

Baptist and Reflector

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Newsjournal of the Tennessee Baptist Convention

Mission leaders warn of closed doors

By Susan Todd

If trends continue at the present rate, by the year 2000, foreign governments will deny missionaries the opportunity to witness to 83 percent of the world's lost.

Doors are closing daily because of political and religious influences. Southern Baptist Foreign Mission Board leaders believe it to be more important than ever to witness today in every possible place, especially as the Week of Prayer for Foreign Missions approaches Nov. 29-Dec. 6.

In 1900, most countries were open to Southern Baptist missionaries. But today, more than 60 countries out of 250 are closed to them. Projections for the year 2000 indicate that 100 countries out of those 250 will deny visas to Southern Baptist missionaries.

Southern Baptist leaders realize that the strategy that works for missionaries today in open countries won't work tomorrow in those closing countries. Things will have to change.

Anticipating that change, Keith Parks, president of the Foreign Mission Board, said, "We can't depend on being bigger and better to evangelize the world. We've got to become more creative."

One of the first areas in which foreign mission leaders have become more creative is in ways of sending missionaries. The opportunities for the traditional career missionary to enter new countries are becoming more limited. So, along with sending missionaries into receptive countries, the Foreign Mission Board is exploring new ways to get into closing countries.

This new missionary-sending approach is different from old approaches because it focuses on professional skills rather than traditional Christian vocational skills. These persons are entering countries to work in such positions as teachers, technologists and health-care workers — and they are classified as such, not as missionaries.

The Foreign Mission Board would like

to see more and more Christians planting their lives in overseas commitments. "More volunteers encourage more missionaries, and more missionaries encourage more volunteers," said Parks. "We are finding more former volunteers in every missionary appointment service."

Another new missionary-sending approach focuses on diplomats. The Foreign Mission Board has sent persons to cities where there are large diplomatic communities. Their jobs have been to build bridges, gain the confidence of diplomats and help them to know the services Southern Baptists have to offer to their countries.

Other countries are realizing and accepting their responsibilities in sharing the gospel of Jesus Christ with a lost world.

But, that responsibility cannot be one-sided, Parks said. "Individual Christians and local churches must accept the fact that we are all responsible for reaching the world. We have a tendency to get caught up in local circles to the point that we forget that the kingdom of God is worldwide."

Evangelizing the worldwide kingdom of God has been a point of intense research and planning at the Foreign Mission Board. More than 10,800 groups of people have been identified as never having had the opportunity to hear and respond to the gospel.

Many of these people are in the 60-plus restricted-access nations of the world.

Some are restricted because of politics, with others restricted because of religion. These areas are the ones where finding creative ways of sharing the gospel becomes absolutely necessary, according to Clark Scanlon, director of research and planning for the Foreign Mission Board.

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SCHOLARSHIP HONOREE — Belmont College President William Troutt (left) surprised Tom Madden, TBC executive secretary-treasurer, by announcing the establishment of the Thomas J Madden Presidential Scholarship for Ministerial Students at the college.

To edit Home Life

Warren leaves B&R post

Charlie Warren, associate editor of the Baptist and Reflector for eight years, has resigned his post to accept the position as editor of Home Life, Southern Baptists' family oriented magazine published by the Sunday School Board.

Warren's resignation is effective at the end of December and he will join Home Life Jan. 1.

A Baptist journalist of wide experience, Warren joined the Baptist and Reflector staff in July 1979, from Memphis where he was associate editor of World Mission Journal, missions magazine of the Brotherhood Commission.

Warren is a native of Roanoke, Va. He is a graduate of Oklahoma Baptist University and Southwestern Baptist Theological Seminary. He is married to the former Sandra Hilton of Beaumont, Texas. They have three children, Todd, Brad, and Jan, and are members of Brentwood Church. They live in Franklin.

