise announcement. The conference also featured Gray Allison, president of Mid-America Baptist Theological Seminary in Memphis, which is not affiliated with the Southern Baptist Convention, and Fred Wolfe, pastor of Cottage Hill Baptist Church in Mobile, Ala., and a member of the SBC Executive Committee.

Crowley — who said the Bible conference "just coincided" with Lolley's announcement — and Patterson both said the presidency of Southeastern seminary had been discussed. Patterson added the discussion was "in broad, general terms. It was not about me."

Patterson told the Witness he is reasonably sure he will be among the top candidates for Lolley's job, but also said his election would be "fairly controversial" and not very likely.

He said participants in the meeting —

(Continued on page 3)

Porter Routh dies

NASHVILLE (BP) — Longtime Southern Baptist Convention executive Porter W. Routh died Nov. 7 in Nashville following a brief illness. He was 76.

Routh was executive secretary (now president) and treasurer of the SBC Executive Committee from 1951 until his retirement in August of 1979. During that span he also was treasurer of the convention.



Routh

Routh was the son of the late E.C. and Mary Wroe Routh. His father was editor of two Baptist state newspapers: Texas' Baptist Standard and Oklahoma's Baptist Messenger. He followed directly in his father's footsteps in 1942, when he took the helm of the Messenger for three years.

Previously, the Lockhart, Texas, native had been a reporter for two daily newspapers and was secretary of Brotherhood and promotion for the Baptist General Convention of Oklahoma in 1942-43. He was secretary of the SBC Sunday School Board's department of survey,

Pastors elect Ray Newcomb

Ray Newcomb, pastor of First Church, Millington, was elected president of the Tennessee Baptist Pastors' Conference during the Monday afternoon session in a hand vote against Hoyt Wilson, pastor of First Church, Lexington.

Fred Ward, pastor of First Church, Huntingdon, was elected vice-president against Patrick Stewart, pastor of Covington Pike Church, Memphis.

Tom Mooty, pastor of First Church, Wartburg, was elected secretary by acclamation.

statistics and information from 1945 to 1950 and was SBC senior secretary from 1945 to 1951.

Following his retirement, he was an adjunct professor at Southern, Southeastern and Midwestern Baptist theological seminaries. He also was interim executive director of the Baptist Joint Committee on Public Affairs in 1980.

Routh also held numerous other posts. He was a deacon at First Baptist Church of Nashville. He had been on the executive and administrative committees of the Baptist World Alliance; the board of

(Continued on page 3)

WMU elects new officers

Tennessee Woman's Missionary Union members unanimously elected Carol Pharris of Etowah as president and Ruth Agee of Lebanon as recording secretary during the annual meeting Nov. 9.

The slate of new officers which included eight regional vice-presidents, was presented by a nominating committee during the morning session at Brentwood Church in Brentwood.

Pharris, who succeeds Judy Trivette of Knoxville, is a member of North Etowah Church in Etowah where her husband, Donald, is the pastor. She is WMU director for the McMinn-Meigs Association of Baptists and has served as vice-president of Tennessee WMU and on all of its executive board committees.

A graduate of Tennessee Technological University in Cookeville, Pharris is a licensed real estate broker and insurance representative. She also has been employed as a school teacher.

Ruth Agee, who was elected as recording secretary, succeeds Nancy Tilley of Jackson. Agee is a member of Fairview Church in Lebanon, where she is WMU director, a Sunday School teacher, and serves on the missions committee.

Agee is associational centennial chair-

man, a member of the state centennial program committee, and has been a member of state WMU executive board committees.

Trivette and Tilley both served five years, the maximum term of service allowed by the organization's bylaws.



Carol Pharris

Telephones set for TBC meeting

Two convention office telephones, a press room telephone, and a Baptist and Reflector telephone are in operation this week during the Tennessee Baptist Convention at Radnor Baptist Church, Nashville.

The convention office telephones may be used by those needing to contact messengers and visitors attending the convention. The two numbers are (615) 333-6019 and 333-6059.

Messages telephoned to those numbers will be relayed to convention attenders.

The press room number is (615) 333-6182.

The Baptist and Reflector number is (615) 333-6143.

Editorials

Pari-mutuel betting votes drawing closer

Gambling interests have won fifty percent of the special referendums held since summer, which allow Tennessee counties and metropolitan areas to vote on pari-mutuel betting.

The first such vote, held in Davidson County, resulted in a narrow loss for those in favor of betting on the horses. An early October vote in Shelby County (Memphis) gave a huge victory to the betting interests.

With the score thus far in 1987 standing at 1-1, two more referendums are on the books — Rutherford County Nov. 17, and Williamson County will go to the polls Dec. 8.

Both "races" are heating up. Meetings are being held, advertising campaigns are scheduled — and, especially for Rutherford County, the day of reckoning draws near.

It is our understanding that only one horse track would be allowed in each of the three Grand Divisions, if betting is approved. The west has been "won" by Shelby County. The battle for Middle Tennessee is now being waged. Since Davidson County lost its initial bid — Williamson and Rutherford are vying for the dubious distinction of having horse racing with pari-mutuel betting.

Next Tuesday, voters in Rutherford County will go to the polls to decide whether pari-mutuel betting, with all its unfavorable and anti-family influences, will be established in their midst. The Williamson County decision is scheduled three weeks later.

Some betting proponents have said the Shelby County "yes" vote will make it easier for betting to be approved in middle Tennessee. Anti-gambling leader Frank Ingraham, Nashville attorney from Williamson County, denies that argument. He points to dramatic differences between Williamson County and the Memphis area. "Shelby County is not a residential county," he said. "It is not the fastest growing county in Tennessee. Shelby County does not have the lowest unemployment in the state and it does not have the highest per capita income." Williamson County does. He added that Williamson County voters

do not have the same needs of those in Shelby.

Ingraham's group, Williamson Countians Against Gambling, has set a goal of defeating the betting issue by 61 percent, thus making it impossible for another vote to come before a four-year wait.

A similar group has organized in Rutherford County, and Baptists are among the anti-gambling leaders there also. Murray Mathis, pastor of Third Church, Murfreesboro, and a member of the group's steering committee, says it is urgent that citizens become aware of the negatives of pari-mutuel betting — and get to the voting booths next week.

Despite arguments by pro-betting forces, large amounts of money would not be brought into these counties by tourists who want to bet on the horses. Killingsworth Management did a study and determined that "a track cannot operate on the tourist trade." So, a legitimate question is — where will the money and people come from, and what would be the economic impact on counties where money comes from sources other than tourists?

A great percentage of the betting money would come from county residents, or from people who live close enough to participate without staying overnight. There would be no new money for the counties. Gambling would not help the counties economically.

Authoritative opinion, according to Larry Braidfoot of the Christian Life Commission, supports the belief that legalization of gambling in any form, provides an opportunity for organized crime's involvement and stimulates and increases illegal gambling.

Former FBI director William H. Webster has said that he knows of no situation in which legal-

ized gambling was in place "where we did not eventually have organized crime." He also said that "Anytime organized crime sees an opportunity to put a fix on something, to get an edge on something, it'll be there. And gambling is still the largest source of revenue for organized crime." Even more than drug traffic, he said.

Some proponents of racetracks and pari-mutuel betting look at the ideal — beautiful horses running on a well-organized track with clean management and downhome owners. It appears to be a family situation, very wholesome.

Looking at Webster's statements puts a different light on betting and racing. And often the people who can least afford betting — are the biggest bettors.

Bettors often get in over their heads. They then visit the loan sharks, and the results can be violent.

And from Green County, Alabama, comes the report that: "A good portion of the county's new-found millions (on the dog track) is being paid out by those whom the money is intended to benefit — the poor and the jobless who are gambling away welfare and unemployment checks in hopes of striking it rich overnight."

There is also little doubt (and we might add, little concern by betting proponents) that young people will be sucked into the vortex of betting at a time when their earning capacity is low and they need income to establish themselves and homes.

No doubt enough arguments will be made to convince people of both persuasions on Nov. 17 and Dec. 8. Each move to establish pari-mutuel betting must be met headon — with facts and truth, by church people, people who have heartfelt concern about their communities. — WFA

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

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What happened — what's in store

As this editorial is being written, we have only four days before the 113th Annual Meeting of the Tennessee Baptist Convention.

Seek the positive

We are meeting this week at Radnor Church, Nashville, in the 113th Annual Meeting of the Tennessee Baptist Convention.

Such meetings are planned by committees, elected officials, and salaried employees, with high hopes and optimistic outlook.

Each facet of each session is prayed over, thought through, and presented with the glory of God in mind. Regardless of who serves in any of these positions, the corporate prayer is for results that do glorify and honor God — without any interruption by man.

There are sufficient matters on hand to disrupt the best of plans. We could dwell on a dozen negatives — and the result would be delay and confusion. The negatives are real, they sometimes surround us, and they can overwhelm us — if we let them.

The negatives do not belong to any certain group, individual, or segment of Baptist society. But they are strong enough to overcome — if we let them.

The approach we must use this week, and always, is to "trust in the Lord with all your heart, and lean not on your own understanding." If we acknowledge Him in all our ways, He will direct our path. — WFA

The sessions begin Tuesday morning, Nov. 10.

The business of the convention is preceded by two very important meetings on Monday, the Woman's Missionary Union Convention and the Pastors' Conference. Press time for the Baptist and Reflector is Monday evening, but we hope to include in this issue brief summaries of those two meetings — with listings of new officers.

Doing so will stretch our work load and test the durability of the staff, but it is traditional — and almost routine — for the Reflector.

We are happy to provide our readers with immediate news reports and will do so as often as we can, even if it means extra working hours.

Also included in this paper are Cooperative Program figures for the 1986-87 Tennessee Baptist Convention year. Giving through the CP amounted to \$22,018,222, and total giving for all causes was more than \$34-million. Tennessee Baptists can take pride in what we have done — and as we vote this week on a 1987-88 budget, we can pledge to do our very best.

In next week's paper, readers can expect a thorough report of major actions of the 113th Annual Meeting, replete with on-the-spot coverage and incisive photography by a team of dedicated journalists.

Be sure to read next week's issue — as we try to report on the good news of what Tennessee Baptists are doing for the Kingdom of God. — WFA

BSSB names committees for new Baptist hymnal

NASHVILLE (BP)— More than 70 Southern Baptists from across the United States have been appointed to seven subcommittees that will have key roles in producing a new Southern Baptist hymnal, according to Wesley L. Forbis, director of the Southern Baptist Sunday School Board's church music department and editor-in-chief of the hymnal.

All subcommittee members also will make up the larger committee for the hymnal which will be published in 1991.

Subcommittee chairmen are: (1) Design/Organization, Jean Pilcher, minister of music at First Baptist Church, Little Rock, Ark.; (2) Music, Don Brown, chairman of the school of music, William Jewell College, Liberty, Mo.; (3) New Materials, David Music, chairman of the school of music at California Baptist College, Riverside, Calif.; (4) Theology/Doctrine, Joe Stacker, director of the board's church administration department; (5) Worship Aids, William Hendricks, professor of Christian theology, Southern Baptist Theological Seminary, Louisville, Ky.; (6) Hymns Recommendation, Wesley Forbis; and (7) Ethnic Caucus, Bill O'Brien, executive vice-president of the SBC Foreign Mission Board, Richmond, Va.

The ethnic caucus will gather material from various Southern Baptist ethnic groups within the United States as well as potential material from foreign mission fields to highlight the missions commitment of the denomination.

Serving on an editor's advisory committee at Forbis' request will be Hines Sims, editor of the Baptist Hymnal, 1956 edition; and William J. Reynolds, editor of the Baptist Hymnal, 1975 edition.

"The most intensive work will be done by individuals and in subcommittee meetings," Forbis said. "After the subcommittee deliberations are completed, recommendations will come before the larger committee."

The first meeting of the full committee

is scheduled for September 1988, Forbis said. Prior to that, subcommittees will work at the direction of chairmen to accomplish specific assignments. All meetings of subcommittees are expected to be held in Nashville.

Publication of the hymnal will coincide with the 100th anniversary of the Sunday School Board and the 50th anniversary of the church music department. Official unveiling of the hymnal is planned for March 11-14, 1991, during PraiSing II, a four-day celebration of the church music department's jubilee.

Tennesseans on the theology/doctrine committee are Jere Adams of the BSSB church music department; Joe Stacker, director of the BSSB church administration department; and Gary Cook, vice-president for the BSSB office of church program organizations.

Tennesseans on the music committee are Julian Suggs, director of the Tennessee Baptist Convention church music department; Sharron Lyon of the BSSB church music department; Sheryl Tallant of the BSSB church music department; Crystal Waters of the BSSB church music department; Mark Edwards, minister of music at First Church, Nashville; Festus Robertson, director of the BSSB Genevex Music Group; and Bill Walker of Brentwood.

The new materials committee includes the following Tennesseans: Ron Jackson of the BSSB church music department; Jim Hawkins of the BSSB church music department; David Danner, a manager in the BSSB Genevex Music Group; and Muriel Blackwell, director of the preschool children's group in the BSSB Sunday School division.

James Whitmire, minister of music at Bellevue Church, Memphis; Gerald Armstrong of the BSSB church music department; Martha Kirkland of the BSSB church music department; and Bill Leach of the BSSB church music department

will serve on the worship aids committee.

Tennesseans on the design/organization committee are William Anderson of the BSSB church music department; Derrell Billingsley of the BSSB church music department; Mancil Ezell, director of the BSSB church media library department; Clinton Flowers of the church music department; and Mark Blankenship of the BSSB church music department.

Three Tennesseans will serve on the ethnic caucus committee: Tommy Keown of the BSSB church music department;

Dennis Allen of the BSSB church music department; and Peter Kung, manager of the language section of the BSSB special ministries department.

Tennesseans on the hymns recommendation committee are Wesley Forbis, editor-in-chief of the BSSB hymnal project; Louis Ball, chairman of the division of music at Carson-Newman College, Jefferson City; and Sidney Smith, manager of the black church development section of the BSSB special ministries department.

Missionary teacher dies in head-on collision

SAN JACINTO, Calif. (BP)— Gloria Brinks, a Southern Baptist missionary teacher who also carved a niche in church planting in Peru, was killed in a head-on auto accident Oct. 29 about 40 miles southwest of Redlands, Calif. She was 41 years old.

The driver of the other car has been charged with driving under the influence of alcohol. He is Sacramento R. Arevalo, 20, of Paris, Calif., who is in a local hospital with major chest injuries, according to a spokesman at the California Highway Patrol's office in Banning.

Brinks had addressed a Woman's Missionary Union meeting at First Baptist Church of San Jacinto and was returning to Redlands, where she had lived during her furlough with her parents, John and Marie Brinks.

The San Jacinto church's WMU had given her a surprise Christmas party, complete with presents, because Brinks was scheduled to return to Peru before Christmas.

She was to have eaten that night with Gayle Thomas, a former missionary to Tanzania whose husband, Larry, died of cancer in 1982. The food was ready and the table set when Thomas received a call from the Brinkses saying their daughter had been killed in an accident about 1 p.m.

Brinks' assignment in Peru involved teaching grade school children of missionaries in Trujillo and supervising the schooling of older missionary children there as well as missionary children throughout the country in correspondence study. She worked with more than 20 such children and their parents. Her supervisory work took her throughout the country.

Soon after she arrived in Peru in 1982, missionaries "realized that she had come not just to teach our children, but that she related beautifully right from the start with the Peruvian people," said fellow Missionary Sherra Armstrong. Armstrong, in Richmond, Va., for a conference for furloughing missionaries, said she had had daily contact with Brinks, who taught her two children for three years.

"I especially feel for the Peruvians whose lives she touched so closely," Armstrong said. She believes they can take comfort in the fact, however, "that she left something of herself there that will go on and on and will touch many, many people."

Brinks worked with a Peruvian pastor, Vicente Cruz, and his wife, also named Gloria, in starting the Upper Room Baptist Mission in the town of Moche just

south of Trujillo. Their first meeting was in the Cruzes' living room in 1984. The mission became a church earlier this year. Sixty-five adults and children now worship each Sunday in the church's partially constructed building.

"Gloria exemplified what should be the desire of each of us," said Armstrong's husband, Hayward. "Regardless of job title, each of us should be evangelists." Although she was a teacher by training and by job assignment, "I think her priority in life was working with Peruvian people and doing her part to see that they knew about the love of Christ," he said.

Brinks did her undergraduate work at Northwestern College in Orange City, Iowa, and earned a master's degree from New Mexico State University in Las Cruces. She also attended Southwestern Baptist Theological Seminary in Fort Worth, Texas, in preparation for her April 1982 appointment as a career missionary.

She is survived by her parents, a sister, and a brother.

SEBTS...

(Continued from page 1)

which he said included Crowley and "several other men" — generally were agreed on the type of president they would like to see at Southeastern: an experienced administrator with an earned doctoral degree who could "communicate with the churches of the Eastern Seaboard" and bring "strong conservative doctrine to the community, but in a respectable way."

Patterson acknowledged he meets those qualifications but said they fit many others as well. He said he expected the search committee to narrow the candidates to about 25 and "from what I've heard from the trustees, I'm reasonably sure my name is going to be among them." That list will be narrowed to five, from which one person will be picked to recommend to the full board, he said.

Concerning his chances, Patterson said, "it is very likely they will go a different direction," and pointed to his prominence in the "conservative resurgence" as a factor which makes him "fairly controversial."

He also said he is unlikely to leave his job at Criswell College, where he says he is in "a very happy situation where I have maximum freedom to operate."

Two trustees, Frank Jordan of Chula Vista, Calif., and Mark Caldwell of Hyattsville, Md., said rumors were circulating that conservative trustees were grooming one of their own for the presidency even before Lolley announced his retirement.

Crowley denied the reports, as did trustee William Delahoyde, whose name was mentioned most often in the rumors.

Porter Routh dies...

(Continued from page 1)

managers of the American Bible Society; the national council of the Boy Scouts of America, which awarded him its Good Shepherd Award; the Baptist Joint Committee on Public Affairs; and Kiwanis International.

He was an honors graduate of Oklahoma Baptist University. He received honorary doctorates from his alma mater, as well as from Wake Forest University and Georgetown College. He performed graduate study at the University of Missouri, George Peabody College (now a part of Vanderbilt University) and Southern seminary.

He wrote five books and contributed to numerous Southern Baptist periodicals. He traveled extensively, visiting about 60 countries and numerous Southern Baptist mission fields.

He wrote five books and contributed to numerous Southern Baptist periodicals.

He is survived by his wife of 51 years, the former Ruth Elizabeth Purtle; five children: Charles Routh, Betsy Green, tenure as executive secretary of the Executive Committee — including Baptist World Alliance sessions.

He is survived by his wife of 51 years, the former Ruth Elizabeth Purtle; five children: Charles Routh, Betsy Green, Dorothy Leppert, Susan Routh and Lelia Cothen; and three sisters: Lucille Burnett, Elizabeth Pool and Lelia Arnette; and seven grandchildren.

His funeral was held Nov. 10 at First Baptist Church of Nashville.

The family requests that in lieu of flowers, memorials be made to the American Bible Society.

Commenting on Routh's contributions to the Nashville Association as a volunteer from First Church, Nashville, Director of Missions Carl Duck recently said it was "a great honor" to have the veteran Baptist leader serving. Routh had served as moderator of the Nashville Association.

"Porter Routh's wealth of experience, his knowledge of Baptist life, his commitment to the Lord, to the church, and to the association is an inspiration and a challenge," he said. "I hope other laypeople will take a cue from him and see that involvement in the association extends one's influence and ministry beyond the local church."

Belmont College to host Parents' Day Nov. 14

Belmont College will have Parents' Day Nov. 14, the same day as Homecoming.

"We wanted to involve parents in our Homecoming celebration and let them know how important they are to Belmont College," said Mark Reist, chairman of Parents' Day.

All parents of Belmont students are invited to attend the events free of charge. The program begins with brunch at 10 a.m.

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.

Defense of Shelby

I would like to speak a few words in defense of the Shelby Baptist Association's recent decision concerning Prescott Memorial Church.

As for the "autonomy of the local church," it seems to me that Prescott Memorial is still autonomous; it is just no longer in the association. And while it is true that God, not men, calls people into His ministry, let us remember that God's will must be interpreted according to God's Word.

Suppose, for instance, that a man decides that he no longer loves his wife, and therefore decides that it is God's will for him to get a divorce. We know that that cannot be true because the Bible teaches that divorce is wrong.

So the question is, is it unbiblical for a woman to be a pastor? I think the Bible makes it clear that the husband, not the wife, is to be the spiritual leader of the family. Unfortunately, many people today do not want to accept this principle as it is contrary to the ideologies of the women's lib movement.