Both are former Southern Baptist missionary journeymen — he served two years in Zambia and she in Guyana and Uganda. He was publications coordinator of Baptist Publishing House, Lusaka. She taught missionary children.

Before working with the Brotherhood Commission, Warren was employed by the Foreign Mission Board in Richmond, Va., where he was senior editor of press relations for four years.

At Home Life, Warren succeeds Reuben



Warren

Herring, who is retiring.

"My work with Tennessee Baptists has been rewarding and I leave with mixed feelings," Warren said, "but I look forward to a new challenge and a new opportunity to influence many families across the Southern Baptist Convention."

"The loss of Charlie Warren from our staff and the Tennessee Baptist Convention will be felt deeply but we rejoice with him in this opportunity," said W. Fletcher Allen, Baptist and Reflector editor. "We wish him well and are pleased he will be in a place where he can touch family life for Christ."

Rutherford vetoes gambling; Williamson votes

Rutherford County voters last week handed pari-mutuel horse track betting a second defeat by voting down a referendum by more than 70 percent of the balloting.

The anti-gambling forces whipped pari-mutuel supporters 11,740 to 4,591, in garnering 71 percent of the vote.

Rutherford thus becomes the second Middle Tennessee county to defeat pari-mutuel betting on horses. Davidson County "no" voters won a squeaker in September. A third mid-state county, Williamson, goes to the polls in a special referendum Dec. 8 to decide the same issue. Shelby County (Memphis) is the only county to approve pari-mutuel betting thus far, winning by more than 60 percent on Oct. 8.

The decisive defeat in Rutherford insures that the issue cannot be brought to that county's voters again for at least four years.

Williamson Countians Against Gambling, a group organized to oppose the betting and racing issue, says it is aiming to get at least a 60 percent "no" vote on Dec. 8 to join Rutherford in the four-year "ban."

Frank Ingraham, attorney from Franklin, says that Williamson County is the "third choice" for a horse track with pari-mutuel betting in Middle Tennessee. The Baptist layman is one of the county leaders in organizing against the betting effort.

Ingraham and other leaders are hoping for the kind of victory won in neighboring Rutherford County. The difference in the two "races" is that, as yet, there is no known builder of a racing complex in Williamson, nor has anyone announced a possible site. Voters know nothing about "who" or "where" as they did in Rutherford County.

Seminary leaders pose questions, resign positions

WAKE FOREST, N.C. (BP) — A strongly-worded statement from the top administrator of Southeastern Baptist Theological Seminary spelling out why he is leaving was read during a news conference less than three hours after a special called meeting of trustees "accepted with regret" his resignations.

President W. Randall Lolley and Dean Morris Ashcraft resigned effective July 31, 1988, unless successors are elected before then.

Lolley and Ashcraft, along with Robert Crowley, a Rockville, Md., pastor who was

(Continued on page 5)

Murray Mathis, pastor of Third Church, Murfreesboro, and one of several pastors who led the "no" voters in Rutherford, said that pro-gambling forces could have triumphed in the referendum if local pastors and businessmen had not banded together in a political action committee to fight the issue.

"We laid aside our theological differences for unity against this moral issue," he said, noting that some 60 pastors were involved.

In a live debate for local television, with questions asked by news media personnel last Wednesday in Franklin, anti-gambling spokesmen said that several public officials have spoken against the measure — including the mayors of Brentwood and Franklin, the Williamson County sheriff, the county district attorney, and others.

Editorials

Don't be stingy — Albania needs help

It was early on Halloween when the doorbell rang — and we had our first visitors for the evening. Two little fellows were waiting when we opened the door. Masquerading as goblins they were.

The older one, all of eight or nine, piped up quickly, "Don't be stingy with your candy!" We had not exchanged greetings; he had not threatened a trick or a treat. "Don't be stingy with your candy," he said.

The world is calling out to Christians, to Southern Baptists, to Tennessee Baptists — don't be stingy with your resources!

The Lottie Moon Christmas Offering for Foreign Missions for Tennessee Baptists is \$4,800,888. We cannot be stingy with our money!

The Week of Prayer for Foreign Missions is November 29-December 6. The emphasis on giving is tied in that particular week with a concerted effort in praying for foreign missions. The needs are great.

Fact: To interpret the Great Commission in 1988-89, we must understand what constitutes the "world" into which Jesus commands his followers to go. The world is comprised of 252 countries with 2000 major civil divisions — 3200 rapidly growing metropolises (mother cities) of more than 100,000 population each, housing 1.4 billion people, of which 300 are megacities (more than one million people) housing 800 million souls.

Item: There are 1.3 billion people, 25.5 percent of world population, who are unaware of Christ, Christianity, or the gospel.

Fact: With a population of about 3.1 million, Albania, a Communist country in eastern Europe, is that continent's most closed and least evangelized nation. There are less than 50 known ethnic Albanian evangelical believers.

Item: By 1998 there will be 6 billion people in the world; 12 years later there will be 7 billion.

Item: Repressive governments have killed 119 million of their citizens during this century,

compared to 36 million who have died in wars.

Fact: Global foreign missions of the Christian world operate on \$8 billion annually; the rest of organized Christianity's yearly income, \$152 billion (95 percent) is spent on the home church and its ministries.

Which of these disturbing facts startles us most? It is incomprehensible that two millennia after the birth of Christ, a civilized nation of 3 million people would have only 50 evangelical Christians among its people. Does it make our hearts pound to know that more than a billion people are completely unaware of Christ Jesus? Are we overwhelmed by the megacities in a world that will explode with 7 billion people in 25 years?

One hundred years ago Lottie Moon wrote to Southern Baptists from China, "Great changes are going on in China. Wonderful progress is being made. The question comes up," she wrote, "what are Southern Baptists doing to utilize the opportunities now offered? Here in Shantung, where we ought to have 100 missionaries, we have just EIGHT! How long is this state of affairs to continue? How many millions more souls are to pass into eternity without having heard the name of Jesus?"

A year later she wrote that there should be thousands of converts, but there was a great shortage of missionaries. She said the Chinese where she lived could be won by "loving self-sacrifice, but we must have the missionaries."

Sometimes we Baptists are guilty of putting this blame on "missionaries," forgetting that all of us are missionaries. Many Baptists and other Christians probably have been called to foreign missions — but have not heeded the Master.

"Don't be stingy with your candy!"

Don't let us be stingy with money, time, prayer, O God!

Woman's Missionary Union officials tell us that if trends continue at the present rate, by the year 2000, foreign governments will deny mis-

sionaries the opportunity to witness to 83 percent of the world's lost people.

Doors are closed daily because of political and religious influences. It is more important today than ever to witness in every possible place. More than 60 countries of the 252 are now closed to Baptist witness, and by 2000, possibly 40 more will lock the doors.

In 1984 we visited Burundi in East Central Africa, where Maryland/Delaware Baptists had a partnership. That beautiful, tragic land, beset by poverty and years of Belgian colonialism, starved for the gospel, for food and water. Maryland/Delaware Baptists provided all of that for as long as they could — but the government closed the doors in just a few short months. Eight Baptist missionaries were put out of the country.

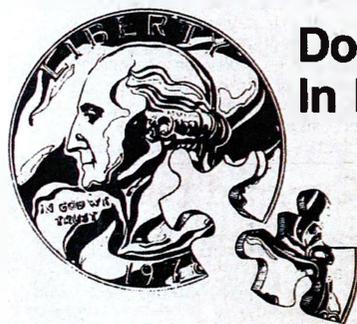
Next door, Burundi's twin, Rwanda, called. The partnership there flourishes for now. In January we talked with Baptist missionaries there, including Columbia's Katrina Knox. They expressed great excitement and expectations at the potential for evangelical work. "The time is right," they said. And it is.