But God's standards do not change with society's standards. Since the man is to be the spiritual leader of the family, it seems inconsistent, at best, to have a woman as the spiritual leader of God's people.

In light of all this, I think the Shelby Baptist Association did the right thing. I applaud them for not compromising the principles of God's Word.

Kenneth A. Jones
Ellington Hall F114R
Univ. of Tenn. — Martin
Martin 38238

Future looks bleak

Your front page stories of Oct. 28 were most distressing. The exclusion of Prescott Memorial Church from Shelby Association and the circumstances leading to the resignation of Randall Lolley and Morris Ashcraft from Southeastern Seminary are historic, momentous, and tragic. What's worse, they are part of a larger pattern of things, including the Christian Life Commission meeting, the Public Affairs Committee actions, and the attacks on Mercer University in Georgia, that threaten to destroy our Southern Baptist cooperative work.

These things are unfolding on a broad scale in blitzkrieg fashion. Whether they are right or wrong, the new power brokers are hitting hard and moving fast. The

Thanksgiving letters

Tennessee Baptists are encouraged to share their Thanksgiving thoughts this year. The letters page in the Nov. 25 issues will be devoted to short letters of gratitude and thanks. In 50 words or less, write a conclusion to this statement: "I am thankful because..."

We have received many letters about Prescott Memorial Church and Shelby County Association — and all but three have been used. It is time to bring the debate on this page to a close. Final letters on this subject will be printed Nov. 18. — Editor.

danger is that so much will happen so fast, we will not know what to do and so do nothing.

There can be no doubt now that we are being taken over by forces that are very different from anything Southern Baptists have known before. We have always been conservative and we have often had crises. But we have not experienced such wide-spread, radical change in so many areas at once. We have not had such heavy-handed wielding of power before. We have not systematically elected trustees and leaders who have been so ruthless and reckless before.

The future looks pretty bleak just now. But there are things we should do. We should go to San Antonio in June and elect a president who will restore balance to the appointment process. We should support a free press and a free educational system for Baptists. We should let trustees know what we think about their actions. We should give careful study to how we will support missions and education in this new situation. And more than ever before, we should pray.

David C. George
222 Belle Meade Blvd.
Nashville 37205

Not women's lib

Twice this past week I've felt a keen awareness of the Holy Spirit in settings that would upset many, but I feel led to witness to my experiences. The first setting was a service where Nancy Sehested was preaching. Now her church is being "kicked out" of the association because they have a woman pastor. Yet God is definitely working through her, and we felt his presence that day.

The other setting was the ordination of our daughter-in-law. There was scarcely a dry eye there as we experienced the very real indwelling of the Spirit.

Peter and Paul didn't think God could possibly call the Gentiles, because the Scripture forbade any but circumcised Jews from his fellowship, but when they saw what the Holy Spirit was doing, they had to change their minds. Surely, anyone who witnesses the work of the Spirit as He uses so many women today, must realize that this is God's doing, and we dare not oppose Him!

Actually, "women in ministry" is not a new thing at all. In Luke 8:1-3 women ministered to Jesus, and for years our own SBC missionary women (including Lottie Moon) have been carrying out pastoral duties of all sorts all around the world. Yet we suddenly start to quote verses to "put them in their places" when they are on U.S. soil. Those very verses need to be interpreted in light of changing circumstances exactly as we interpret the ones about wearing veils, cutting hair, drinking wine, etc.

God is calling women more and more to serve Him, and women are responding in awe and humility. This is not "women's lib," it is the Lord, and we mustn't grieve the Holy Spirit by insisting on our own traditions instead of following Him. God help us to be open to His leading.

Mrs. A. M. Jordan
719 Timberlake
Talbot 37877

No discrimination

The appointment of a woman minister to Prescott Memorial Church in Memphis has upset some officials of the Southern Baptist Convention in Shelby County, Tennessee.

God is no respecter of persons and does not practice discrimination. God also has

said that, what He has cleansed, you should not call unclean (Acts 10:15). What gift a woman has to offer to God and the same gift a man has to offer to God, both are equally pleasing to Him.

There is no verse in the Bible which states that no woman should be ordained a minister. That verse in the Bible which states that women should remain silent in the church is an admonition against women engaging in idle gossip in the church only. There is no verse in the Bible which states that ordained ministers should be men only.

Today's generally accepted "sacred dogmatic" practice of men only being ordained as ministers, is actually a product of a male dominated society, handed down through the centuries to the present time. It has no basis in the Scriptures at all. Theology is man-made, while the Bible is God-made.

If one accepts the premise of the above underlying principles found scattered through the Scriptures throughout the Bible, then there should be no problem in accepting women preachers being appointed as minister of a church congregation.

On another matter, the sin of homosexuality is condemned but efforts should be made to induce a homosexual person to freely become a born-again Christian and thus be automatically cured of the disease of homosexuality and become a normal heterosexual person which is acceptable social behavior, and also is pleasing to God.

Nurture (environment) becomes operational through nature (genes). How the genes respond to the environment will decide whether the person becomes a homosexual person or not.

Archimedes A. Concon, M.D.
4939 Princeton Rd.
Memphis 38117

Questions asked

I wish to express my total support for Prescott Memorial Church and their courage in following God's leadership to call Rev. Nancy Sehested. May the Holy Spirit bless them accordingly for their obedience.

I have a few questions for those of Shelby County Baptist Association who voted against Prescott Memorial:

- 1) What will you do when your daughters come to you and say, "Mom and Dad, I feel that God is calling me to preach"? Will you watch them leave the denomination you have taught them to love so that they can find a ministry position?
- 2) Why do you put so much emphasis on pastor as authority figure? What happened to pastor as shepherd and servant?
- 3) What would have been the harm in observing Rev. Sehested's leadership for a year, and then determining if the church was bearing spiritual fruit because of her leadership? Or is that what you're afraid of — that maybe she would be an effective pastor?

Karen Henderson
409 Cameron Circle #4302
Chattanooga 37403

Call him Christian

Jim Pennington's letter in your Oct. 28 issue starts out... "most Baptists believe that the Bible clearly teaches against women as pastors..." I've heard this before, and I'm sick of hearing it, for I don't believe that "most" Baptists believe it or most other affirmations so piously set forth by the Christian Pharisees now usurping power

throughout our Southern Baptist Convention.

So here's a challenge: Let's poll the membership of every church in our Convention on the several issues dividing us! Then we'll see if "most" Baptists believe what the radical fundamentalists believe, or just "most" Baptists who attend the annual meeting of our convention!

"I don't know — maybe I'm no longer a 'Southern Baptist.' I'm more content being called a 'Christian.' I'm not ashamed of being called a 'Christian.'!!!!"

Milton A. Anderson
8301 Hunterhill Dr.
Knoxville 37923

Matter of biblical priority

I love Tennessee, I consider it my home. I love Tennessee Southern Baptists, I consider them my people. I am neither a native, nor am I presently a resident, but I lived there for 16 years and graduated from one of the state Baptist colleges. I have a lot of love and time invested in Tennessee Southern Baptist which I will always cherish.

In my short 24 years I have seen a lot of things arise within our convention; I have remained silent about most. But the situation in the Shelby County Association has caused me to break my silence. I do not claim to have an unbiased opinion; I do not think anyone's opinion is unbiased. But I would like to share some observations from the Bible.

First, God created man, and then He created woman. God had a choice in the matter and He chose to create man first (Genesis 2).

Second, God established His covenant with Israel through a man, Abram. God had a choice in the matter and He chose a man (Genesis 12:1-3).

Third, God sent His Son, Jesus Christ. He did not send a daughter. He had a choice in the matter, and He chose to send His Son (Luke 2:1-7).

Fourth, Jesus selected 12 men to be His apostles. He did not choose six men and six women. He had a choice in the matter and He chose 12 men (Luke 6:12-16).

Let me interject that I am NOT trying to equate our pulpits with the great men of Scripture. I do see a biblical order that cannot be denied. It is not a matter of male superiority, Scripture does not support that.

It is a matter of biblical priority. I do not believe that God calls men because they are better equipped. I do believe that God equips men because they are called.

God promised to bless His Word, not mine. It is only through His Word and prayer that we will reach the correct conclusion.

Clarence W. Adkins
4025 Merida Ave.
Fort Worth, Texas 76110

Old Testament reminder

I have decided to continue my subscription to Baptist and Reflector.

This morning Job 32:6-14 came to mind. Elihu, that greatly neglected Old Testament giant, patiently listened to the deep exchanges between Job and Job's so-called friends. The Lord was showing me that because Elihu listened, he was enabled to comment — and his comments were of such importance that they were engraved eternally in Holy Scripture! Re-reading the passage in The Good News Bible left me ashamed and embarrassed over my childish actions in canceling my subscription to B&R. I now see that such a move is certainly devoid of wisdom and responsibility.

I hope you will take the time to read this passage in the GNB and see what text God used in answering prayer for a maverick and a not-so-bright subscriber.

—Name withheld at editor's discretion

Malaysian government arrests Baptists

By Michael D. Chute

KUALA LUMPUR, Malaysia (BP) — Five Malaysian Baptist leaders were among 93 people arrested Oct. 29 in Kuala Lumpur as the government took drastic steps to defuse racial and religious tensions between ethnic Chinese and ethnic Malays.

Tensions have heightened in the nation of 16-million people in recent weeks as racial incidents apparently sparked demonstrations. Malays comprise about 55 percent of the population, Chinese claim 37 percent, and Indians make up most of the rest.

There are about 7,000 Baptists in 67 churches in Malaysia. Nearly 95 percent of those are ethnic Chinese; the rest are Indians.

Three of the Baptists arrested are affiliated with the Malaysia Baptist Convention, which is associated with Southern Baptist missionaries. One of these was James Lai, pastor of the First Baptist Church of Petaling Jaya. Lai's church is one of the largest Baptist churches in Malaysia. He also is chairman of the Theological Education Commission for Malaysian Baptists.

A young woman, Tan Bee Hwa, also was arrested. Tan had been mentioned as a candidate for appointment as a home missionary but had not yet been appointed.

She apparently was arrested for starting a new church group in her home. Jac Weller, chairman of Southern Baptist missionaries in Malaysia, did not know the name of the third convention-affiliated Baptist who was arrested.

These three are ethnic Chinese, according to Weller. They all were arrested at their homes in Kuala Lumpur.

The other two Baptists arrested were not affiliated with the convention. Weller said a Malaysian newspaper identified one as Pastor Poh, pastor of a Reform Baptist Church. The other apparently was a member of that church.

Besides the Baptists, others arrested in recent weeks included political opposition leaders, leaders of different racial groups, academics, environmentalists, consumer and social activists, and other Christian leaders.

"The overwhelming majority of those arrested are ethnic Chinese," said Weller. He added that about five or six of those arrested are Malay Muslim extremists.

Authorities said the crackdown was an attempt to thwart the type of civil unrest that killed more than 500 people during Malay-Chinese racial clashes in 1969. The official government stance is that those arrested are threats to the national security of Malaysia.

So far the families of those arrested have not been allowed to visit them in jail. When visitation is allowed, family members hope brief visits will be permitted from time to time.

Police indicated the detainees will be held at least 60 days under provisions of the Internal Security Act, according to Jerry Rankin, Foreign Mission Board director for Southern Asia and the Pacific.

But Weller pointed out that Baptists in Malaysia "have no idea how long it (the detention) will be."

Beyond the 60-day period, the home affairs minister can sign an order for a two-year extension of the detention.

From his home in Johore Bahru, Weller said, "There's no restriction, there's no curfew" on the other Baptists in Malaysia. "It seems like everything is still moving along. It's becoming more normal as the days go on," he added.

In a separate but related development, Bill Wakefield, FMB vice president for Asia and the Pacific, reported that the

J. Earl Mead dies

DALLAS (BP) — J. Earl Mead, 95, thought to be the first full-time Southern Baptist minister of education, died Oct. 31 in Denton, Texas.

Mead, a native of Bolivar, Mo., was a minister of education for 43 years, including 36 years at Cliff Temple Baptist Church in Dallas. Other places of service included First Baptist Church of Beaumont, Texas, and First Baptist Church in Shreveport, La.

From 1959-1961, Mead was chairman of the board of trustees for the Baptist Sunday School Board. Other positions of leadership include president of the Texas Baptist Training Union Convention; president of the Texas Baptist Sunday School Convention; president of the Southwestern Baptist Religious Education Association; and president of the Religious Education and Music Conference for the Dallas Baptist Association.

Mead married the former Alice Lenova Groom in 1915. She preceded him in death in 1948.

He is survived by his wife, the former Lois Riddle Harper, and daughter, Lois Maxine Johnson of Dallas.

visa for one missionary couple, Don and Yvonne Miller of Athens and Bermuda, Ala., respectively, was extended the first week in November for another year. However, the Millers' new visa carries a stipulation of "ministry into the Petaling Jaya area only."

When Miller went to the governmental visa office to renew the visa, officials asked if he knew the arrested Baptists. He replied that he did and the officials made him wait two hours. Then they told him he could go but must return (to the visa office) the following week. He was granted the visa when he returned.

The predominant religion in Malaysia is Islam and it is unlawful for a Muslim to convert to Christianity, explained Weller. "It's also illegal for us to witness to a Muslim," he added. "We would be in-

vised to leave the country very soon" if missionaries engaged in such a practice.

Government officials told Miller he could go out of the area in ministry if he would first get written approval from them. Weller said the missionaries feel the authorities "just want to have a little bit more control on us."

Several years ago the Malay government began issuing visas only to missionaries who had been in the country 10 years or less. Other countries have similar laws. Several missionaries who had tenures longer than 10 years had to leave the country at that time.

Southern Baptists had 14 missionaries in West Malaysia and eight assigned to East Malaysia when the ruling went into effect in 1977. Today the total has dwindled to eight.

Graham eulogizes Wilson

CHARLOTTE, N.C. (BP) — "Grady had many friends. I have only a few, and Grady was one of mine. I could talk to him about anything and never question his loyalty," said Southern Baptist Evangelist Billy Graham Nov. 3 during his eulogy of fellow evangelist and friend, Grady Wilson.

Wilson, 68, the first associate evangelist Graham enlisted for his crusade team, died Oct. 30 at Charlotte (N.C.) Memorial Hospital following a long illness. He was a member of First Baptist Church of Charlotte, N.C.

Wilson served since 1950 as a member of the Billy Graham Evangelistic Association as he traveled across the nation and around the world conducting evangelistic crusades. At the time of his death, Wilson was vice-president of the Minneapolis-based BGEA.

Wilson was born Aug. 28, 1919, in Charlotte. He had been friends with Graham since high school days. Wilson met Graham when both were choir members in the 1934 Mordecai Ham revival in Charlotte where Graham made a profession of faith and Wilson renewed the commitment he had made to God three years earlier.

He became serious about religion after the Ham meeting. He began preaching and was baptized a Baptist and ordained as a minister in 1938 at the age of 18. His first pastorate was Bethel Baptist Church in Hell Hole Swamp, S.C.

Wilson was a graduate of Charlotte High School and Wheaton College. One of his brothers, T.W. Wilson of Montreat, N.C., also has been a BGEA associate.

In Baptist life, Grady Wilson has been a member of the board of the Southern Baptist Foreign Mission Board and of Gardner-Webb College, affiliated with the Baptist State Convention of North Carolina.

Wilson is survived by his wife, Wilma Hardie Wilson; two daughters; three brothers; one sister; four grandchildren; and six nephews.

Two counties face gambling

Two Tennessee counties will vote in the next few weeks on whether citizens will be allowed to gamble on horse races.

Rutherford County's vote is scheduled next Tuesday, Nov. 17. Pari-mutuel betting on horses is the question on the ballot. Approval by a majority of voters would mean that plans to build race track facilities in the county could proceed.

Three weeks later, Williamson County votes on the same issue. Baptists are among leaders in both counties opposing gambling and its influences on local communities and families.

Davidson County voters turned back an attempt at pari-mutuel betting in an Aug. 6 vote, but Shelby County approved track gambling on Oct. 8.

Opponents of gambling in Williamson County have challenged proponents to show how gambling would help locally. "In all fairness," said Frank Ingraham, Baptist attorney who lives in Franklin, "those who want to bring gambling to our county have a responsibility to show the voters a Williamson County study and comprehensive feasibility study."

Opponents of track betting in Rutherford County have organized an action group that is dispensing information on the impact of gambling. Williamson County groups also organized.

Pari-mutuel betting opponents in both counties hope to defeat the issue with at least 60 percent of the vote, thus making it impossible, by state law, for another referendum to be brought to voters for four years.

Prescott Memorial installs Sehested

MEMPHIS — Prescott Memorial Church here installed Nancy Hastings-Sehested as its pastor Nov. 1.

She is the first woman pastor in the 71-year history of the church, and the first for a Tennessee Baptist church.

In a service attended mostly by members and friends of the church, 300 people packed the building for communion. Representatives of Southern Baptist churches from Kentucky, Louisiana, and North Carolina brought greetings.

At the close of the service, two persons asked for membership with Prescott Memorial.

In a prayer for the new pastor, Brooks Ramsey, a Prescott member who served as recent interim pastor, called for more than sermons from Sehested. "We need a demonstration of a life lived in Christ. There are forces at work that have already demonstrated the power to make her a non-person."

No members of the Memphis Southern Baptist ministerial community were present, though Earl Davis, pastor of First Church, sent a letter of welcome.

In closing response, Sehested requested that "we get past the time of the amazing thing that Prescott Memorial Church has a woman pastor."

Rally at C-N draws 2,000

JEFFERSON CITY — "Come celebrate Jesus," said Cynthia Clawson as 2,000 young people filled Carson-Newman College's Holt Field House for the Celebrate '87 youth rally.

Youth from more than 100 churches in four southeastern states visited the C-N campus on Oct. 31 to attend the rally, featuring Clawson and Oak Ridge Central Baptist Church Pastor Tom Melzoni.

After C-N's "Something Special" musical group opened the program, Clawson sang inspirational songs both to accompaniment tapes and her own arrangements, as well as performing a cappella.

Melzoni's message focused on three tests for salvation: the commandment test ("If you know Jesus you'll want to keep God's commandments"); the companion test ("If you know Jesus, you'll love your brother"); and the commitment test ("Commitment is giving your all").

"You can change your school, or it can change you," Melzoni told the young people. "You can follow the crowd, or you can be the crowd."

Melzoni challenged the audience to "win East Tennessee for Jesus." Virtually every young person in the audience stood in response to his call for each student to commit to witnessing in their individual schools.

The Celebrate rally is an annual event sponsored by the college's office of church relations.

Hixson church calls Joe Evans as pastor

Joe Evans accepted the call of Memorial Church in Hixson and began his pastorate Oct. 25.

Evans was graduated from Belmont College in Nashville, Southern Baptist Theological Seminary in Louisville, Ky. He is a native Kentuckian.

Mercer trustees stand behind Godsey

By Jack U. Harwell

ATLANTA (BP) — Trustees of Mercer University have taken a solid stand in support of President R. Kirby Godsey, in defense of the present system of electing Mercer trustees, and in favor of a continued relationship with the Georgia Baptist Convention.

The stances were approved unanimously by 30 of Mercer's 45 trustees in a called session in Atlanta.

They met in response to a 16-page booklet put together by layman Lee Roberts of Marietta and mailed to about 6,000 persons in Georgia.

Roberts' booklet — called an open letter to all Georgia Baptists — charged Mercer with a long list of "immoral" acts and "debauchery" on the campus, and alleged that Godsey was a "universalist," based on speeches he made last January at Houston Baptist University.

The 16-page booklet by Roberts demanded that Mercer change its system of electing trustees — letting Georgia Baptist Convention "freely" elect them — or the convention would be asked to withhold allocations to Mercer; trustees would be asked to resign; and trustees would be called on to return about \$13-million given to the school by the convention since Godsey became president eight years ago.

In the Oct. 23 meeting, Mercer trustees expressed 10 "resolves." Trustee Chairman Bob Steed of Atlanta said they were approved unanimously by the 30 trustees present.

One resolved to "maintain and strengthen the university's commitment to the fundamental Baptist traditions of academic and religious freedom, and the priesthood of the believer."

The second resolved to "proudly affirm the leadership of university President R. Kirby Godsey. He has demonstrated wisdom, strength, and administrative ability which will serve Mercer and its students for years to come."

That resolve also stated: "Admonished by Matthew 7:1-2, we call upon all Baptists to respect the religious freedom of one another and cease the deplorable spectacle of intolerance of, and charges against, brothers and sisters in Christ."