In one very crowded Rwanda bazaar, a national evangelist approached us with this question, "How long will all those preachers in America tell the Christian story over and over to people who have heard and heard — before they come to help us tell our people?"

Good question. Don't let us be stingy with the gospel, O God!

Tennessee Baptists have heard the ultimatum, the final challenge. The doors may close — and as Lottie Moon asked a hundred years ago, how many million more souls are to pass into eternity without having heard the name of Jesus?

How can they hear without a preacher? Get involved during the Week of Prayer for Foreign Missions, November 29-December 6. Pray. Give to the goal of \$4,800,888 for Tennessee Baptists. Go — He will call each one somewhere. — WFA



Don't Forget Your Part In Missions Giving

**Week of Prayer for Foreign Missions
Nov. 29-Dec. 6, 1987
Lottie Moon Christmas Offering
National Goal: \$75 million**

With thankful hearts

Walter Wangerin says he is amazed that God's creations include planets and stars and suns and moons. But, he adds, the most stunning part of God's creation is that He made space, a place in which to put it all!

He is right. There is no end to God's creation or this gracious bounty for us. When we think we have seen it all, God amazes us again with something even greater. He constantly out-distances our petty expectations.

The glory and majesty that is His is equalled by His mercy and grace. His boundless love surpasses man's wildest hopes and dreams.

And He provides the harvest. Seeds sown as a witness to the Savior, or seeds sown in the

ground — both bear fruit, according to the Father's calendar, and there will be a harvest.

The labor of sowing and caring for the growing — these, as well as the harvest, invoke gratitude and thanks in our hearts. Thanksgiving is a peculiar kind of attitude — distinctive. Christian thanksgiving is expressed because of Christ's love.

Number them, the ways you are blessed at this Thanksgiving season. Go beyond all that God has created for man's use. See the glory of the harvest — day by day, temporal and eternal.

With thankful heart, share the harvest of love this Thanksgiving. Tell someone about the Lord of all creation, seedtime, and harvest. — WFA

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Conservative leaders hold 'private meeting'

By Dan Martin

ATLANTA (BP) — Key national leaders of the conservative movement in the Southern Baptist Convention — including the current SBC president and three past presidents, two past chairmen of the Committee on Boards, and two men called the architects of the "conservative resurgence" — met at an Atlanta airport hotel for an all-day "private fellowship meeting" Nov. 16.

According to a statement released following the closed meeting, "a group of Southern Baptist laypeople and pastors concerned about peace in the convention met together. . . . The purpose of the meeting was to discuss appropriate responses to the widespread political activity of the 'moderates' throughout the Southern Baptist Convention."

About 40 people attended, said Homer Lindsay Jr., co-pastor of First Church of Jacksonville, Fla., and one of the participants.

Current SBC President Adrian Rogers and all three former SBC presidents since 1979 attended. They included Bailey Smith, evangelist from Atlanta; Jimmy Draper, pastor of First Church of Euless, Texas; and Charles Stanley, pastor of First Church of Atlanta.

Others included Lee Roberts, a Marietta, Ga., businessman and chairman of the 1986 Committee on Boards, and Brig. Gen. T. C. Pinckney of Alexandria, Va., a retired Air Force officer and chairman of the 1987 Committee on Boards. The Committee on Boards nominates people to serve as trustees of the 20 national SBC agencies, including the six seminaries.

Also present were Faige Patterson, president of the Criswell Center for

Biblical Studies in Dallas, and Paul Pressler, a Texas appellate judge from Houston. Patterson and Pressler are believed to be the chief architects of the nine-year political/theological effort to turn the nation's largest evangelical denomination to a more conservative direction.

Most of those present declined to discuss the purpose of the meeting, who attended, what was discussed, or who invited them, saying that an official statement would be released through the Baptist Press office in Nashville by Draper.