The third resolve said that "We affirm that a university with a Baptist heritage should be distinct in certain aspects of campus and student activities." Therefore, it said, the school does not allow serving or consumption of alcoholic beverages on any of its campuses; does not permit publication in student newspapers of material unsuitable in daily newspapers of Georgia; does not permit advertisement of alcohol, tobacco, contraceptives, or firearm products; does not permit showing of X-rated or pornographic films on its campus; and does not condone publications such as Playboy, "which demean the worth and sexuality of human beings."

Mercer trustees also resolved to "affirm the historic and mutually supportive relationship between Mercer and Georgia Baptists. The university is strengthened by the spiritual and financial support of Baptists."

Another resolve said "Georgia Baptists will be heard by the trustees and officers of the university," but neither Mercer nor Georgia Baptists "should nor will dominate or control the other."

Some of the trustees' strongest statements came in a "resolve" which stated: "Pursuant to the charter of the university and our appointment as trustees, we cannot and will not compromise the authority vested in the

trustees alone for operation and control of affairs of the university. We cannot and will not relinquish the responsibility which the charter vests in the trustees for nominating successors to the board."

Mercer trustees also rejected any "joint review panel that is charged to investigate or to study Mercer. It is the trustees and the trustees alone who bear responsibility for overseeing endeavors of the university." They said any question about governance of Mercer should be addressed directly to the president or the chairman of trustees.

Mercer trustees also spoke firmly for allowing non-Baptist persons to serve on the board of trustees. "The need for diversity within the board of trustees must be respected and affirmed by the Georgia Baptist Convention," the trustees resolved.

The final "resolve" by Mercer trustees said "the university must present an academic environment that places no religious constraints on inquiry, debate, scholarship, teaching, research, or writing. At the same time, the university is fundamentally committed to the proposition that the Christian faith and Judeo-Christian moral and religious values will be presented in the academic program of the university, and that opportunities for worship and spiritual growth will be made available for students, faculty, and staff."

At a press conference following the trustee meeting, Godsey told reporters: "The trustees reaffirmed the commitment of the university to being a Baptist university, to intellectual, academic, and spiritual freedom."

He said: "This controversy has brought the university family together. When the foundations of religious and academic freedoms are shaken, we will stand together, united."

Trustee chairman Steed added: "Our trustees are of one mind, respectful of the Georgia Baptist Convention and its members, but emphatic in our determination not to change the system of electing trustees and governing Mercer University."

Griffin Bell, a Mercer trustee and former U.S. Attorney General, said, "The convention has no legal remedy except to cut off funds. . . . If they put us out, we would have to resort to going directly to the churches."

Bell added: "This fight started 10 years ago in Texas. I wish they would go back to Texas and leave us alone. . . . Mr. Roberts is apparently the leader in Georgia. I don't know who is helping him. I do know it is a grave issue. . . . I don't think Lee Roberts represents the majority of Georgia Baptists, or Southern Baptists. We do think Georgia is the first state convention they are trying to capture."

Answering questions about his theological views, Godsey said: "I have never been called a heretic before. Baptists have always been known for the doctrine of the priesthood of the believer. Each person is responsible to God alone for his beliefs. That applies to me as well."

Steed responded, "I think Kirby Godsey's theology is as solid as a rock."

Many local associations and churches in Georgia have adopted resolutions about Mercer, some for and some against Godsey and the system of electing trustees.

The Atlanta association voiced strong support. So did First Baptist Church in Augusta, birthplace of the SBC. But two of the state's largest churches — Atlanta's First Baptist Church and Marietta's

Eastside Baptist Church — announced they would designate their Cooperative Program contributions around Mercer.

Charles Stanley, pastor of the Atlanta church, is past president of the SBC. Clark Hutchinson, pastor at the Eastside

church, is current president of the Georgia Baptist Convention and will preside over the annual meeting Nov. 9-11 in Savannah. Hutchinson also is chairman of directors of the Southern Baptist Home Mission Board.

Roberts loses lawsuits for failure to pay debts

By Jim Newton

ATLANTA (BP) — Mercer University critic Lee Roberts has lost 23 lawsuits that have been filed against him and his company for failure to pay debts, according to the Atlanta Constitution.

Court judgments against Roberts in the 23 cases have totaled \$233,427, the Constitution said. Four other suits are pending.

The Constitution reported the lawsuits on its front page Nov. 4, less than one week before the Georgia Baptist Convention is expected to deal with charges by Roberts against Mercer University President R. Kirby Godsey and the Mercer trustees.

Roberts said the Constitution's latest news reports about lawsuits and court judgments against him are part of a smear campaign initiated by Mercer "to do everything they can to destroy me."

He pointed out the former editor of the Constitution, Reg Murphy, is a member of Mercer's board of trustees, and Mercer trustee chairman Bob Steed is an editorial columnist at the Constitution.

During a meeting of Baptist pastors and laymen in Rome, Ga., Roberts accused Mercer of plotting a smear campaign against him and predicted it would begin

R. Mizell leaves New Duck River

Robert Mizell has announced his retirement as director of missions for New Duck River Baptist Association. He will be assuming the pastorate of Cedar View Church near Olive Branch, Miss., in November.

During a recognition service at First Church, Shelbyville, on Oct. 20, letters of appreciation from church leaders and denominational leaders were read.

Prior to serving as director of missions, Mizell served as pastor of several churches including: Ardmore Church in Memphis; West Knoxville Church in Knoxville; Calvary Church in Middletown, Ohio; Magnolia Church in Magnolia, Ky.; Cox's Creek Church in Bardstown, Ky.; and Pleasant Grove Church in Covington.

Mizell was graduated from Union University in Jackson, and Southern Baptist Theological Seminary in Louisville, Ky. He served as director of religious activities at the Baptist Orphanage in Jackson, Miss.; director of the Jackson Boys' Club in Mississippi; and as an assistant chaplain in the U.S. Army.

Denominational service includes serving as moderator of Southwestern association in Ohio, and as chairman of the missions committee of the Executive Board of the Ohio Baptist Convention. Mizell was also youth director at Calvary Baptist Church in Jackson, and president of the Baptist Student Union at Union University in Jackson.



Mizell

"with a rip-roaring, down-in-the-gutter" article in the Atlanta Journal-Constitution.

The newspaper's managing editor, Glenn McCutchen, responded that the Journal-Constitution "doesn't deal in smear stories or conspiracies." McCutchen added the newspaper constantly gets tips from the public about stories and follows up those that have merit. "We received information about possible problems in his business and we are researching them," he said.

Four days later, the paper carried the story detailing Roberts' financial plight, reporting he has been accused of unethical behavior in some of the 23 lawsuits.

The newspaper carried detailed accounts from court records on the amounts Roberts owes to such creditors as Dunn and Bradstreet, Georgia International Life Insurance Company, Delta Airlines, Phenix Federal Savings and Loan Association, National Bank of Georgia, Citibank, First Atlanta Bank, Federal Express, and the Marietta Country Club.

Roberts attributed the lawsuits against him to efforts of former clients to recoup losses or avoid foreclosures and said the court judgments resulted from cash-flow problems in his business.

In a statement to Baptist Press, Roberts said he and his mortgage banking company lost \$1.1-million on short-term real estate loans when five of his real estate developer clients went into bankruptcy within the past two years. He said he was owed \$300,000 by clients who were "born again Christians" having financial difficulty. Since he believes the Scripture teaches Christians should not sue Christians, Roberts voided their notes, he said.

Because of the cash-flow problems, he said, he has not been able to pay all of his debts on time, but he will continue to pay them back when he is able to do so.

Roberts was chairman of the Southern Baptist Convention's Committee on Boards in 1986.

William Carey opposes gambling

The William Carey Baptist Association passed resolutions to oppose pari-mutuel gambling, to encourage mission partnerships and projects, to request prayer for United States leaders during its annual meeting at Friendship Church in Fayetteville and Macedonia Church in Ardmore on Oct. 26-27.

All of the officers were re-elected and include Charles George, pastor of Kirkland Church in Taft, moderator; Thomas George, pastor of First Church in Elora, vice-moderator; Frances Alexander, a member of First Church in Fayetteville, treasurer/clerk; and Evelyn Knois, a member of First Church in Petersburg, assistant treasurer/clerk.

The Oct. 24-25 annual meeting next year will assemble in Flintville at First Church and Prospect Church. Joe W. Mayberry is the director of missions.

SWBTS trustees affirm faculty, elect Ken Lilly

FORT WORTH, Texas (BP) — Trustees of Southwestern Baptist Theological Seminary unanimously elected a self-described conservative layman as chairman of the school's board Oct. 20.

An overflow crowd of students and faculty attended the opening session of the board's semi-annual meeting in anticipation of controversial proceedings. Onlookers feared Southwestern's meeting would follow the pattern of conflict set by boards of other Southern Baptist Convention agencies in recent weeks.

Instead, the 35 trustees meeting on the seminary's Fort Worth, Texas, campus harmoniously approved a response to the SBC Peace Committee, affirmed the seminary faculty, and revised retirement policies. Every vote taken in the plenary sessions passed unanimously.

Trustees elected Ken Lilly, a physician from Fort Smith, Ark., as board chairman, replacing Drew Gunnells, pastor of Spring Hill Baptist Church in Mobile, Ala. Gunnells had served two terms as chairman and was ineligible for re-election.

Lilly is the first layman to chair Southwestern's board in the past 10 years.

Although he is "not a theologian," Lilly said he accepts the report of the Peace Committee as a standard for future faculty hirings. Prospective faculty members



PRAYER OF PEACE — Southwestern seminary trustees join hands in prayer at the conclusion of their fall meeting. Ken Lilly, newly elected chairman, prayed, "Lord, help all to love, honor, and respect each other."

should accept the four examples of what "the majority of Southern Baptists believe" given in the report, Lilly said.

Those examples state that Adam and Eve were real people, that the miracles of the Bible are historical events, that

biblical books were written by the attributed authors, and that historical narratives in the Bible are accurate.

Lilly told reporters after his election that adherence to the Peace Committee report would make "no difference" in what has been taught at Southwestern and what will be taught.

"This seminary represents the constituency it serves," Lilly said. "This seminary is well on the conservative side."

Trustees as a whole agreed with that assessment of Southwestern in their formal response to the Peace Committee, written by outgoing chairman Gunnells.

The statement reads: "The board of trustees expresses appreciation to the Peace Committee for the careful way the committee reviewed its concerns with Southwestern seminary and the committee's positive affirmation of the seminary's work. We pledge our prayer and cooperation with the committee as it continues its efforts to bring reconciliation to our convention."

Trustees also accepted a motion by James T. Draper Jr., pastor of First Baptist Church in Euless, Texas, that the past chairman and new chairman of the board jointly appoint a trustee committee to determine how to implement the Peace Committee report.

Members of the committee are Jim Bolton, Dallas; Draper; Lewis McDonald, Churchville, Md.; James Coggin, Fort Worth; Wallace Palmer, Leesville, La.; and John McNaughton, Fort Worth. Lilly and Gunnells will be ex officio members. Draper was named chairman.

Bill Grubbs, trustee from Dallas, asked to add to the formal statement, "The Peace Committee came to this campus and found no problems here." At Gunnells' request, Grubbs and Art Sherwood, trustee from Houston, jointly presented a separate statement affirming the faculty, which the board also unanimously accepted.

Grubbs said he wanted to assure faculty members the board would not try to achieve balance through firings. "Our faculty doesn't need to worry about us taking actions that are going to imperil them," he said. "Their jobs are safe and secure."

Later in the meeting, John Newport, vice-president for academic affairs and provost, thanked the board for its affirmative statement.

Newport explained the Southwestern faculty is a "covenant community" that does not feel the need to build legal safeguards of their jobs. This understand-

ing has kept Southwestern's faculty from forming a chapter of the American Association of University Professors, he said.

Southwestern's faculty members were "dealing with biblical inerrancy in our classes 25 years ago," Newport said. "Our professors are in the mainstream of this tradition."

Newport assured trustees that faculty members are in a "learning mode" rather than an "antagonistic mode." He said, "We're trying to be sensitive to our constituencies."

Trustees also voted to approve the administration's recommendation of eliminating the seminary's policy of mandatory retirement at age 70. Under the new plan, faculty and administrators who are elected by the trustees will face a review process each year after age 65.

In other business the board elected James Stanley Moore and Frank D. Stovall III to faculty positions in the School of Church Music.

Stovall's election marks a homecoming. He previously taught at Southwestern from 1956 to 1984. He currently heads the department of music at Mississippi College, Clinton. He holds degrees from Mississippi College, the University of Alabama, and the University of Texas.

Moore also has a previous relation to Southwestern. He earned two degrees from the seminary and is a candidate for the doctor of musical arts degree. He also is a graduate of the University of New Mexico.

Currently Moore is under appointment of the Southern Baptist Foreign Mission Board as director of the school of sacred music at the South Brazil Baptist Theological Seminary in Rio de Janeiro.

BSUs across Tennessee join evangelistic thrust

By Jennie Ogg and Ircel Harrison

College and university campuses across Tennessee are being touched by ReachOut 87/88, part of a nationwide evangelistic thrust sponsored by Baptist Student Unions to share the good news with every college student in the state.

Each BSU develops its own program plan, to meet the needs of campuses that range from large to small. Many campuses in Tennessee are using the theme, "Grace Alive!"

For some BSU directors like Richard Holloman at Union University, Jackson, planning a "Grace Alive!" revival is not difficult.

"We have a revival every year. It was easy to just use the 'Grace Alive!' emphasis this year," Holloman said. The revival featured Evangelist Kelly Green.



MISSION DAY — Herman Rios, consultant on evangelism with ethnics at the Home Mission Board, spoke to a chapel service during Belmont College's recent Mission Emphasis Day. Several students committed themselves to missions involvement.

One of the goals for Union's BSU is to visit each of the 800 dorm residents.

"It is fairly easy for us to visit all of our dorm residents because we are not that large. We've divided up into pairs and been assigned to 'dorm streets,'" Holloman explained.

Cleveland State Community College in Cleveland has no resident students, so the BSU there must take a different approach. Director Rodney Wilson and his students are planning activities which will reach the students, most of whom live at home.

The BSU helped promote the Bailey Smith Evangelistic Crusade sponsored by the Bradley County Baptist Association and students were enlisted as counselors. The BSU's musical group, "Sonrise," sang at a citywide youth rally at Westwood Church in Cleveland during the crusade. Smith also spoke at the Baptist Student Center during the week.

A mid-November ReachOut emphasis is scheduled on the Middle Tennessee State University campus in Murfreesboro. Bob Norman, pastor of Clearview Church in Franklin, will lead a four-night revival. Three of the services will be held on campus with the final night at the Baptist Student Center.

The campus newspaper will contain ads and each classroom bulletin board will feature an announcement as the date draws near. New Testaments will be mailed to participants who request one and follow-up activities will be held prior to Thanksgiving holidays.

The state student convention held at Dyersburg in October also featured an evangelistic theme. Students were trained to share their faith and many were involved in a Scripture distribution project throughout Dyer County on Saturday afternoon. Several decisions for Christ were made as a result of that outreach ministry.

Twenty campuses will be distributing copies of the Gospel of John.

Personal Perspective



By Tom Madden
TBC Executive Secretary-Treasurer

I am grateful for pastors who share with me their church publications. I enjoy reading them and learn much from them.

In his Nov. 1 issue, Mack Cole, pastor of the First Baptist Church of Wendover, Utah, shares some thoughts from the parable of the Good Samaritan. They encouraged me and I am taking the liberty of sharing them with you.

There is the thought of those, who like the Levite, travel the other side of the road. It is the easiest place to travel. One can rationalize it is not my responsibility to help, that someone else has more time and expertise than do I. Besides that, it is less expensive at least in the short run, to travel the other side.

It is also a picture of those we meet on the roads we travel. Always there are those who would wound or rob us. The robbed, the wounded, the suffering are alongside every road we travel.

For those who are traveling, we may be sure wounds and disappointments will come to us, but we may also know that though wounded, we are not dead, and help will come.

One more thought: God, through His grace and providence can turn losses into gain. He always wants us to help the wounded and never to further inflict them.

Convention Sermon

A new generation of true Israelites

Editor's note: This is the manuscript of the Convention Sermon for this week's Tennessee Baptist Convention in Nashville. The sermon was scheduled to be preached Nov. 10 by James Porch, pastor of First Baptist Church, Tullahoma.

By James Porch

Text: John 1:35-51

Things aren't always what they appear to be. One morning last spring, I reacted with intense alarm as three fire engines, two police cars, and an ambulance, all with bright lights flashing and sirens screaming, rushed past our church building. Because several of our church families live in the direction traveled by the emergency vehicles, I quickly followed. A few blocks down the street, a policeman flagged me down. He cautioned, "Slow down, Preacher, they're just practicing on this one." The smoke and flames ahead billowed up from an old, abandoned, and condemned house. The fire department had received permission to set the structure on fire to test their equipment and expertise. Yes, things aren't always what they appear to be.

People aren't always what they appear to be. Over in Memphis in 1883, Mrs. Margaret Dennis lapsed into a coma. A doctor was summoned. Following a careful examination, he pronounced her dead. Quickly, preparations began for her funeral and interment. You can imagine her great surprise when she awakened a few hours later and realized she was the

central attention in a funeral procession. Later that day she helped fill in her own recently dug grave. Mrs. Dennis lived another 50 years. Definitely, people aren't always what they appear to be.

Are we always what we appear to be?

An audience listens intently for the preacher to build a case for his sermon. My immediate concern rises forth from the conviction that our age qualifies as an epoch that "tries men's souls." Thomas Paine's analysis never held more validity, especially in the Christian religious sense.

American Protestant religion currently stands trial before the people and the jury is still out. The warrant charges institutional protestantism with a violation of credibility, integrity, and trust. An alert and watchful mass of perplexed people wonder if the current public spectacle of religion is a masquerade and the actors are playing with false faces. Such skepticism currently shrouds our American lifestyle. Folks, apprehensive and suspicious of religious leadership, easily become people who question the validity and credibility of the message proclaimed by the leaders. Such results indeed frighten me.

God's people have been tried and often severely. Each time, God's leaders for crucial seasons were required to take a hard and honest look at themselves prior to enlistment for effective ministry. None could plead exemption from self-examination to quality as God's leaders.

Moses fled Pharaoh's palace, yet on the back side of the Midian Desert the fugitive discovered his personal pastoral skills to qualify him to guide God's freed people.

Jonah ran from God, nevertheless, in a fish's belly he awakened to his own escapist tendency and heard again God's call and lived to cry repentance to Nineveh.

Esther relished the cloistered palace life, however, she could not ignore her finest hour to dare to be true to her Jewish heritage.

Paul's temporary blindness turned his sight inward, but therein he met his own bitterness and need for God's saving grace, an awakening so essential and preparatory to his response to the call to missions.

In these trying times, God calls us to question. Are we always as we appear to be?

We meet here as a congregation of assorted Tennessee Baptists. We assembled here from cooperating churches, spanning thousands of square miles of this beautiful state. We smile at each other, shake hands, vote our convictions, swap stories and sermons, advertise our children and grandchildren, eat and talk,

and pass in the halls. Yet is what we see when we look at each other really what is there?

Yes, we are different. Some differences we acknowledge. I see gray hair, no hair, dyed hair, somebody else's hair. Can we not accept differences below the cranial surfaces?

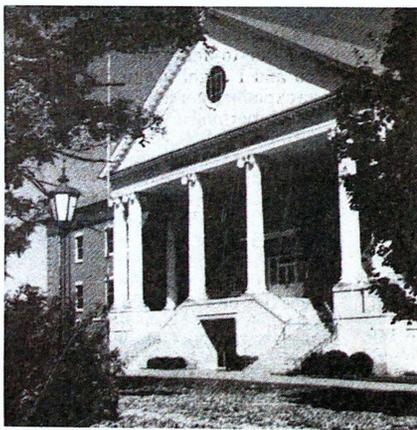
Our differences are crucial and worthy. Sameness breeds boredom and apathy and can destroy spiritual dynamics. On the other hand, by getting to know each other we tear down fences of fear and the gates of acceptance, affirmation, and empathy swing wide open.

We all hurt, each too often in our own private way. Your perspective of me, different from my own, may offer me the strength I need for my life-load. Many of you are the wonderful people I have yet to meet. For, after all, I need to "get used to the family I'll spend eternity with."

Thus may I share with you a personal challenge? Let us begin to really be real to each other. Regardless of our differences, imperfections, and even sins, we are each a person of worth and creation of God. We have received our value from Him. Dare we deny such affirmation by being false to each other? I believe in us and believe we have whatever it takes through God's grace to be honest with each other.

But first, confession is in order. As Tennessee Baptists we are in the midst of a greater Baptist identity crisis. That term, though overworked, currently applies to

Tennessee Baptists Are Ever In Our Thoughts and Prayers For Their Continued Support and Love



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our crippled condition. During the mid-'70s Southern Baptists captured the nation's attention. The prevailing question echoed across the land, "Who are these Southern Baptists?" While we consciously and subconsciously pondered that question, we just may have strained ourselves into believing we possessed a single defined identity, leaving no room for the respect of our individuality. If that is the case, we may better understand some of our current suffering.

Today we suffer from historical ignorance. This generation knows not the Josephs of our Baptist heritage.

Today we agonize over doctrinal frustration. Fear runs rampant. We wonder if we differ, will we be ostracized? Denominational peer pressure is taking a deadly toll.

Today we struggle with polity interpretation. Congregational church polity, long a Baptist benchmark, works slowly by design. The pressure of our quick-fix society must not alter that fundamental.

Back in God's churches across this beautiful state hangs a cloud that is unseen, but vividly felt. The folks feel embarrassed over the preacher's fight. In addition, we wonder, "Where are we really headed?"

Wherein abides hope? We answer loudly and fervently, we must learn to love each other. "How true," I agree. But such hope will only become reality provided we first begin to trust each other and become real to each other. Folks, we can delay, frustrate, or limit a love relationship by suspicion. We cannot build love in the absence of trust. Our denominational malignancy, very close to metastasizing, is mistrust or lost trust. Too often what we appear to be to each other is not always what we really are.

Therefore, our hope and prayer must be, "God raise up a new generation of true Israelites." Who is the true Israelite? According to Jesus, he is the one "in whom is no guile" (John 1:47).

Do you remember Nathanael? Philip brought Nathanael to Jesus. Jesus' initial response shocked Nathanael. "Behold an Israelite indeed, in whom is no guile!" (John 1:47). Jesus' description announced His perception of the absence of deceit, craftiness, or hidden agenda in the man. Early in His ministry, Jesus affirmed a man whose life offered a refreshing contrast to his Jewish opponents and their religious trickery. "Hello, Nathanael, you beloved of God, you man without a hidden agenda."

Oh the destructive cost of deceit. Once there were four huge oxen. They worked together, ate together, and lay down to rest together. Together they relied on each other for safety. Daily a lion stalked them. The beast realized he posed no threat to the four while they remained together. Carefully, patiently, the lion waited. When one ox lagged a bit behind the others, the lion would slink up to the straggler and whisper, "Are you aware the other three are saying unkind things about you?" His persistence was rewarded as he planted his deceptive question in the mind of each ox. Suspicion took root. Each ox soon concluded the other three were plotting against him. Their trust dissolved. Their friendship shattered. They lost the joy of togetherness. The lion captured his prey and savored four good meals.

Absalom plotted to succeed his father as king. Second Samuel 15 records, "Absalom stole the hearts of the men of Israel." Absalom, you recall, died as a result of his own trickery. Could we not at least wonder if such scheming prompted his grieving father and Israel's king to write, "Blessed is the man in whose spirit is no deceit" (Psalm 32:2).

What do you want to be remembered for? Beloved pastor, aggressive soul winner, kind parents, committed deacon, successful denominational politician, or a perennial committee member? Can we not court the desire to become true sons and daughters of Israel, ones in whom there is no deceit?

But how can such transformation happen? How will God raise up a generation with this new identity? Listen carefully to Nathanael's story.

Face a dangerous assumption

Nathanael asked an impulsive question. "Can there any good thing come out of Nazareth?" (John 1:46). Examine Nathanael's real concern. Is one Jew advertising Semitic small-town rivalry? Possibly Nathanael's query legitimately stemmed from a lack of prophetic evidence. Apparently, his earlier study included no mention of Nazareth as home for a Messiah. But why debate or suppose? Actually, Nathanael only exposed a universal human tendency, the damaging aptitude to verbally exhibit a preconceived limitation of a person. He announced his personal conclusion that nothing good could emerge from the hick town of Nazareth. The native of Cana had concluded that all citizens of Nazareth filled one category.

Oh how dangerous to stereotype! Nathanael attempted to slam the door on a person's possibility. He denied his own spirit of expectation for another individual. So often we fall victim to the need to label and fix folks into one isolated category. Maybe somehow that satisfies us. We can hold them there. They fit. They pose no threat to us. Such conclusions eliminate me from considering I may be wrong about you. Such festering spiritual disease breeds more distrust and suspicion. Stop! Do not challenge me. I cannot exceed my idea of you. I have you held, shackled in my mind. Stay still! I refuse to wonder if good can come from you. How sad. Such an attitude jeopardizes the brotherhood of the kingdom. But do not chide and shame Nathanael. Applaud him. He was honest with his feelings. Are we?

Philip exercised savvy. He posed no argument. He did not write Nathanael off. Instead Philip invited Nathanael to "come and see." The best remedy from false assumptions and preconceived ideas is personal discovery. That is, provided we have the courage to make the trip and listen. Once we come and really see each other, we become forced to encounter our own assumptions.

In 1969 former President Lyndon Johnson reflected back on the way his administration handled the Vietnam crisis. "I never felt I had the luxury of re-examining my basic assumptions. Once the decision to commit military forces was made, all our energies were turned to vindicating that choice and finding a way somehow to make it work."

Our real hope as Baptists lies in the fact we still have time to "come and see" and re-examine our dangerous assumptions about each other. Do we dare run the risk of re-examining our first opinions of each other and discovering that our earlier conclusions may be illegitimate? You may ask why? One reason — under God, we need each other.

Ask a legitimate question

Now if we agree that dangerous assumptions concerning each other merit careful review, let us move on to examine Nathanael's startling question.

"How do you know me?" (John 1:48 NASV). Actually Nathanael asked, "How do you know there is no deceit in me?" Mystified and puzzled, Nathanael's interest changed to intrigue. He wondered,

"How can this someone know me as I have not been known before?"

Nathanael never questioned the validity of Jesus' statement. His restless mind demanded an answer for the means to such knowledge. Nathanael was at a disadvantage. Such personal insight into the man from Cana was perceived by the unique God-Man, Jesus Christ. God, tonight, how do You know me? What do You know about us? I believe our Father, busy as the Holy Spirit among us, looks not on the place, the program, but into each heart. He asks us to ask Him, "Father, how do You know me?" This is the inescapable question for this hour. The restoration of trust and revival of integrity depends on our willingness and bold self-honesty to ask personally, "Father, how do You know me?"

Now listen carefully to Jesus' logical answer. "Before Philip called you, when you were under the fig tree, I saw you" (John 1:48 NASV). That fig tree must not monopolize our attention. The figure of speech denotes a place and practice of study and meditation. In my own study I almost lost sight of Jesus' message by staring at the tree. Don't allow the tree to hid the watcher.

Jesus said, "Nathanael, I've been watching you." Our Lord announced His deep interest in the person. He liked what He saw. He saw no intrigue, no hidden agenda. Jesus concluded, "What I see is what is truly there." The real man, Nathanael, was "all up front." In our daily dealings, are we cognizant the Lord is watching us. His searching eyes, ever compassionate eyes, omnipotently look upon each of us to see if we are living out our true essence. This can be a frightening dimension of life for each of us — the zone God invades to view us as we really are.

How fitting that this story is included in John's gospel. This same gospel records of Jesus, "He Himself knew what was in man" (John 2:25 NASV).

Oh the tangled web He sees through. Oh, the facade He shatters. And why? He desires not to merely spoil our Halloween existence. Rather, He is totally and eternally real. He is just as He is. Within His realness resides His encompassing acceptance of us as we really are. Further, He expects us to be true to ourselves. We can be true, genuine, authentic to Him. In such realness, we can experience anew His genuine and gracious presence. Trust — the freedom from suspicion and integrity — the absence of deception, will always be directly proportionate to our awareness of God's prevailing presence in our lives.

Expect revived integrity

Yes, Jesus challenged Nathanael's assumption. Indeed, our preconceived conclusions merit re-examination. True, the Lord Christ watched Nathanael to determine if he proved to be real to himself. And then, Jesus, the gentle Christ, offered affirmation with a promise. Jesus firmly, intentionally planted in Nathanael's mind the seed of genuine expectation. "You shall see greater things than these" (John 1:50 NASV).

Carefully note that Jesus offered no bouquet for Nathanael's action. Instead the Savior lifted up and acclaimed the man from Cana of Galilee for his realness. The jury is still out on the full meaning of "greater things." Again, let us not debate. Instead may we focus our eyes on the man qualified to see greater things. He is God's real man, one in whom

resides no deceit, no suspicion, no mistrust. I hear Jesus saying, "Nathanael, your true nature lies exposed to Me. Therefore, expect to be surprised by My grace." God reserves marvelous wonders for the true and genuine.

"I want to see greater things." So often spoken, even prayed, that term often echoes a hollowness, even a triteness in our times. Our absence of sincerity may betray our mask of genuineness.

I, as you, desire to see greater things — precious souls born again, thousands committed to partnership missions, scores of churches disciplined in Bible study, praise, and stewardship. How? Only as our generation experiences a Holy Spirit-led revival of integrity and trust. Such an expectation must become the prayerful obsession of our hour. Such expectation can become reality. God is ready to begin the change in us. Are we? Again, how?

Thomas Jefferson and John Adams served together in the Continental Congress. During the summer of 1776, they helped write the Declaration of Independence. Jefferson held office as vice-president under President Adams and succeeded him. But along the way a bitter feud destroyed their friendship. One night following a farewell dinner for President George Washington, they walked down Fifth Street. The two statesmen stopped, talked for a few minutes, and soon went their separate ways. They never talked to each other face-to-face again.

Adams returned to Massachusetts following his tenure as president. Jefferson served his country and retired to Monticello. They last saw each other in 1801. Later a mutual friend, Dr. Benjamin Rust, wrote to both men and teased them about their ridiculous loss of friendship. Then, in the summer of 1811, Mr. Ed Cole visited Adams. He attempted to communicate to Adams that Jefferson still held him in high regard. Adams replied, "I have always loved Jefferson and still love him." Cole later visited Monticello and relayed Adams' sentiments. Jefferson replied, "That's enough for me. I only need that knowledge to revive toward Adams all the affections of the most cordial moments of my life."

The two ex-presidents and former friends began writing. During the next 15 years they exchanged 158 letters. In his first letter to Jefferson, Adams wrote, "You and I ought not to die before we have explained ourselves to each other."

On the morning of July 4, 1826, 50 years to the day after both Jefferson and Adams had signed the Declaration of Independence, they each died. Though hundreds of miles apart, they died as forgiven friends who had explained themselves to each other.

You and I ought now to begin explaining ourselves to each other.

Once this process begins, we can really see each other as we really are, even as Jesus sees us. In such a holy encounter, God will act in and through us. Then the joy of freedom from distrust can sweep over us. Then we will celebrate a new joy as God raises up His new generation of true Israelites, ones in whom live genuine integrity. This is our hope for this hour.

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President's Address

Reaching Christian maturity

Editor's note: This is the manuscript of the President's Address for this week's Tennessee Baptist Convention in Nashville. The message was scheduled to be preached Nov. 10 by Jerry Oakley, TBC president and pastor of Springfield Baptist Church, Springfield.

By Jerry Oakley

Text: Colossians 1:9-14

William Barclay has well stated, "It is a very precious thing to hear the prayers of a saint for his friends; and that is what we hear in this passage."

Paul is praying that his friends in Colossae "know the will of God." He asked that they have "spiritual wisdom," which was the Greek expression for knowledge of first principles. He then asked that they also have "understanding," which translates the Greek idea of critical knowledge or the ability to apply first principles to any given situation encountered in life.

Paul is asking God to give his friends the ability to understand great Christian truths and apply them to tasks and decisions in everyday living.

This is a simple but excellent prayer. A person could be a master of the theology but a failure in life if they were never able to incorporate their knowledge into living.

Being able to make this transition is known as Christian maturity. What is wrong with too many Christian people today is that they have never matured spiritually. They have not carried their

Christian faith with them daily, therefore have never come to a point of responsibility. This is true in their personal life and their church life. It ultimately is true in their Tennessee Baptist Convention life.

Our people must become mature responsible Christians in relation to the Tennessee Baptist Convention or it will never be the convention it has the potential to be. By increasing our understanding of the Tennessee Baptist Convention and each individual's responsibility to it, maybe we can improve our maturity level.

First, we must ask, "What is the Tennessee Baptist Convention?" It is a "family" of churches who by choice have united together to do God's work. The word family conveys the idea of mutual support, of caring, of being a loving unit.

This type of relationship originated in the New Testament. In Acts 11:27-30, we read about the church at Antioch beginning an offering for the church in Jerusalem. The Christians in Jerusalem were suffering from a famine. The church at Antioch was concerned. Their first impulse was to help. That should always be the first impulse of any Christian to help a fellow Christian or a sister church in

need. This attitude led to the organizing of churches first into associations, later into state conventions, and ultimately into the Southern Baptist Convention.

Our state convention exists to supplement the local church program. It is not the primary unit but a support unit. Each of its departments, institutions, and agencies are designed to help the church do a task that God has given them to do more effectively. It is never to replace the church but always to assist it.

Through the state convention's efforts, the fellowship of its member churches is enhanced. Remember that the church at Jerusalem was a Jewish church and the church at Antioch was a Gentile church. There would have been little natural contact between the two congregations. The Jews would have been very distant to the congregation at Antioch because of prejudice. Every morning a male Jew thanked God that he was not a Gentile, that he was not a slave, and that he was not a woman.

However, the church at Antioch responded to the needs of the church at Jerusalem. They did so because they were Christians. God loved the Jews that composed the congregation at Jerusalem as much as He did the Gentiles at Antioch, in spite of their very unchristian prejudice.

As we think about this event two things become very obvious. First, there are no perfect churches. First Church, Jerusalem, had prejudice. First Church,

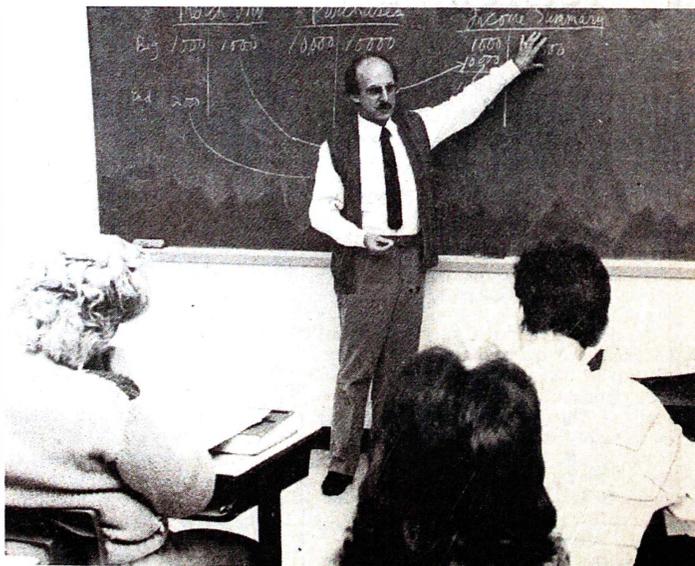
Antioch, had some other fault or faults. They realized this and extended their hand in love to a congregation that had pressing needs even though it had obvious and hurtful faults.

Second, the responsibility of Christian love must transcend all other personal feelings in the work of the Lord. Jerusalem had need of money to feed themselves and Antioch could give this money. They had a responsibility to do so because of Christian love.

They could have said, "The people at Jerusalem will have nothing to do with us. They feel defiled when they enter our homes. Why should we help them?" They didn't say these things; they took the offering — with the hope that it would meet the physical needs of the people in Jerusalem. I am sure that they also hoped that this act of love would build a fellowship between the two churches. God needed both congregations to achieve His purpose of proclaiming the gospel to all the world.

The Tennessee Baptist Convention is composed of churches that are great in their diversity. There are churches that are very formal and ritualistic in their worship. There are churches that are very informal with little structure to the worship services. There are large churches and small churches. There are rich churches and poor churches. There are churches that totally emphasize evangelism to the virtual exclusion of social ministries. There are churches that

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are very conscious of social pains and hurts and see this as a primary means of evangelism.

There are myriads of ways that we are different. As one man has written, "We are not so much a melting pot, as a pot of stew"; the idea being that the different ingredients in stew are not alike but all add flavor to the final dish. Our strength is found in our diversity. Together we can reach all corners of society for Christ. However, to accomplish this we must realize that in our diversity we are built upon a common foundation. This foundation is the love of Jesus Christ and our commitment to His service. We listen to the guidance of the Holy Spirit, read the Word of God, and God reveals to us our task in His service.

If we have any foundation but Jesus and His Word, we will fall and great will be our fall. We are a family of churches united together to do God's work. He instructs us through His Word and His Holy Spirit concerning our task. That defines the Tennessee Baptist Convention.

Second, we must ask, "Who is the Tennessee Baptist Convention?" The Tennessee Baptist Convention is composed of churches who are in turn composed of God-redeemed and God-called individual Christians. These Christians assume leadership positions in the Tennessee Baptist Convention under God's leadership.

Again, as with the churches, these people are a "mixed bag." They have different personalities and interests. Some are aggressive. Some are passive. Some are creative and progressive. Others are traditional and prefer the status quo. This is the way Christ has always worked. He has always used diversity in individuals to achieve His tasks.

Look at the disciples. There was flamboyant, arrogant, impulsive Peter, a fisherman, unlettered, but oozing charisma from every pore of his skin; a natural leader, though often he led in the wrong direction.

There was the perpetual number two man, Andrew. He was always known as Peter's brother. This did not stop him from quiet service. This did not dampen his unflinching faith; nor hinder him from the constant task of bringing people to Jesus.

There were the "sons of thunder," James and John. They were ambitious, hot-tempered youths. John had a sensitivity, however, that resulted in his being known as the disciple Jesus loved. James would become the first martyr from the apostolic band.

There was pragmatic, practical Philip. When confronted with the feeding of the 5,000, he instantly said it could not be done. It would cost too much. Doesn't that sound like so many of our modern day Christians. So many people know the price of everything and the worth of nothing. Later Philip said to Jesus, "Show us the Father, and we shall be satisfied" (John 14:8). Jesus revealed the Father everyday in His words, His actions, and His love. Philip had never seen the Father because he did not look in the right place, with the right attitude. He wanted everything brought to the level of the five senses.

How like our world! We need to reclaim the desire for the spiritual and the ability to perceive it. Then shall we truly be God's people, fearless as we face the world and its challenges.

There was Thomas, the doubter, who wanted proof of all things; Matthew, the tax collector, who was a collaborator with the Roman government; Simon, the Zealot, who carried a dagger to attack such men as Matthew; James, the son of Alphaeus and Thaddeus, who were pew sitters. They are only mentioned in pass-

ing. Finally, there is Judas the competent traitor, who was willing to sell his soul for 30 pieces of silver.

Jesus took this diverse group of individuals whose philosophies and political persuasions were often diametrically opposed and led them to unity. How? What did they all have in common? They all believed in and followed Jesus as their Lord and Master.

Today we need all Christians who are Baptist in the state of Tennessee serving the Tennessee Baptist Convention. They are a "mixed bag" coming from the banks of the Mississippi River in the west, from the mountains of East Tennessee, and from the urban-dominated Middle Tennessee area, but they are all vital to the progress of our state convention.

This year there has been a concerted effort to spread the leadership of our state convention to as many associations and churches as possible. There has been an effort not to have some churches over-represented to the detriment of the representation of other churches. We want all associations represented in the leadership of our convention and as many churches as possible. There are no privileged people in our convention. There are just God-called Christians, each with the ability to serve our convention and all should be given this opportunity.

Third, why is there a Tennessee Baptist Convention? There is a Tennessee Baptist Convention to preach the gospel of Jesus Christ, to reach the state of Tennessee with God's redeeming message through the local churches. We have chosen to unite our churches because we can do a better job together.

Lee Roy Davis tells the story about the Canadian geese which best illustrates this point.

"Canadian geese fly in a V formation. For years this was a mystery. Two engineers collaborated to determine what really happens in the V formation. They learned that as each goose flaps his wings, an upward thrust is created for the one that follows. When all the geese coordinate their efforts and pool

their energies, the flock has a 71 percent greater flying range than if each goose flew alone. One church by itself may not be able to give a great deal to missions. But when, through our Cooperative Program, we all cooperate together — like the geese — we can carry the gospel to every living soul on the face of the earth."

We must also coordinate our agencies, institutions, and Executive Board departments working out of the Tennessee Baptist Convention building. Sometimes this becomes a problem. Heads of agencies, institutions, and departments can become like the little boy who was overheard talking to himself as he strode through his backyard, baseball cap in place and toting ball and bat. "I'm the greatest baseball player in the world," he said proudly. Then he tossed the ball in the air, swung, and missed. Undaunted, he picked up the ball, threw it into the air said to himself, "I'm the greatest player ever!" He swung at the ball again, and again he missed. He paused a moment to examine bat and ball carefully. Then once again he threw the ball into the air and said, "I'm the greatest baseball player who ever lived." He swung the bat hard and again missed the ball. "Wow!" he exclaimed. "What a pitcher!"

Administrators, all administrators, can reach the position that they feel they are always right and that their particular task is the only important task. This is not true for any of our present programs carried on by any of our present agencies, institutions, or Executive Board departments.

John Gardner, in his "Leadership Papers," writes: "The time is past — if it ever existed — when leaders could confine their attention to the system over which they have jurisdiction. Today they live in a world of interacting, colliding

systems. Leaders of any particular system have no choice but to take into account the need for mutually workable arrangements with systems external to their own. Leaders unwilling to do so are not serving the long-term interests of their own constituents. . . . All our leaders must spend part of their time building community, dealing with polarization, creating loyalty to the larger venture."

Our larger venture is serving in the kingdom of God and not just some isolated outpost. There is no room in the Tennessee Baptist Convention for Lone Rangers riding on their own missions apart from everyone else.

Gardner again reminds us: "Organizations are created by their founders to serve vibrant, living purposes. But all too often the founding purposes fade and what finally gets served are the purposes of institutional self-enhancement. . . . It is rarely the result of evil intent; it happens because means tend to triumph over ends, form triumphs over spirit, and the turf syndrome conquers all."

There is no room for the "turf syndrome" in the Tennessee Baptist Convention. All of our units must truly be united, working together under the leadership of our God so that His purpose can be accomplished.

Leo Tolstoy has well said, "The means to gain happiness is to throw out from oneself like a spider in all directions an adhesive web of love, and to catch in it all that comes." This is the work of Tennessee Baptist Convention. It is our time to become mature Christians serving in our local churches and serving in whatever way we have the opportunity in the broader ministry through the Tennessee Baptist Convention. Remembering the prayer of Paul, "Read Colossians 1:9-14."

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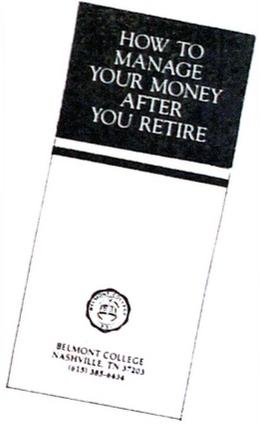
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Tennessee Baptist Foundation



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The TENNESSEE BAPTIST FOUNDATION is a corporation chartered by the State of Tennessee in December, 1938. The Foundation serves as the trust and investment agency for The Tennessee Baptist Convention. We receive and administer funds left in trust, investing them for the greatest return and paying the income derived to causes designated by the donor. It is our purpose to help lay a strong financial foundation for the churches, institutions and causes supported and promoted by the Tennessee and Southern Baptist Conventions.

The Foundation is regulated and governed by the same laws that regular trust departments of banks and other similar institutions. Our board of trustees is made up of 15 successful, dedicated men and women elected by The Tennessee Baptist Convention.

We counsel Christian stewards about how to include the Lord's work in their wills, or about establishing living trust funds from which they may receive the income for life and, at their death, the income to go to the Christian cause designated by the donor.

10 Year Totals: 1977-1987

Total income received from Cooperative Program.....	\$ 1,762,209.00
Total income paid to Cooperative Program.....	1,736,053.00
Total income distributed to other Baptist causes.....	9,516,687.00
Total income distributed.....	\$11,252,740.00

Statistical Facts of Budget Dollars Over the Last 10 Years:

1. The Foundation, over the last 10 years, has returned to the Cooperative Program 98.5% of the budget amount received.
2. The net average cost of operating the Foundation per year over the past 10 years has been \$2,616.00.
3. In 1987, the Foundation returned to the Cooperative Program 105% of the budget amount received.
4. For every budget dollar received for the last 10 years the Foundation has distributed \$6.39 to ALL Baptist causes.

Facts About Your Foundation:

1. Incorporated in December, 1938.
2. Trust funds administered in 1938 = 5
3. Trust funds administered in 1987 = over 800.
4. Assets in 1938 = \$7,062.31
5. Assets in 1987 = over \$26-million.
6. First income distributed in 1942 = \$137.50.
7. Income distributed in 1987 = over \$2,000,000.00.



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One Word More

By W. Fletcher Allen

An announcement in the weekly church bulletin said that someone had mistakenly picked up another person's raincoat.

The two coats were almost alike — similar in color, made by the same manufacturer. But they were different. They were not the same size.

So two people had coats that would repel the rain and keep the cold wind out, but still they were not happy. The coats did not fit! Even more amazing is the fact that one of the two evidently didn't realize the misfit.

Things are left at the church house, many things.

Check the lost and found box. It would have at least eleven ladies' gloves (ten for the left hand and no two alike), a baby's pacifier, seven handkerchiefs, 32 Bible markers (all made in Vacation Bible School), a thimble, three pens that won't write and a broken pencil, a tube of Chapstick, an empty pocketbook, a man's smashed hat, and 49 Bibles (one of which carries these dedicatory words: from Mom and Dad to Jimmie, Christmas 1957).

Look further than the lost and found in the classrooms you could find, more than likely, pupil's quarterlies for current and past lessons — some dog-eared, some penciled to render them illegible, some that have never been opened. And there will be special offering envelopes and a few New Testaments that look unused.

Does the department assembly room have a vase of dusty artificial flowers? Perhaps that bespeaks of artificial attitudes. Are the flowers left week after week so we won't have to bother with fresh ones?

On a hanger in the hall is a jacket that has been there so long the owner doesn't remember it — and has probably outgrown it by three sizes. Certainly the style for jackets has changed since it was last worn.

And there is an umbrella that at least two dozen people would like to have on a rainy day — but they are all afraid to borrow it.

What else is left at the church house? Christian attitudes and smiling faces are sometimes left, that's for sure. We wear them when we meet the fellowship on the Sabbath, but we may leave them there until our next trip to "church."

We leave crosses at the church too. After all, there are easier ways to live; the cross is too heavy and isn't for me. I

just can't lead my normal life if I'm held back by crosses — particularly if they belong to others.

Christian handshakes and hugs are left at the church house also. It is easy to leave them. Anyway the world wouldn't understand if we tried these tactics on unsaved people!

Enabling, uplifting, encouraging words are often left at the meeting place. In fact, they are stored there — almost never used perhaps. No sense getting mushy, everyone at church knows that God loves them — why should I bother to tell them?

Opportunities are among other bargains left at the church house. Opportunities to teach a third grade class of giggling girls or restless boys, to go camping with a youth group, to lead a Bible study with senior highs, to drive the church bus for the golden age group, to coach a kids' team, to sing in the choir, to serve on a committee, to share Christ with others by visiting and by witnessing.

Bible study is frequently left at church, and prayer is. Talents and spiritual gifts are left, and some are buried in the parking lot.

The real measure of Christ life is how we carry the Gospel daily. If we have left it at the church house to be used only on Sundays — we measure about an inch high.

Most of the things we leave belong in the heart — and they need to be used and exercised.



Allen



MISSION TRIP — The college and career class of Ellendale Church in Memphis led in worship services, held backyard Bible clubs, and presented puppet programs in cooperation with the Baptist Tabernacle in Scio, New York, this summer. Participating in the week-long trip were from left to right (front) David Bluford and Bobby Flowers, (back) Kimberley Wiggins, Janie Bluford, Lena Oakes, Myra Hardwick, and Debbie Rowe. Kathy Brauen is not pictured.

Brotherhood trustees affirm handling of peace report

MEMPHIS (BP) — "The Brotherhood Commission has established the position that we're a service agency of all Southern Baptist churches, and we have stayed out of the convention's controversy," Brotherhood Commission President James H. Smith told the agency's trustees during their Oct. 21-24 meeting.

As follow-up to the Southern Baptist Convention's Peace Committee Report, Smith told the Brotherhood trustees he distributed copies of the Baptist Faith and Message to all Brotherhood Commission employees and "walked through it with them."

"We have a small staff — only about 65 people — and I know their hearts, but I told them to come and talk with me if anyone had a problem accepting the Baptist Faith and Message Statement. No one came."

In a unanimous vote, trustees expressed approval of the way the matter has been handled by the Brotherhood Commission.

Les Albro, an automobile dealer in Jeffersonville, Ind., was re-elected chairman of the trustees; Billy Summerlin, a hospital administrator in Gadsden, Ala., was re-elected vice-chairman; and Tom Browning, a Social Security administrator from Prairie Village, Kan., was re-elected secretary.

After a six-month trial period, trustees gave permanent approval to a restructure of the Brotherhood Commission's staff which resulted in two major divisions of

work, program services and support services.

Coupled with this action was approval of a change in by-laws reducing the number of the agency's committees to two. Each committee will elect three officers who also will serve on the executive committee with the officers of the agency.

Other approved by-law changes included establishment of a nominating committee process for electing officers of the trustees in the future. Up until now, elections have been conducted from the floor.

Nolachucky elects Arwood moderator

Jack Arwood, pastor of Montvue Church in Morristown, was re-elected as moderator of Nolachucky Association of Baptists at the annual meeting.

Meeting at Morningside Church in Morristown and Leadvale Church in White Pine on Oct. 20-21, the messengers elected additional 1987-88 officers. They are Benny Keck, pastor of Buffalo Trail Church in Morristown, assistant moderator; Joyce Bruce Vile, associational secretary, treasurer/clerk; Alma Greene, a member of Bethel Church in Morristown, assistant clerk; and Joe Swann, a member of Morningside Church, assistant treasurer.

The 1988 meetings will be at First Church in Morristown and Sunrise Church in Bulls Gap on Oct. 18-19. The director of missions is Glenn A. Taborney.

Hamilton County acts on election process

The adoption of constitutional changes, approval of a record budget, and a message by a converted Russian atheist from Minneapolis, Minn., were highlights of the annual meeting of Hamilton County Baptist Association. It met Oct. 22 at Brainerd Hills Church and East Ridge Church in Chattanooga.

The adopted constitutional changes included a new policy for electing officers that provides for nominations from the associational nominating committee in addition to those from the floor. Another change clarified the purpose of the association.

Victor Branitsky, a converted Russian atheist, spoke in addition to Gary Carver, pastor of First Church in Chattanooga, who gave the annual sermon.

Don Givens, pastor of St. Elmo Church in Chattanooga, was elected moderator, succeeding Bill Owens, pastor of Ridgedale Church in Chattanooga.

The 1988 meeting will be Oct. 20 at First Church in Chattanooga. David Al Myers is the director of missions.

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Tennessee/Venezuela prayer net partnership

—Sherry Murphy, church/home missionary in Los Teques, celebrates her birthday on the 16th and Robert Acosta, a Venezuelan home missionary, celebrates his birthday on the 17th.

—Daisy, a 12-year-old member of a Venezuelan church, suffers from crippling arthritis. She and her family need prayers during this difficult time.

—Several Venezuelan churches face the need to relocate or to build new facilities. Pray for wisdom in making decisions, wise stewardship in use of funds that are available, and courage to make decisions that will enable more people to hear the gospel.

BIBLE BOOK SERIES

Lesson for Nov. 15

Lot's rescueBy Marvin P. Nail, pastor
Whitsitt Chapel Baptist Church, Nashville

Basic Passage: Genesis 11:27 to 14:24

Focal Passages: Genesis 12:1-7; 14:11-12, 17-20

Three large religious groups claim Abraham as the great patriarch of their faith — Jewish, Christian and Moslem. He is known as the father of the faithful and the father of the faithful and he rightly deserves those titles. He demonstrated great faith at a time when few if any others believed in God.

Called to leave all

Abraham (then called Abram) was living with his father's household in Haran. The call of God came to him to leave them behind and go to a place God would lead him. This was a tremendous step of faith.

Even throughout the Old Testament period, a person's family was of great importance. For many people their whole religious system was tied together with family. To ask a person to leave family was perhaps equal to asking him to desert his religion.

We know little or nothing of the faith of Abraham's family at the time of this call from God. We know just as little about Abraham's own religious conviction prior to that call. All we know is that when he felt the call of God to strike out into the unknown, he went.

The call was not only to leave all that he knew behind. He was also called upon to be the beginning of something new for God.

Abraham journeyed to the land of Canaan. Over the next few chapters it seems that Abraham traveled everywhere in the land. Everywhere he made camp he built an altar and sacrificed to the Lord.

Faith on trial

The life of faith is never simple. Those



Nail

who trust God thinking their problems will end is in for a rude awakening. God never removes our problems. He simply provides a way for dealing with them.

But Abraham was in some ways like us. Though he was in the place God wanted him to be, he allowed his faith to waver when trouble came.

"What do you do when famine comes to the land of promise?" This was the question my seminary professor asked when we came to studying the life of Abraham.

Abraham had been led to Canaan by God. But when trouble came, he headed to Egypt taking matters into his own hands. Do we not often do the same sort of thing with God? Surely we have all come to those times when we thought God was not going to do much to help us so we sought help elsewhere.

Abraham soon discovered that when you run from trouble, you often run headlong into more trouble. Egypt was not the haven he had hoped for.

After being expelled from Egypt, his troubles were still not over. God had allowed Abraham and his nephew to prosper so much that they could no longer live together in harmony.

Had God told Abraham to leave his home and kindred behind him in Haran? Why, then, had he brought Lot with him? It seems obvious that the trouble Lot caused for Abraham was partly because Abraham had disobeyed God.

The children of Israel found out a similar thing much later when they returned to Canaan. God told them to drive the inhabitants out or else they would always be an irritation to them. God proved to be right again.

Lot took the best land for himself. He settled in the wicked cities of Sodom and Gomorrah. He was carried away as a captive by invading armies. Throughout his life he was a burden to Abraham.

Victory belongs to God

With the help of the Lord, Abraham and his household were able to defeat the invaders and get back Lot and his possessions.

While Lot was living in the city an alliance of neighboring kings attacked Sodom and Gomorrah. They took all the goods of the cities. They also took Lot and his possessions.

When Abraham heard the news, he sent trained warriors from his household and took back all that had been stolen along with Lot and his possessions.

Abraham could have made himself more prosperous by keeping all the captured goods for himself and making himself lord over the cities. But he didn't. He was in the habit of serving God.

On his return home, he met that mysterious priest of God, Melchizedek. The priest had come to congratulate Abraham on his victory. But Abraham turned it into a time for giving praise to God. He showed his thanksgiving by dedicating his goods to God.

The purpose of the tithe has never been to pay a debt to God. We owe him all of it. The purpose of the tithe is to symbolize the dedication of all we have to God's glory.

Abraham further showed his devotion to God by refusing to profit from the victory. Abraham recognized God as the real victor.

What a difference it would make in our lives if we would recognize that God is the author of all the good that comes to us.

UNIFORM LESSON SERIES

Lesson for Nov. 15

Brothers' conflictBy John N. Meadows, professor
Union University, Jackson

Basic Passages: Genesis 35:22b-26; 37

Focal Passages: Genesis 37:3-4, 17b-28

Experience is not always the best teacher. One would think that Jacob (Israel) would have learned from his mother and father (Rebekah and Isaac) that playing favorites with children invites strife into a household. In this week's lesson it is favoritism by Jacob that puts his son, Joseph, in harm's way. As we study this story, keep in mind that Joseph was a spoiled child, victimized by the singularly-focused love of his father. Therein lies the lesson for us.

Genesis 37:3-4

Joseph is a study in how not to win friends and how to alienate people. He was a dreamer who saw God's truth in his dreams (cf. 37:5-10, 19). Consequently, he thought on a higher plan than his brothers and was superior in ability to them. Jacob seems to have recognized that ability, which explains his setting Joseph apart with a special garment. Things got worse when Joseph became "open and honest." He told the brothers he was a "cut-above" them!

Joseph was also alienated from his brothers because he allowed his father to demonstrate his preference. Being 17-years-old, he could have declined the distinction. Instead, and seemingly unaware of the danger in accepting preferential treatment, he donned the "coat of many colors" and all that it signified. Some interpreters think it was a "coat of extremities," of "long sleeves" rather than a "coat of diversities" (hence, "many colors"). Such a garment was not worn by those who did menial tasks. However one reads the expression, this much is sure — the coat was extremely divisive because Joseph's brothers took it to mean that he was "too good" to work with them. Joseph probably concurred with that opinion!

Gibson County adds church

The messengers of Gibson County Baptist Association added a church to its fellowship and honored the late Kenneth G. Hurlburt at its annual meeting Oct. 20-21.

Gathered at First Church in Kenton and New Hope Church in Dyer, the association added Smyrna Church in Humboldt, of which Chuck Gaskins is pastor.

To honor Hurlburt, retired pastor of Idlewild Church in Idlewild who died June 11, 1986, the messengers took action to dedicate the annual minutes to his memory.

Other action included electing the following officers: Garry Burkacki, pastor of Bethpage Church in Kenton, moderator, succeeding Jerry Legg, pastor of First Church in Dyer; David Miller, pastor of First Church in Rutherford, assistant moderator; J. D. Nowell, a member of First Church in Trenton, treasurer; and Virginia Stephens, a member of First Church in Dyer, clerk.

White Hall Church in Trenton and First Church in Dyer will be the sites of the Oct. 18-19, 1988, meeting. Kenneth Sparkman is the director of missions.

Joseph also got over-against his brothers by being a "tattle-tale." He brought an evil report to his father of the activities of four of his brothers (37:2). We do not know what their evil was. We do know the consequence of the report — they were sick of him.

Genesis 37:17b-28

In addition to favoritism, Jacob did an unwise thing when he sent Joseph to check on the welfare of his brothers — 60 miles away! Apparently he was so taken with Joseph that he was unaware of the hostility of the brothers. Love is blind at times. Joseph went to find his brothers, he ended up facing reality.

Joseph's brothers put him in a pit, which was an open cistern for storing water (Jeremiah 38:6), and would have left him there to die had it not been for Judah's fear of being found out. When some traders came their way, they sold him into slavery. (Note that Midianites are called "Ishmaelites" in Judges 8:24.) Thinking they were rid of their "young upstart" half-brother, they set about to deceive their father. Jacob had wrestled with God and prevailed (32:24ff.), but that did not stop the chickens from coming home to roost. Jacob the deceiver was once again deceived — but this time most painfully.

There are several salient truths in this lesson. (1) Dare to dream, and you likely will be an outcast among ordinary folk who sometimes despise those whom they cannot understand. Do the masses love the true intellects, poets, and artists of our day? (2) Let yourself be elevated by other to a place of prominence, and you will be excluded from the huddle of those who prefer commonality to excellence. Do "average" people appreciate those who strive for excellence? (3) Be open and honest, and you will find yourself in a minority, especially if you are inconsiderate of those with whom you are truthfully frank. Are those who feel compelled at all times to "tell it like it is" willing to pay a price for being so forth-right? (4) Finally, trust the sovereignty and providence of the Lord, and you will overcome your imperfections and liabilities.

Those who have been confronted and shocked by reality can get on with living. Let them learn from Joseph the favored "dreamer" who became Joseph the faithful "doer" — by the grace of God.



OFFICERS — New East Tennessee Baptist Pastors' Conference officers include Grant Jones (left), pastor of Unaka Avenue Church in Johnson City, president; and James Robertson (right), pastor of Sharon Church, Knoxville, vice-president. David Sharpe, pastor of Mt. Lebanon Church, Maryville, is the new secretary.

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LIFE AND WORK LESSON SERIES
Lesson for Nov. 15

Rightly related to others

By William F. Northcott, associate pastor
West Jackson Baptist Church, Jackson

Basic Passage: Galatians 6
Focal Passage: Galatians 6:1-10

A preacher tells about an experience he had while leading a Bible conference. He was teaching 1 Corinthians and they were discussing the fellowship of the church.

He asked, "Who would you like to know if you really get in trouble, if your boy's in jail, or your girl is pregnant?" After a poignant moment of silence, one person answered, "I don't know who I'd like to know first, but I know who I'd like to know last. I'd like for the people of the church to be the last to find it out."

There is biting irony here; for the truth is that the church, which should be a place of acceptance, forgiveness, and support, is too often a place of ostracism, judgment, and condemnation — hardly the burden-bearers about which Paul spoke in Galatians 6.

Earlier Paul had talked about Christian freedom in the Spirit, and how it operates under the control of love. Here he focuses on the specific demonstration of Christian love as it relates to the fallen brother.

Bearing burdens (Galatians 6:1-6)

We sometimes excuse our sins and failures with a flippant "Well, no one's perfect!" While that response is inexcusable, it is also undeniable. We are not



Northcott

perfect. We are sometimes "overtaken in a fault" (v. 1). The word Paul uses for "overtaken" may also be translated "caught." In the first instance, the idea is that the person is subtly lead astray. His failure is more accidental than intentional. In the second instance, the idea is that the individual is actually caught in the misdeed. Either translation is possible.

Paul's concern is not so much with the offense or offender. He is more concerned with the way other Christians respond to a fallen brother or sister. There are four words/ideas which stand out in this passage of Scripture. The first is restoration (v. 1). As Christians, we should relate to one another redemptively. Jesus is our model. What if Jesus had condemned Zaccaeus? What if He had not forgiven Peter? Instead, He perceived what they could be, and held up before them a challenge to be more and better than what they were.

Another word/idea is recognition (v. 1). This idea has to do with perception — how we see others and ourselves. If we recognize our weaknesses and vulnerability, we will then be in a position to empathize with and tolerate the faults of our fellow Christians. This is not to suggest that sin should be treated lightly. Jesus never related to sin in a light mannered way, but He always perfectly balanced hate for sin and love for sinners.

Another word is responsibility. When

we understand our interdependence — the Bible calls it fellowship — we move a long way toward accepting responsibility for one another. We are one in the bond of Christian love. This kind of love fulfills the law of Christ as it reaches out to bear one another's burdens (v. 2), and share in all good things (v. 6).

Finally, there is the word rejoice (v. 4). Some Christians appear to get satisfaction out of seeing another Christian fail. There is something demonic about that. Surely it is good that we share the joy of our brothers and sisters when they succeed. Paul, however, says that our joy should not depend upon others, but rather upon the satisfaction of knowing that we have been faithful in our work for Christ's sake (v. 4).

The law of the harvest (Galatians 6:7-10)

Our world was created by God in such a way as to reflect order and predictability in the realm of nature. We call this natural law. Because God is a righteous

God, there is also moral order and predictability at work in creation.

Paul says "whatsoever a man soweth, that shall he also reap" (v. 7). The antithesis of "flesh" and "spirit" is again introduced in this section to illustrate two lifestyles. Paul is saying that there are two ways of life. One is the way of the Spirit, in which the believer, under the Lordship of Christ, is controlled by love and consideration of others. The other way is its opposite. This life is controlled by the impulse of self-gratification and self-promotion. It is unconcerned about spiritual things. Its direction is away from God and, therefore, leads to death and destruction. Verse 8 may be understood as either a warning or a promise, depending upon the nature of the sowing.

Verses 9 and 10 are offered for encouragement. Walking and sowing in the Spirit, evidenced through acts of "goodness to all men," will not go unnoticed or unrewarded.



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Tennessee Valley meets in October

David Jordan, pastor of Walden's Ridge Church in Dayton, was re-elected moderator at the annual meeting of the Tennessee Valley Association of Baptists Oct. 22-23. It was held at Grandview Church in Grandview and Mt. Vernon Church in Sale Creek.

The messengers also elected Jim Bernard, pastor of Salem Church in Dayton,

as vice-moderator; and re-elected Neita Bernard, a member of Salem Church, as treasurer/clerk, and Charles Robinson, a member of New Union Church in Dayton, as assistant treasurer.

Central Church in Spring City and Garrison Church in Dayton will be the locations of the Oct. 20-21, 1988 meeting. Omer Painter is the director of missions.

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Tennessee Baptist Convention Treasurer's Report November 1, 1986 — October 31, 1987

RECEIPTS

Cooperative Program	\$22,018,222.02
Annie Armstrong Offering	2,003,477.90
Lottie Moon Offering	4,966,256.12
Golden State Missions Offering	817,049.02
Reported Gifts ¹	1,557,475.02
Other Gifts	1,454,471.87
Other Income ²	1,984,222.42
TOTAL	\$34,801,174.37

¹Reported by Belmont College, Carson-Newman College, Union University, Harrison Chilhowee Academy, Tennessee Baptist Children's Homes. These gifts sent directly to institutions.

²Income from Annuity Board, Home Mission Board, Baptist Sunday School Board, Baptist and Reflector, Camps, earned interest on daily deposits, and refunds.

DISTRIBUTION

Cooperative Program	Designated	Total
SBC GIFTS:		
Foreign Missions	4,086,582.01	5,222,255.23
Home Missions	1,605,128.38	2,061,332.93
World Hunger	0.00	309,779.11
Six Seminaries	1,668,981.23	220.00
Radio & TV Comm.	336,878.80	0.00
All other SBC Gifts	449,171.73	31,742.17
TOTAL SBC GIFTS:	\$ 8,146,742.15	\$ 7,625,329.44
WORLDWIDE SPECIAL MISSIONS:	\$ 0.00	\$ 10,234.99
TBC GIFTS:		
Belmont College	1,571,601.43	306,684.77
Carson-Newman College	2,118,027.63	450,055.88
Union University	1,571,601.43	511,406.72
Harrison Chilhowee Academy	453,377.20	44,887.05
Audits for Schools	40,898.85	0.00
CRV Scholarships	78,142.67	0.00
Children's Homes	1,072,311.08	1,063,365.69
Hospitals	0.00	501.25
Adult Homes	107,228.75	510.15
Audits for TBCH, Hospitals, Adult Homes	36,781.44	0.00
General Convention Services	1,627,220.54	0.00
Executive Offices	207,279.54	0.00
Baptist and Reflector	225,928.98	0.00
Tennessee Baptist Foundation	237,634.78	0.00
Convention Ministries Departments	1,380,168.21	48,261.87
Conv. Ministries - Annuity Programs	1,202,305.01	0.00
Conv. Ministries - Mission Programs	797,808.26	362,698.14
Conv. Ministries - Student Campus Work	789,859.68	24,701.88
Woman's Missionary Union	353,304.39	70,144.02
All Other TBC Gifts	0.00	279,948.08
TOTAL TBC GIFTS	\$13,871,479.87	\$ 3,163,165.50
TOTAL GIFTS	\$22,018,222.02	\$10,798,729.93
OTHER INCOME:	\$ 0.00	\$ 1,984,222.42
GRAND TOTAL:	\$22,018,222.02	\$12,782,952.35

DISTRIBUTED GIFTS

SBC	48.09 percent
TBC	51.91 percent
	100.00 percent

Watauga plans to buy property

At the fall meeting of the Watauga Association of Baptists, action was taken to purchase additional property at Ridgecrest Baptist Conference Center in Ridgecrest, N.C., and an offering was taken for the Gertrude Hale Scholarship Fund.

The meeting was at Grace Church in Elizabethton on Oct. 22.

The 1987-88 officers include W. Kenneth Griffin, pastor of East Side Church in Elizabethton, moderator, succeeding Derl McCloud, a member of Roan Creek Church in Mountain City; Daniel Little, pastor of Pleasant Grove Church in Mountain City, assistant moderator; Will Andrews, a member of Oak Street Church in Elizabethton, treasurer; and Sue Anderson, a member of Siam Church in Elizabethton, clerk.

The director of missions is William J. Powell and the 1988 meetings are April 21 at Little Doe Church in Butler and on Oct. 20 at a site to be announced.

SAILabration Bible Cruise

January 11-15, 1988

Limited space still available



Adrian Rogers



Jack Taylor



Sonny Holland



Bailey Smith



Jerry Vines



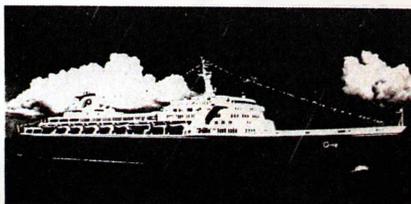
Bill Stafford

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Treasurer's report for fourth quarter

October 31, 1987

	Nov. 1, 1985 Oct. 31, 1986	Nov. 1, 1986 Oct. 31, 1987	Gain
Cooperative Program	\$20,831,030.34	\$22,018,222.02	\$1,187,191.68
Designated & Reported	9,895,237.77	10,798,729.93	903,492.16
Other Income**	1,678,485.38	1,984,222.42	305,737.04
Total Gifts	\$32,404,753.49	\$34,801,174.37	\$2,396,420.88

The above represents a 5.7 percent increase in Cooperative Program gifts and a 9.13 percent increase in designated and reported gifts.

	1986	1987
Lottie Moon Offering	\$4,644,290.40	\$4,966,256.12
Annie Armstrong Offering	1,773,386.13	2,003,477.90
Golden State Missions Offering	712,730.47	817,049.02
Total	\$7,130,407.00	\$7,786,783.04

Note: The three special offerings received \$656,376.04 of the designated and reported increase. Last year the increase in Cooperative Program gifts was 6.52 percent and designated and reported was 8.06 percent.

Please compare this report with your records. Gifts listed were received by Tennessee Baptist Convention for the period November 1, 1986 through October 31, 1987. If there are questions, please contact the treasurer's office.

Tom Madden, Treasurer

**Income from Annuity Board, Home Mission Board, Baptist Sunday School Board, Baptist & Reflector, Camps, earned interest, and refunds.

Church	Cooperative Program	Designated
Alpha		
Associational Chairman: James Cook		
Centerville, First	2,400.00	4,084.30
Cable Chapel	.00	.00
Cross Roads	879.69	686.67
East Hickman	1,310.70	65.00
Edgewood	252.00	600.00
Fairfield	2,596.91	786.09
Flatwoods	.00	.00
Garrett	113.00	41.00
Highland	1,173.21	186.01
Hohenwald, First	5,867.13	2,399.00
Lick Creek	383.81	.00
Linden, First	2,322.10	1,226.38
Lobelville, First	2,548.35	745.00
Maple Valley	253.10	.00
New Hope	397.84	175.00
*Only	41.68	6.00
Pine Grove	737.68	253.32
Piney	570.52	50.00
*Pinewood	2,135.47	862.57
Toms Creek	2,760.63	486.70
Wrigley	1,822.84	363.40
TOTAL	28,566.66	13,016.44

Church	Cooperative Program	Designated
Beech River		
Associational Chairman: Hoyt Wilson		
Both Springs	1,001.94	2,387.02
Beacon	194.24	100.00
Bear Creek	2,061.33	1,672.59
Bible Hill	645.08	969.80
Calvary	6,937.20	930.31
Chapel Hill	736.50	483.00
Corinth	607.72	506.71
Cub Creek Hall	.00	50.49
Darden	689.54	657.64
Decaturville, First	622.00	1,024.49
Flatwoods	2,659.71	831.92
Hopewell	.00	.00
Huron	50.00	300.00
Judson	.00	.00
Lexington, First	40,874.31	33,410.79
Lone Chestnut	.00	46.86
Luray	.00	.00
Mount Ararat	2,432.57	1,294.01
Mount Giload	2,626.50	1,322.05
Mount Zion	106.00	321.92
New Beech Grove	325.00	225.00
New Chapel	.00	.00
New Hope	670.00	420.00
New Prospect	45.69	863.00
Parsons, First	14,316.63	3,738.01
Perryville, First	351.93	380.00
Pine Grove	1,302.85	672.74
Paplar Springs	350.82	200.00
Ridge Grove	636.50	.00
Rock Hill	3,729.02	4,138.34
Salem	.00	35.00
Saltliff, First	2,305.45	.00
Sand Ridge	6,836.42	4,257.51
Sardis	1,160.27	214.42
Scotts Hill, First	2,637.91	1,188.00
Tomlin Chapel	.00	100.00
Twin Oaks	193.00	.00
Union	1,060.00	1,751.00
Union Grove	650.00	591.47
Wildersville	4,465.55	2,237.62
Association	.00	35.00
TOTAL	103,285.68	67,356.71

Church	Cooperative Program	Designated
Beulah		
Associational Chairman: T. C. Thurman		
Alamo	1,350.09	479.79
Alldridge	478.24	162.28
Antioch	420.00	50.00
Bethel	.00	1,429.29
Blessed Hope	1,527.29	1,381.00
Broadway	435.50	300.00
Calvary	3,517.91	1,791.61
Cottonwood	600.00	212.45
Cottonwood Grove	1,121.38	918.50
Cypress Creek	100.00	75.00
Fairview	567.00	265.00
Hornbeak	450.45	863.68

Church	Cooperative Program	Designated
Johnsons Grove	1,614.87	507.86
Lakeview	412.50	131.00
Macedonia	1,810.39	257.75
Martin, First	32,896.98	18,456.40
McConnell	2,110.78	1,087.87
Mooring	70.00	50.00
Mount Moriah	300.00	163.24
Mount Olive	5,827.66	463.75
Mount Pelia	9,532.62	2,912.47
New Concord	588.39	690.08
New Home	544.49	11,311.47
New Salem	3,926.45	1,055.00
Obion, First	9,189.28	8,011.68
Phillippy	120.00	.00
Pleasant Hill No. 1	3,288.22	3,622.52
Pleasant Hill No. 2	1,916.66	1,738.37
Reelfoot	600.00	1,074.82
Ridgely, First	13,561.83	8,826.35
Samburg	648.00	25.00
South Fulton	19,278.14	4,674.64
Tiptonville, First	6,308.51	7,324.13
Troy, First	10,032.13	6,096.98
True Faith	.00	.00
Union City, First	48,389.09	21,713.05
Union City, Second	23,370.60	8,664.84
Walnut Log	44.04	.00
Williamham Memorial	540.82	.00
Woodland Mills, First	11,134.55	11,026.62
Wynburg	4,265.35	2,843.18
TOTAL	222,981.01	130,568.57

Church	Cooperative Program	Designated
Big Emory		
Associational Chairman: George Wadlington		
Beech Park	8,661.53	2,709.34
Bethel	644.78	172.00
Big Emory	6,849.58	872.20
Calvary	825.00	2,988.40
Canaan, Ford	2,166.98	4,790.50
Cardiff	881.29	1,611.24
Cedar Grove	6,000.00	23,850.00
Central	6,390.63	3,244.80
Childs Memorial	3,559.67	1,486.00
Clax Gap	1,440.65	266.00
Clymersville	6,189.45	1,413.39
Coal Hill	980.54	191.43
Crab Orchard	2,802.26	1,300.55
Daysville	743.78	646.40
Deer Lodge, First Msnr	1,125.43	392.00
Dyvis	3,242.16	998.74
Eureka	3,575.46	4,567.85
Fairview	435.07	1,433.13
Grace Chapel	.00	.00
Kellytown	4,098.34	6,261.32
Kingston, First	55,160.00	19,084.90
Lakeview	2,193.56	500.00
Laurel Bluff	836.30	242.58
Lee Village	5,676.42	1,515.92
Liberty	9,131.61	5,802.23
Middle Creek	5,534.08	3,837.23
Mosley Grove	1,636.02	2,343.57
Oakdale, First	2,925.66	810.46
Orchard View	150.00	488.51
Petros	2,705.95	586.00
Pine Orchard	5,091.31	2,291.00
Pine Ridge	5,945.89	2,020.00
Piney	7,273.87	4,572.89
Piney Grove	2,938.27	5,855.50
Pleasant Grove	9,674.02	5,457.60
Pond Grove	2,107.44	599.05
*Ridgeview	.00	.00
Riggs Chapel	1,295.37	187.00
Riverside	12,458.28	2,966.09
Rockwood, First	54,359.09	18,422.31
Rockwood, Second	276.95	338.00
Shiloh	22,772.36	6,688.60
South Harriman	38,564.68	10,879.77
Sunbright, First	5,044.02	4,242.19
*Tarwater Street	.00	.00
Trenton Street	45,366.03	15,006.63
Union	2,418.16	606.20
Union Chapel	1,966.67	1,306.61
Walnut Hill	7,374.69	2,992.11
Warburg, First	5,070.00	2,348.97
Whites Creek	2,193.00	1,192.45
Association	.00	25.00
TOTAL	378,776.31	177,154.68

Church	Cooperative Program	Designated
Big Hatchie		
Associational Chairman: Ray Green		
Ashport	1,093.54	393.40
Beaver	747.69	495.11
Brighton	37,218.31	5,571.35
Calvary	5,294.16	377.15
Calvary Hill	2,748.82	487.92
Charleston	13,183.06	4,620.21
Covington, First	37,047.30	30,619.72
Durhamville	408.21	1,105.10
Eastland	754.41	395.42
Elim	561.26	335.00
Faith	2,650.00	5,880.47
Fellowship	9,977.33	2,789.29
Fullon	613.44	116.85
Garland	6,642.21	9,638.43
Goldust	.00	.00
Goldenrod	3,530.89	2,744.00
Henning	2,602.19	4,640.03
Keeling	1,475.00	176.00
Liberty	9,436.03	5,487.39
Mason, First	1,119.89	.00
Mount Lebanon	2,450.44	808.25
Munford	9,887.43	3,203.56
Oak Grove	21,565.41	8,343.25
Olive Branch	930.09	817.40
Pleasant Grove	4,303.29	3,027.93
Rialto	820.45	102.70
Ripley, First	21,645.27	18,722.63
Ripley, First Indian	85.00	58.39
Salem	1,143.62	900.00
Smyrna	19,335.72	4,494.17
Trinity	2,014.77	.00
Walnut Grove	1,971.71	2,074.26
Weston Valley	600.00	.00
Woodlawn	240.00	2,111.00
TOTAL	224,096.94	120,536.38

Church	Cooperative Program	Designated
Bledsoe		
Associational Chairman: James Filson		
Antioch	.00	.00
Bledsoe Creek	433.23	177.00
Chestnut Grove	.00	.00
College Heights	8,949.27	554.43
Corum Hill	160.00	97.29
Cottontown	156.29	729.00
Cragfont	1,400.00	154.00
Dixon Creek	.00	500.00
Fountain Head	300.00	291.50
Gallatin, First	82,656.64	30,293.11
Grace	3,493.69	1,573.76
Hartsville, First	6,874.21	5,605.90
Hillsdale	108.00	450.00
Immanuel	1,702.00	293.00
Indian Hills	5,406.71	640.24
Lafayette, First	4,750.44	2,435.05
Madison Creek	6,704.27	913.73
Mitchellville	3,658.10	559.38
New Hope	3,834.13	1,241.95
*Oak Grove	.00	.00
*Oak Street	.00	.00
Pace Heights	2,546.18	248.00
Pleasant Valley	791.00	108.50
Portland, First	18,083.32	8,087.71
Red Boiling Spgs. Firs	96.00	255.29
Southside	.00	1,590.80
Station Camp	.00	.00
Twin Hills	3,007.20	1,346.24
Westmoreland, First	3,283.82	1,549.28
TOTAL	158,394.50	59,795.16

Church	Cooperative Program	Designated
Bradley County		
Associational Chairman: Sam Brooks		
Antioch	427.93	.00
Beacon	693.17	560.50
Bellefonte	9,395.93	3,280.09
Bethel	.00	.00
Big Spring	22,948.95	5,417.65
Blue Springs	2,861.32	351.00
Blythe Avenue	959.16	303.50
Brittsville	.00	865.10
Calvary	374.33	.00
Candies Creek	3,738.81	1,115.24
Center Point	420.00	.00
Charity	.00	.00
Charleston, First	8,335.81	5,919.05
Chastee	.00	.00
Cleveland, First	81,681.92	59,423.87
Clingman Ridge	3,851.21	2,550.00
Cohulla	2,414.33	400.00
Corinth	1,724.00	460.70
Council	460.33	848.32
Dalton	971.15	440.00
Dockery Heights	.00	.00
East Cleveland	.00	.00
East View	957.17	282.61

Church	Cooperative Program	Designated
Cedar Grove	15,308.38	5,983.58
Centenary	1,949.52	4,550.24
Central, Alcoa	15,949.69	6,812.47
Central Point	4,019.82	1,543.39
Cold Springs	5,749.71	4,765.98
Dotson Memorial	19,517.54	4,892.55
East Alcoa	2,251.79	1,377.80
East Maryville	37,300.00	12,962.80
*East Mountain View	.00	.00
East Walland	397.46	940.32
Ellejoy	1,287.43	872.15
Feveret Hills	38,568.80	14,061.65
Faith And Hope	551.45	310.00
Forest Hill	5,878.24	5,624.69
Four Mile	4,647.00	2,507.00
Friendly Hill	425.33	110.65
Friendship	4,089.56	1,355.98
Friendsville, First	25,546.32	5,556.15
Grandview	12,121.10	5,651.87
Greenback Memorial	5,509.01	1,895.00
Happy Valley	1,077.74	1,911.50
Hillview	1,915.64	2,096.10
Hopewell	1,132.75	623.00
Immanuel	4,320.07	2,156.67
Kagleys Chapel	2,202.61	4,043.83
Keables Chapel	1,925.27	.00
Kinzel Springs	770.16	595.95
Lakeview	.00	.00
Laurel Bank	5,457.82	3,359.94
Liberty	987.65	1,086.83
Louisville, First	535.80	827.80
Louisville Pk	.00	.00
Macedonia	.00	523.89
Madison Avenue	18,500.00	22,177.87
Maple Grove	743.60	3,414.75
Marble Hill	324.09	155.54
Maryville, First	71,044.98	71,849.92
Meadowbrook	136.00	183.00
Memorial	20,422.68	6,394.96
Midway	120.00	160.00
Millers Cove	2,810.02	492.58
Monte Vista	46,489.91	19,136.37
Mount Carmel	5,931.61	1,831.50
Mount Lebanon	58,201.29	13,818.15
Mount Zion	33.56	1,877.90
Niles Ferry	9,294.41	5,104.76
Oak Street	5,109.62	2,017.99
Oak View	7,483.09	4,512.64
Old Chilhowee	898.19	232.70
Old Piney Grove	4,646.62	2,303.50
Pilgrim	1,154.66	2,114.37
Piney Grove	18,473.46	4,344.43
Piney Level	3,896.00	1,976.75
Pleasant Grove	16,188.97	8,205.33
Prospect	4,590.14	4,414.27
Providencia	6,948.91	8,494.16
Rockford	5,675.24	3,922.97
Rocky Branch	5,225.16	1,505.16
Salem	2,864.73	3,888.18
Seymour, First	65,988.17	23,211.33
Six Mile	9,135.58	5,414.48
Smoky View	779.14	597.17
Springview	5,601.15	2,251.66
Sunnybrook	.00	.00
Stock Creek	39,677.05	17,026.37
Trinity	.00	.00
Union Grove	654.91	1,612.48
Unity	8,394.91	2,893.02
Village Missionary	384.16	700.00
West Maryville	4,812.77	2,849.41
Wildwood	8,839.66	3,641.72
Zion Chapel	5,563.11	6,403.74
TOTAL	865,786.96	410,789.29

Clinton

Church	Cooperative Program	Designated
Andersonville, First	11,556.72	5,327.60
Botley	.00	1,000.00
Beech Grove	1,066.64	1,978.81
Bethel	7,364.86	2,880.53
Black Oak	8,462.79	4,560.50
Blowing Springs	665.00	712.00
Briceville, First	412.65	1,031.50
(H) Calvary	5,119.92	1,619.10
(O R) Calvary	19,539.72	2,951.46
Central	103,352.05	21,781.13
Clear Branch	7,974.48	4,054.09
Clinch River	6,730.00	5,146.00
Clinton, First	59,565.54	25,241.25
Clinton, Second	36,772.16	7,111.43
Dutch Valley, First	379.97	300.00
Edgemore	6,313.74	4,140.94
Fairview	5,615.32	1,212.84
Farmers Grove	.00	2,485.42
Frost Bottom	.00	118.38
Glenwood	20,630.31	9,394.06
Grave Hill	.00	.00
Guiding Star	.00	.00
Indian Bluff	1,080.36	.00
Island Ford	822.88	.00
Island Home	170.75	100.00
Lake City, First	7,536.00	2,495.00
Lakeview	1,600.31	200.00
Laurel Branch	1,982.76	.00
Laurel Grove	483.71	72.00
Langfield	1,539.97	644.85
Main Street	6,266.48	4,168.00
Mineral Springs	.00	.00
Moran	1,530.78	3,654.79
Mount Pleasant	6,323.27	4,291.36
Mountain View	.00	.00
New Mountain View	2,740.40	362.30
New Salem	3,904.08	3,031.76
Norris, First	2,522.58	1,471.00
North Clinton	.00	.00
Oak Ridge, First	34,658.94	15,648.00
Oliver Springs, First	21,802.14	17,288.84
Pine Hill	.00	1,862.39
Pleasant Hill	1,410.93	1,047.11
Pleasant View	1,469.85	13.48
Poplar Creek	1,778.82	204.08
Red Hill	1,104.19	.00
Riverview	3,385.72	1,625.16
Roetersville	3,915.24	9,906.04
Royce	10,487.51	4,350.53
South Clinton	20,845.86	7,133.53
Spring Hill	.00	420.63
Tuppertown	235.31	.00

Church	Cooperative Program	Designated
Union Valley	.00	693.75
Valley View	638.00	1,036.00
Waldens View	.00	.00
Willow Brook	.00	2,209.29
Woodland Park	7,585.47	1,124.00
Zion	6,421.41	1,663.14
TOTAL	485,525.54	193,992.61

Concord

Church	Cooperative Program	Designated
Barfield	2,355.00	1,139.00
Belle Aire	29,379.60	5,879.38
Bradleys Creek	502.20	.00
Christiano, First	1,837.34	2,052.64
Eagleview	490.00	691.00
Fellowship	85.00	1,022.17
Florence	2,812.51	2,067.61
Giles Creek	2,201.00	203.11
Grace	2,833.42	1,175.21
Green Hill	1,282.14	428.95
Hillview	2,842.43	2,137.47
Holly Grove	1,654.23	1,422.95
Immanuel	5,421.00	3,316.00
Laotian	8,514.25	7,616.77
Lascassas	8,128.19	1,917.32
Lavigne, First	1,090.76	667.66
Maney Avenue	1,150.84	305.75
Midland	2,168.00	1,510.54
Milton	12,262.84	3,213.86
Miracle	.00	173.00
Mount Carmel	.00	.00
Mount Hermon	5,690.00	2,225.16
Mount Pleasant	1,085.87	2,289.50
Mount View	8,902.00	5,047.64
Murfreesboro, First	84,634.36	36,829.96
Murfreesboro, Third	34,207.31	6,441.79
New Hope	902.75	486.50
Nolensville	3,512.29	1,286.97
Patterson	681.93	262.00
Powells Chapel	14,253.42	4,277.94
Rucker	323.23	117.00
Scenic Drive	1,110.00	57.61
Smyrna, First	38,186.39	13,896.43
Southeast	22,170.62	9,229.44
Stones River	4,230.85	1,586.30
Taylor's Chapel	250.00	250.00
Victory	216.07	.00
Walley Hill, First	1,250.00	.00
Wards Grove	4,248.43	879.62
Wayside	.00	100.00
Westgate	1,290.68	1,142.03
Westwood	8,215.85	1,619.28
Woodbury Road	5,061.00	2,673.20
TOTAL	327,433.80	127,634.75

Copper Basin

Church	Cooperative Program	Designated
Bethlehem	100.00	50.00
Coletown	3,822.74	1,221.05
Isabella	790.72	1,299.56
Maple Grove	181.00	315.00
Mina City	19,311.42	12,132.57
Mount Harmony	.00	240.00
Mount Vernon	.00	750.23
Mount Zion	1,799.31	1,517.00
New Zion	1,167.61	600.00
Pleasant Hill	265.65	837.84
Turtletown	1,900.23	2,034.38
Zion Hill	2,400.00	2,021.80
TOTAL	31,738.68	23,019.43

Crockett County

Church	Cooperative Program	Designated
Alamo, First	20,044.90	8,309.35
Barkers Chapel	428.85	397.99
Bells, First	9,514.37	12,344.22
Cairo	1,386.86	454.00
Cross Roads	5,629.16	4,291.64
Friendship	4,178.43	2,470.89
Gadsden, First	3,385.25	2,352.00
Johnson Grove	200.00	957.50
Mary City, First	7,288.77	5,690.66
Midway	.00	649.40
Providencia	981.76	1,136.40
South Fork	1,139.70	1,575.00
Three Way	100.00	768.00
Walnut Hill	1,729.10	1,882.00
TOTAL	56,007.15	43,199.05

Cumberland

Church	Cooperative Program	Designated
Alva	285.53	86.01
Blooming Grove	5,013.33	2,140.92
Canaan, First	834.78	918.00
Charlotte, First	1,870.80	925.00
Clarksville, First	75,833.34	30,387.68
Cross Creek	5,379.39	1,613.09
Crossland Avenue	1,393.66	527.92
Cumberland City, First	1,337.60	240.00
Cumberland Drive	8,899.09	602.57
Dotsonville	100.69	36.00
Erin	4,870.00	4,311.50
Excell	5,893.94	1,082.58
Gracey Avenue	4,337.23	2,508.28
Gum Springs	1,600.61	142.50
Harmony	2,099.57	1,330.00
Hillcrest	9,610.06	1,195.63
Hilldale	16,966.60	7,439.35
Immanuel	1,128.95	125.00
Kenwood	4,712.88	1,061.88
Kirkwood	2,147.78	888.98
Korean	200.00	.00
Little Hope	7,047.24	1,516.47
Little West Fork	830.85	327.48
Maplewood	2,840.33	1,237.00
Memorial	778.00	770.25
Mount Hermon	4,380.60	632.00
New Providence	13,529.27	4,254.86
Northeast	3,122.69	836.85
Northside	1,080.47	113.00
Parkview	1,840.52	495.91
Pleasant View	18,041.27	4,834.43
St. Bethlehem, First	2,141.00	1,214.90
Slayden	3,034.48	153.54
Spring Creek	2,683.41	2,352.80
Tobacco Missionary	645.00	.00

Church	Cooperative Program	Designated
Trinity	423.72	472.76
Vanleer	413.50	172.31
Woodlawn	2,038.17	606.34
TOTAL	219,162.25	77,167.79

Cumberland Gap

Church	Cooperative Program	Designated
Associational Chairman: Paul Rains		
Aitlanthus Hill	461.78	171.17
Bethel	50.00	50.00
Big Spring Union	100.00	170.00
Blairs Creek	50.00	263.00
Brooks Memorial	.00	.00
Calvar	.00	.00
Carrs Chapel	920.60	2,444.02
Cave Spring Missionary	200.00	400.00
Cedar Fork	.00	496.55
Cedar Grove	974.00	1,135.00
Chadwell Station	410.52	513.68
Chittums Chapel	.00	.00
Cumberland Gap, First	.00	.00
Dogwood Heights	2,451.87	195.01
Duncan Chapel	.00	382.00
East Hopewell	.00	.00
Fairview	400.00	550.00
Forge Ridge	50.00	100.00
Gap Creek	921.81	192.68
Gibson Station	25.00	.00
Gains Chapel	.00	200.00
Greers Chapel	271.00	361.00
Harrogate, First	3,830.52	4,423.01
Haynes Flat	982.32	5,442.62
Head Of Barren	.00	25.00
Hope Missionary	.00	.00
Hopewell	168.00	216.89
Howards Quarter	.00	216.89
Indian Creek	10.00	50.00
Liberty Missionary	.00	175.00
Liberty Hill	168.00	61.55
Little Barren	.00	.00
Little Mulberry	1,252.64	1,391.65
Little Valley	.00	100.00
Lone Hill Missionary	.00	.00
Lone Holly	115.90	70.00
M C M	.00	.00
Midway	2,321.40	1,622.40
Mount Pleasant	.00	714.00
Mount Zion	10.00	194.54
Mountain View	1,062.27	1,450.00
New Hope	.00	25.00
New Salem	100.00	408.00
New Tazewell, First	5,629.96	2,426.13
Oak Grove	100.00	300.00
Peoples Missionary	50.00	.00
Pleasant View	727.53	550.00
Poplar Grove	.00	25.00
Providencia	.00	30.00
Pump Hollow	.00	100.00
Pump Springs	1,699.79	2,088.06
Ravens Hill	.00	.00
Red Hill	150.00	.00
Riley Memorial	125.00	50.00
Riverside	50.00	50.00
River View	.00	784.93
Shawnee	5,035.68	6,060.04
Springdale	118.69	174.02
Springfield	.00	3,171.00
Straight Creek	.00	50.00
Sugar Grove	.00	50.00
Sunnyside Bridge	.00	.00
Sunrise Missionary	.00	.00
Tazewell	4,246.01	3,319.20
Town Creek	.00	349.97
Underwood Grove	1,463.39	1,855.29
Union Chapel	.00	184.00
Walnut Hill	200.00	300.00
Westside Missionary	.00	.00
Wolfenbarger Chapel	50.00	43.00
Young's Chapel	50.00	50.00
TOTAL	37,033.68	46,004.41

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Liberty, Morris Memorial, Mount Moriah, etc.

Gibson County

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Antioch, Avondale, Beech Grove, etc.

Giles County

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Bradshaw, Elkton, Hannah, etc.

Grainger County

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Adriel, Avondale, Barnards Grove, etc.

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Powder Springs, Punched Camp, Red House, etc.

Hamilton County

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Alpine, Apison, Avondale, etc.

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Grand Junction, Hachie, Hebron, etc.

Hawwood

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Allen, Antioch, Brownsville, etc.

Hawassee

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Chapman Grove, Concord, Old Pond Hill, etc.

Holston

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Antioch, Baileyton, Bethany, etc.

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like River Band, River Hill, Shady Grove, etc.

Holston Valley

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Bass Chapel, Beach Creek, Belmont, etc.

Indian Creek

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Bethlehem, (S) Calvary, (W) Calvary, etc.

Jefferson County

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Antioch, Beaver Creek, Bethel, etc.

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Emmanuel, Fellowship, Flat Gap, etc.

Judson

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Grace, Liberty, Missionary Ridge, etc.

Knox County

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Alice Bell, Arlington, Atkins, etc.

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Marbledale, Mars Hill, Mascot, etc.

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Reunion, Ridgevale, Ridgewood, etc.

Lawrence County

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Barnesville, Beech Grove, Blooming Grove, etc.

Loudon County

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Antioch, Ballards Chapel, Beals Chapel, etc.

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Friendship, Highland Park, Hilltop, etc.

McMinn-Meigs

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Antioch, Athens, Bethel Springs, etc.

Madison-Chester

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Antioch, Ararat, Beech Bluff, etc.

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Hillcrest, Jackson, First, Liberty Grove, etc.

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Mauzy

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Allansville, Calvary, Columbia, First, etc.

Midland

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Beaverdale, Belvis Camp Ground, Bethan, etc.

Mulberry Gap

Table with 3 columns: Church, Cooperative Program, Designated. Lists churches like Beech Grove, Bethel, Big Creek, etc.

Table with columns: Church, Cooperative Program, Designated. Lists various churches and their financial contributions.

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Nolachucky

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Northern

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Polk County

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Rock Creek

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Riverside

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Robertson County

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Salem

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Sequitchee Valley

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New Duck River

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New River

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Church	Cooperative Program	Designated
Jasper First	17,282.48	13,085.50
Kimbrell	3,163.25	2,087.00
Lauger	1,217.42	44.31
Leist Station	1,120.55	897.25
Midway	613.95	470.00
Mineral Springs	367.40	392.00
Mount Calvary	1,075.13	787.85
Palmer, First	800.30	60.00
Pikeville, First So.	12,056.72	3,800.18
Richard City, First	702.57	1,006.12
Sequatchie, First	772.56	1,036.58
South Pittsburg, First	25,648.22	16,436.89
South Whitwell	1,844.05	1,407.00
Whitwell, First	12,354.93	3,753.96
TOTAL	113,061.53	68,193.33

Sevier County

Church	Cooperative Program	Designated
Associational Chairman: Glenn Deporter		
Alder Branch	6,755.97	3,384.03
Antioch	3,000.68	1,450.08
Banner	2,660.61	1,014.00
Beech Springs	2,000.00	3,863.00
Bells Chapel	572.07	0.00
Bethel	2,030.98	2,213.03
Blowing Cave	53.27	0.00
Boys Creek	3,539.05	2,315.32
Bradleys Chapel	0.00	0.00
Calvary	975.65	111.02
Conner Heights	0.00	0.00
Covenant	84.00	50.00
Dripping Springs	1,447.89	200.00
Dupont	4,704.01	5,543.04
French Broad Valley	5,417.83	2,917.65
Friendship	207.79	0.00
Gallinburg, First	17,140.04	6,588.68
Gist	1,178.97	376.72
Gum Stand	474.45	515.00
Henderson's Chapel	3,421.08	905.59
Hills Creek	245.30	406.60
Howards View	0.00	0.00
Hurst's Chapel	0.00	0.00
Jones Chapel	971.00	1,050.00
Knob Creek	2,294.60	4,937.51
Laurel Branch	151.25	103.32
Laurel Grove	102.27	30.00
Lebanon	726.00	321.18
Little Cove	0.00	0.00
Maples Branch	80.00	40.00
Millican Grove	1,419.19	4,333.81
Mount Zion	1,168.94	200.00
Mountain View	1,276.22	1,751.39
New Era	1,348.52	2,321.59
New Salem	720.00	375.00
Oak City	2,184.61	4,739.99
Oldhams Creek	882.69	0.00
Paw Paw Hollow	686.78	760.75
Pearl Valley	0.00	0.00
Pigeon Forge, First	28,884.85	10,092.17
Providence	100.00	0.00
Red Bank	0.00	0.00
Red Bank, First	633.96	429.85
Richardson Cove	1,794.81	477.75
Roaring Fork	3,630.33	5,126.87
Sevierville, First	102,728.25	31,768.41
Sevierville, Second	2,059.71	1,404.05
Shady	0.00	1,362.24
Shiloh	0.00	0.00
Sims Chapel	1,291.28	928.31
Sugar Loaf	264.00	0.00
Trinity	0.00	0.00
Union Valley	1,566.61	1,001.00
Valley View	234.15	2,924.40
Waldens Creek	75.00	43.40
Walnut Grove	1,085.94	750.17
Wears Valley	1,605.04	2,617.79
Williamsburg	289.50	227.00
Zion Grove	637.32	166.00
Zion Hill	3,479.12	2,569.82
TOTAL	220,181.58	113,992.53

Shelby County

Church	Cooperative Program	Designated
Associational Chairman: Wade Corver		
Agape	6,755.30	2,226.30
Ardmore	69,136.90	16,652.12
Ardmore Terrace Missio	2,772.69	0.00
Arlington	5,590.52	1,676.60
Audubon Park	70,638.94	35,734.33
Balmoral	17,652.16	14,424.13
Barfield	103,112.97	24,078.56
Bellevue	465,736.00	134,761.51
Bennington Park	2,313.86	1,710.65
Berclair	36,598.90	23,968.38
Beverly Hills	19,221.85	8,072.37
Big Creek	5,397.11	1,428.33
Blue Ridge Park	4,323.10	1,831.00
Boulevard	36,300.04	12,580.12
Briarcrest	50,105.97	15,157.29
Bridgewood	0.00	0.00
Broadmore	137,557.20	33,248.80
Brinkley Heights	248.46	261.09
Broadway	5,416.19	1,690.00
Brunswick	24,158.00	7,369.70
Buntyn Street	0.00	50.00
Calvary	650.00	335.00
Capleville	1,903.50	2,028.00
Charjean	1,378.02	6,263.04
Cherokee	33,321.95	13,298.48
Cherry Road	63,658.23	18,570.92
Collierville, First	117,437.24	17,456.49
Colonial	75,419.23	22,374.36
Cordova	25,645.47	13,333.07
Cottonwood Heights	472.48	339.23
Covington Pike	5,326.24	1,276.45
Crestview	0.00	537.00
Dellwood	3,600.00	2,675.69
Eads	1,448.39	821.00
East Acres	0.00	0.00
Egypt	965.43	1,206.80
Ellendale	46,485.75	14,414.13
Elliston	0.00	31.00
Eudora	37,406.74	22,718.28
Fairlawn	8,394.11	2,607.48
Fellowship	3,772.69	741.00
Fisherville, First	18,634.22	11,439.25
Forest Hill	5,730.27	16,963.01
Frayser	18,095.45	6,548.32
Georgian Hills	20,515.19	3,905.72
Germtown	186,249.58	72,993.85

Church	Cooperative Program	Designated
Graceland	32,309.71	15,195.37
Graham Heights	1,710.10	730.77
Greenhills	3,895.07	2,167.00
Greenlaw	600.00	1,243.70
Havenview	250.00	265.00
Hickory Hills	6,847.33	2,828.96
Hickory Ridge	6,250.00	0.00
Highland Heights	95,206.92	35,490.51
Hollywood	3,932.00	1,486.44
Himes Street	450.00	1,150.00
Kensington	13,794.77	5,719.29
Kirby Park Way	250.00	442.02
Kirby Woods	18,000.00	18,800.92
Korean	700.00	700.00
La Belle Haven	15,459.44	5,128.86
La Belle Place	17,191.16	2,682.23
Lakeshores	930.63	176.00
Lamar Heights	9,647.80	10,892.14
Lamar Terrace	0.00	0.00
Lackland	37,740.78	5,719.53
Leawood	101,246.40	52,159.27
Liberty	0.00	220.00
Longcrest	2,335.75	1,680.39
Lucy	8,257.85	3,920.71
Macon Road	0.00	0.00
McLean	3,000.00	4,466.41
Memphis, First	144,751.59	103,734.22
Memphis, Second	70,541.32	25,410.77
Merton Avenue	22,565.69	9,873.48
Nidgeway, First	6,976.27	16,130.20
Millington, Second	4,104.75	1,176.55
Mountain Terrace	11,300.00	3,411.00
Mullins Station	13,244.77	11,663.56
National Avenue	30,581.76	12,222.13
New Allen Road	2,718.00	925.00
North Frayser	780.00	1,811.91
Northview	16,638.94	4,928.92
Oakhaven	5,941.41	7,756.79
Oaklawn	6,268.73	3,471.33
Oakwood	28,882.81	7,030.56
Ochi	2,589.76	1,201.86
Parkway Village	39,879.05	4,348.64
Peabody	4,535.03	5,404.86
Poplar Avenue	494.23	1,435.00
Prescott Memorial	393.24	3,187.76
Raleigh	58,857.08	24,653.87
Raleigh Heights	0.00	0.00
Raleigh North	677.17	2,055.79
Range Hills	11,626.75	3,372.56
Ridgeland	6,441.56	4,404.75
Ridgecrest	6,076.17	2,000.04
Ridgeview	100,496.73	91,989.25
Rose Hill	2,535.00	1,004.22
Rosemark	1,418.05	432.26
Rugby Hills	15,026.25	2,451.25
Scenic Hills	11,787.35	5,268.00
Shelby Forest	3,835.09	753.50
Shelwood	1,753.94	1,027.08
Sky View	331.76	1,854.85
Southland	55,224.30	29,965.94
Spanish, Temple	521.28	55.00
Speedway Terrace	13,181.46	6,562.82
Summer Ave	2,875.26	0.00
Tchulahoma	0.00	0.00
Temple	50,045.55	18,270.70
Towering Oaks	8,061.14	1,335.21
Trafalgar Village	5,465.10	6,191.45
Trinity	51,861.08	33,678.31
Union Avenue	47,673.37	42,608.82
Victory Heights	275.00	447.00
Vietnamese, Berclair	78.12	0.00
Walnut Grove	1,660.13	1,334.00
Walls Station	31,214.97	7,164.75
West Frayser	4,000.36	5,481.46
Westhaven	105.00	0.00
White Station	11,684.87	6,274.32
Whitehaven	50,492.34	28,824.25
Whitten Memorial	13,555.46	10,316.64
Woodstock	898.40	366.00
Association	0.00	1,445.34
TOTAL	3,158,917.28	1,330,571.24

Shiloh

Church	Cooperative Program	Designated
Associational Chairman: Ronnie Setts		
Adamsville, First	7,460.55	8,561.36
Bethel Springs, First	3,657.02	2,749.30
Butler Chapel	539.00	232.00
Calvary	0.00	268.31
Center Hill	3,111.08	736.30
Chapel Hill	0.00	0.00
Chewalla	4,178.32	2,382.49
Clear Creek	0.00	1,722.16
Counce, First	9,026.21	5,803.84
Crump, First	5,412.77	653.68
Eastview	2,244.09	1,359.40
Emanuel	35.00	0.00
Falcon	530.00	0.00
Forty-Forks	0.00	0.00
Friendship	1,760.47	826.21
Good Hope	1,935.00	445.68
Grove Hill	4,962.32	7,757.81
Hopewell	11,320.00	4,084.70
Lakeview	2,200.00	7,841.86
Lorraine	10.00	10.00
Michie, First	750.00	3,225.00
Milledgeville	56.30	0.00
Morris Chapel	1,799.44	316.00
Mount Gilead	3,730.79	712.84
Mount Hermon	2,030.58	428.25
Mount Zion	1,366.57	895.98
New Harmony	1,683.85	1,221.73
New Hope	45.00	107.00
Northside	212.14	0.00
Olive Hill, East	1,356.03	1,079.21
Olive Hill, West	0.00	51.00
Pleasant Site	169.89	308.00
Rome	4,208.57	2,308.09
Savannah, First	16,417.00	11,264.50
Savannah, Second	695.97	657.50
Selmer, First	24,612.70	17,789.35
Sharon	2,120.87	456.30
Southside	3,007.77	1,228.00
Trinity	0.00	0.00
Turkey Creek	2,270.61	2,257.36
Unity	3,684.00	908.75
Walnut Grove	639.11	185.92
West Shiloh	5,515.29	971.00
TOTAL	134,754.31	91,805.43

Church	Cooperative Program	Designated
Stewart County		
Associational Chairman: Howard Kitter		
Bear Springs	325.00	83.80
Big Rock	713.73	1,473.40
Calvary	829.82	297.30
Carlisle	90.00	0.00
Corinth	879.69	168.33
East Oak Grove	30.00	50.00
Fairview	286.35	295.64
Hurricane Creek	1,293.44	279.89
Lakeview	2,042.16	590.25
Little Rock	0.00	0.00
Maranatha	221.47	143.00
Midway	1,463.00	214.18
Mount Sinai	14.17	0.00
New Haven	250.00	25.00
Pleasant Grove	610.00	173.00
Pugh Flat	610.64	216.29
West Grove	360.00	633.12
TOTAL	9,359.47	4,643.20

Stone

Church	Cooperative Program	Designated
Associational Chairman: Robert E. Lee		
Algood, First	2,344.00	300.00
Birmingham Heights	3,621.06	1,252.26
Baxter, First	741.78	885.00
Bear Creek	441.79	0.00
Bratherton	2,121.70	400.00
Cane Creek	290.00	200.00
Caneby Fork	3,725.46	1,763.76
Cedar Hill	1,691.67	1,781.75
Central Emmanuel	0.00	0.00
Cookeville, First	114,198.62	50,195.53
Cummins Mill Road	60.96	0.00
Dodson Branch	432.00	0.00
Double Springs	400.00	351.57
Eastwood	6,917.43	2,786.84
Gainesboro, First	2,281.78	1,419.61
Hampton Cross Roads	2,129.87	4,266.32
Johnson	120.00	120.00
Macedonia	30.00	57.30
Midway	2,100.00	700.00
Mill Creek	350.00	1,842.13
Monterey, First	28,300.77	3,965.40
Nash Grove	1,616.70	946.59
New Home	3,358.55	2,825.10
Poplar Grove	3,069.58	977.63
Poplar Springs	670.50	650.00
Rocky Point	581.46	94.45
Sand Springs	1,240.97	710.00
Scott Avenue	421.41	252.50
Shiloh	0.00	0.00
Silver Point	2,433.00	3,986.82
Stevens Street	10,913.78	4,273.41
Verble	220.18	200.00
Washington Avenue	14,450.46	2,344.94
West View	3,036.72	2,658.21
Westwood	908.60	1,013.00
Woodciff	0.00	0.00
TOTAL	215,220.80	93,220.12

Sullivan

Church	Cooperative Program	Designated
Associational Chairman: David Frazier		
Bethesda Fellowship	591.79	1,325.00
Bloomington	7,093.79	9,454.43
Calvary	25,304.49	10,739.49
Cedar Grove	4,596.98	4,

Church	Cooperative Program	Designated
Happy Valley	3,644.14	627.10
Harmony	420.82	105.75
Hunter, First	12,000.00	1,314.00
Hunter Memorial	7,500.00	717.51
Immanuel	19,500.02	5,160.23
Little Doe	6,120.48	1,895.28
Little Milligan	2,388.17	1,551.34
Little Mountain	1,876.77	288.55
Lynn Valley	2,147.10	1,014.92
Meadow View	30.25	1,718.17
Mountain City, First	17,811.92	7,726.13
Nelsons Chapel	1,984.91	600.00
North Side	440.56	100.00
Oak Street	14,064.60	5,355.10
Pine Grove	1,706.25	2,803.50
Pleasant Grove	6,884.79	4,219.50
Pleasant Home	.00	.00
Poplar Grove	1,175.78	5,337.36
Powder Branch	823.81	1,838.00
Rittartown	6,366.49	1,134.25
Riverview	912.42	500.36
Roan Creek	2,650.00	1,272.00
Roan Mountain, First	3,137.48	663.00
Roan Park	2,584.00	2,970.00
Rock Springs	.00	795.59
Shady Valley	606.75	575.00
Siam	32,655.98	11,810.02
Sink Valley	.00	.00
Sinking Creek	6,568.67	2,695.81
State Line	3,153.00	965.00
Stoney Creek	5,049.00	3,207.00
Sugar Grove	.00	200.00
Unaka	5,546.66	1,591.50
Union	6,941.27	4,542.61
Walnut Grove	6,072.17	300.00
Watauga, First	1,186.97	600.00
Willow Springs	300.00	407.62
Zion	1,930.47	1,555.76
Association	.00	5.60
TOTAL	299,979.30	132,160.17

Weakley County

Associational Chairman: Roy Aubenshine

Adams Chapel	4,034.00	3,741.25
Beech Springs	2,912.79	.00
Bethel	22,556.70	6,047.69
Bethlehem	.00	7,787.57
Bible Union	280.00	200.00
Calvary	1,880.36	188.00
Central	21,145.12	13,417.30
Corinth	1,252.00	877.00
Devis Memorial	717.03	465.00
Dresden, First	13,111.94	7,579.37
Eastside	362.16	616.28
Fellowship	345.07	1,507.42
Gearins Chapel	340.00	656.49
Gleason, First	4,952.98	4,566.88
Greenfield, First	14,680.89	4,721.43
Hodges Chapel	127.99	26.62
Jolly Springs	4,121.63	1,287.02
Liberty	.00	.00
Lone Heights	.00	916.73
Macks Grove	1,435.00	1,598.58
Moore's Chapel	120.00	500.00
New Hope	800.00	1,486.60
New Prospect	1,478.88	.00
New Salem	932.84	162.80
Northwestern	611.09	251.50
Oak Grove No. 1	1,200.00	2,893.39
Oak Grove No. 2	.00	.00
Old Bethel	356.21	566.47
Palmersville	2,321.39	521.65
Pleasant Grove	2,407.31	2,778.97
Pleasant View	310.85	499.66
Public Well	.00	1,402.93
Ralston	.00	767.58
Ruhville	100.00	26.50
Sand Hill	.00	131.00
Sharon, First	5,288.00	1,662.65
Sidonia	600.00	1,454.06
Southside	17,110.53	5,155.23
Thompson Creek	800.00	734.85
Tumbling Creek	2,186.17	502.50
Union Grove	60.00	375.00
West Union	600.00	1,044.50
TOTAL	131,538.93	79,098.47

Western District

Associational Chairman: Richard Van Cleave		
Bethlehem	3,750.81	794.34
Big Sandy, First	4,435.75	2,770.20
Birds Creek	1,419.08	704.08
Buchanan	1,123.27	27.15
Central Point	1,508.91	81.51
Cottage Grove	2,689.69	3,541.67
Dover, First	11,543.85	3,280.50
Fairview	2,659.00	2,968.19
Faxon	.00	.00
Friendship	2,209.88	528.41
Henry	600.00	600.00
Jones Chapel	1,819.02	1,671.92
Mansfield	1,556.13	498.00
Maplewood	21,901.03	8,102.20
McDavid Grove	246.52	508.00
Mount Sinai	457.57	151.60
New Bethel	82.50	25.00
New Harmony	11,550.03	6,473.85
New Hope	750.00	100.00

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Church	Cooperative Program	Designated
North Fork	3,226.49	996.46
Oak Hill	176.00	705.00
Paris, First	88,584.33	31,065.14
Point Pleasant	7,812.92	3,349.89
*Powell Street Chapel	.00	.00
Purveyer	19,466.54	6,150.75
Ramble Creek	650.21	1,200.00
*Russwood Shores	.00	.00
Shady Grove	698.59	15.00
Spring Creek	600.00	447.00
Springhill	3,539.24	1,235.56
Springville	2,310.00	531.36
Temple	10,599.67	4,942.84
Union Friendship	1,871.83	1,329.75
West Paris	23,326.03	13,648.06
Association	.00	700.00
TOTAL	233,404.89	99,203.43

William Carey

Associational Chairman: Douglas Morris		
Brogan Avenue	863.78	292.70
Calvary	137.00	310.36
Cash Point	7,331.00	5,360.59
Community	756.16	408.17
Donaldson Grove	2,505.69	629.17
Eloza, First	120.00	963.00
Fayetteville, First	29,181.13	11,612.75
Flintville, First	7,549.68	7,298.77
Friendship Southern	318.24	295.00
Hickory Grove	543.95	633.08
Hilldale	105.68	80.00
Howell, First	1,151.40	218.04
Howell Hill	240.00	.00
Kelly's Creek	871.42	892.62
Kirkland	1,150.76	433.01
Lexie Cross Road	1,108.35	300.00
Lincoln	2,878.16	1,458.84
Macedonia	1,838.92	1,062.59
Molina	.00	31.00
Mulberry, First	1,200.00	500.97
New Hope	382.04	1,467.78
New Grove	.00	336.81
Oak Grove	660.00	735.77
Oak Hill	1,268.00	495.00
Parks City	9,120.00	5,238.59
Petersburg, First	1,644.35	449.84
Pleasant Grove	195.00	300.00
Pleasant Hill	1,498.10	744.65
Pleasant Ridge	675.27	337.63
Prospect	6,204.00	3,204.00
Stewarts Chapel	2,466.82	2,045.23
Taft, First	25.00	.00
West End	6,182.50	3,495.00
TOTAL	90,172.40	51,630.99

Wilson County

Associational Chairman: Robert Amason		
Alexandria, First	9,728.81	2,994.50
Bartons Creek	7,665.77	5,189.00
Big Springs Chapel	205.67	.00
Calvary	1,882.84	647.28
Cedar Creek	2,778.15	1,720.49
Cedar Grove	2,208.91	1,504.75
Chandler	191.27	24.00
Fairview	19,666.53	11,991.54
Fall Creek	13,274.17	5,613.66
Gledeville	12,959.17	5,083.44
Greenville	510.87	.00
Hillcrest	8,159.98	2,117.25
Hurricane	1,742.58	10,139.11
Immanuel	43,758.44	2,805.06
La Guardo	8,809.04	23,669.28
Lebanon, First	58,424.44	70.00
Linwood	20.00	1,952.17
Macedonia	1,530.92	491.56
Martha	761.10	29,718.31
Mount Juliet, First	53,189.17	10,559.21
Mount Olivet	3,306.70	.00
Romach	651.88	1,162.00
Rocky Valley	2,605.00	5,796.90
Round Lick	11,618.29	990.03
Saulsbery	3,088.23	3,453.31
Shop Springs	3,058.06	.00

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Church	Cooperative Program	Designated
Silver Springs	5,313.08	2,035.50
Smith Fork	1,385.56	574.55
Southside	3,087.84	551.17
*Hobson Pike	1,459.62	.00
Trinity	2,407.80	1,191.51
Vine	396.18	1,553.12
Watertown, First	8,225.97	5,160.56
*Webb's Chapel	723.32	342.14
Association	.00	113.46
TOTAL	294,995.63	141,507.59

Miscellaneous Churches

Bethel	.00	500.00
Calvary Missionary	.00	130.00
Campbell's Chapel	900.00	44.99
Cave Creek	.00	500.00
Cherry Bottom	.00	1,088.13
Christ	65.00	.00
Covenant	1,575.00	1,536.02
Cumberland View	.00	120.00
Faith Missionary	35.00	.00
Fratersville	.00	100.00
Freedom Chapel	100.00	.00
Friendship	.00	636.61
Friendship	.00	500.00
Grace Community	200.00	.00
Grantsboro	.00	696.94
New River	85.82	3,154.64
Parkway	.00	218.98
Pineway Chapel	128.46	415.00
Piperton	430.36	712.00
Pleasant Grove	.00	280.00

Church	Cooperative Program	Designated
Plunketts Creek	.00	292.15
Rhema	1,931.57	400.00
Shady Grove	55.20	.00
Union Grove	.00	500.00
Unity	.00	514.70
Vanderbilt Avenue	3,904.76	629.73
TOTAL	9,411.17	12,969.89

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Market's bearclaws fail to shred Baptist funds

By Marv Knox

NASHVILLE (BP)— The stock market's record 508-point crash Oct. 19 failed to inflict significant wounds on Southern Baptist Convention investments, fund managers reported in the aftermath of "Black Monday."

"The danger is past; we're still positive about the outlook of the economy through the middle of the next decade," said Hollis Johnson, president of the Southern Baptist Foundation. Johnson and other SBC fund managers commented on the market's erratic behavior later in the week, after it had begun to recuperate from its Black Monday loss.

"We're investors, not traders or speculators," said Johnson, reflecting an opinion of his colleagues. "We're still long-term oriented. We're not going to lose sight of long-term goals because of a short-term loss."

SBC fund managers operate with dual goals — stable growth and security. That philosophy left Southern Baptist money in relatively good shape. Money managers from across the convention described their situations:

• Assets of the SBC Annuity Board, which manages the pension funds for the denomination's ministers, remain in "ex-

cellent condition," AB President Darold H. Morgan reported.

"Every annuitant now receiving benefits will continue to receive benefits exactly according to our contract of settlement," Morgan said. "There is no danger to these benefits now, and we see none in the future."

"A retirement plan is a long-term plan," added Harold Richardson, the board's senior vice-president for investments, addressing fears concerning the market's short-term losses. "Sudden economic shifts — up or down — are smoothed out over time unless one makes a speculative decision and begins moving money around in panic."

Annuitants with money invested in the board's Variable Fund, which primarily is composed of common stocks, were most vulnerable to the crash. But Richardson cautioned against panic:

"Paper losses are not necessarily actual losses. Moving money ... at a low point is a certain way to lose. It is now too late to make that move. Over time, these values have always gone up."

"We are here for the long term," Morgan stressed. "We expect recovery. In the meantime, there is no threat to income being received by our annuitants."

• The SBC Sunday School Board was able to "avoid a significant part of the market downturn" in its retirement trust fund and reserve funds, said E. V. King, vice-president for business and finance.

"We moved a lot of our resources before Black Monday into cash or fixed-income resources," King said, noting action was based on advice of outside money managers and the board's analysis.

As a result, the board's reserves and retirement funds dropped only 8.9 percent the week following Oct. 15, compared to the Standard & Poor 500's drop of 26.2 percent.

"Now our position is to sit in the bleachers and closely observe the game," King said. He noted the board will continue to try to preserve the capital gains it enjoyed during the market's recent growth.

• SBC Foreign Mission Board officials said they were pleased the board's "deliberately conservative" investment policy held up well.

Less than one-quarter of FMB funds are in stocks, said President R. Keith Parks. And since funds from temporary cash flow are the largest sources of investable money, more than 50 percent of FMB investment assets are in money market

securities, unaffected by the market drop.

The market value of the board's common stock portfolio did drop, noted Carl Johnson, FMB vice-president for finance. However, the portfolio's decline was "much smaller overall" than the market loss. And since the board's common stock holdings are for long-term investment, the board will not be forced to sell any securities because of the market decline, he added.

• The SBC Home Mission board received minimal impact from the market, officials said.

"Less than 1 percent of our total investment is in an equity market where we depend upon the income to support our basic budget," said Controller Van Nichols.

The HMB church loans division's funds are invested either in certificates of deposit or government securities, reported division Director Robert L. Kilgore. No money for church loans is invested in stocks, he said.

• The Southern Baptist Foundation had \$16-million of its \$61.4-million asset base in stocks on Black Monday, Johnson said. The balance, in fixed-income securities, short-term funds, and other investments, helped to stabilize the assets, he said, noting some of that balance actually gained because of increases in the bond market.

The foundation manages invested funds for Southern Baptist institutions and state Baptist conventions. None of those groups that own stocks lost money below the price at which they bought the stocks, Johnson reported.

He also predicted the crash may have long-term benefits by making market participants more cautious and by forcing the president and Congress to work on eliminating the federal deficit.

Nevada Baptists OK \$1.3-million budget

CARSON CITY, Nev. (BP)— A record number of Nevada Baptists convened for their ninth annual meeting, adopting a \$1.3-million budget and electing a new convention president.

Held at First Baptist Church in Carson City, the convention registered 198 messengers, and nearly 100 visitors participated in the meeting.

The \$1,307,626 budget for 1988 reflects an increase of 4.87 percent over the 1987 budget. Giving to world missions through the Southern Baptist Cooperative Program unified budget increased from 23 percent to 23.5 percent. Of the budget, the 130 congregations affiliated with the NBC will contribute \$361,942, or 27.7 percent.

Host church Pastor Terry Arnold was elected convention president. Other officers are Bob Norvell, pastor of College Park Baptist Church in Las Vegas, first vice-president, and Lee Eudy, pastor of Walker Lake Baptist Church in Walker Lake, second vice-president.

Paul Lloyd accepts Shiloh church post

Paul Lloyd began his pastorate with Shiloh Church in Kingston Oct. 4.

A graduate of the University of Tennessee in Knoxville, he was also graduated from Mid-America Baptist Theological Seminary in Memphis.

While in Memphis, he was pastoral assistant at LaBelle Haven Church. Before coming to the Shiloh church, he was pastor of Trinity Church in West Point, Miss.

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