Draper, who said he was not a spokesman for the group but "had just been given the assignment" of releasing the statement, read the 11-paragraph statement which noted, "We are grieved and dismayed at the apparent failure of some to maintain the spirit of the St. Louis convention as reflected by the overwhelming response to the report of the (SBC) Peace Committee."

The statement included "seven general principles" which "were agreed on by the participants," most of which related to the nature of Scripture.

"The issue in the SBC is not an interpretation of Scripture, but rather what Scripture is," said one of the "general principles." It continued, "Believers validly differ on various interpretations, but we must never allow doubts to be cast upon the complete accuracy of the Bible as God's absolutely reliable Word."

Another statement said, "The continued use by 'moderates' of terms such as 'fundamentalist' to describe conservative evangelicals serves only to obscure and confuse the real issue of biblical authority."

It also said Rogers "was invited to attend and stressed in response his willingness to meet with any group, schedule allowing, interested in establishing the peace and unity of the SBC."

Rogers, pastor of Bellevue Church in Memphis, confirmed he attended and said, "I have met with groups from both sides of the aisle and I hope to continue to do so."

The current SBC president said: "It was a fellowship meeting to assess the state of the SBC, not initiated by me but to which I was invited and was happy to attend. It was a meeting that tried to assess the perceived violations of the Peace Committee's report."

Rogers said since it was a "fellowship" meeting and not an "official meeting," he is "not at liberty to say who called the meeting, who invited me, or who attended."

The meeting was held just a few days after moderates in the 14.6-million-member denomination apparently won victories in such Baptist state conventions as Georgia, North Carolina, Texas, Maryland, Virginia, Louisiana, and Kentucky.

Draper, however, said the meeting was not in specific response to the state conventions. "It (the meeting) has been on my calendar for at least two weeks," he said.

Draper, who was president of the SBC 1982-84, said there have been a number of moderate political meetings in Texas: "Our concern is that the Peace Committee asked us a year and a half ago not to do that. Their (the Peace Committee's) recommendation was received and approved by the convention, yet it (political activity) has not stopped, it has intensified."

"We were just trying to decide how to respond to it. In light of the aggressive activities of the moderates in the last year, and particularly in the last six months, we

met to discuss our response and our concerns for the convention. No specific things were decided, but in all candor, we do have to make some response to the aggressive tactics of the moderates and to the continued caricatures and misrepresentations of conservatives."

He said participants discussed, but came to no decision, on whether to refer "the things the moderates have done in the form of meetings and political rallies" to Charles Fuller, chairman of the SBC Peace Committee, "to see what he feels should be done."

Draper added he does not believe the conservative meeting violates the Peace Committee edict against political meetings: "We are trying to find out how we can react in a positive and healthy way. We are not trying to create problems, and in fact some of us have been laying low for the last 18 months in order not to create problems."

In response to a question about whether strategy concerning potential candidates for the SBC presidency in 1988 was discussed, Rogers told Baptist Press: "No decisions were made as to who would be a candidate. Certainly, as any group would do, we discussed a number of people. We are happy there are a number of good possibilities. But we made no decision, nor do we have the right to make decisions of that kind. That decision is for an individual to make."

Draper added the meeting was informal and was "not all that unusual. About once a year some of us — eight or 10 or a dozen — get together to talk about what is going on. This was just another one of those meetings. The thing that was a little unusual about this was that there were more people."

The meeting came about, he said, when "different ones of us were talking about what was happening in the different states. We asked Fred Powell (senior associate pastor at First Church in Atlanta) to set it up for us. I don't know how all of the people got invited; in fact, I didn't even know all of the people there."

New Duck River honors Mizell

Robert Mizell, director of missions of New Duck River Baptist Association for 18 years who retired Oct. 31, was honored at the association's semi-annual meeting.

During the Oct. 19-20 meeting at East Commerce Church in Lewisburg and First Church in Shelbyville, Mizell received gifts from the association, Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention, and Mary Allen of the TBC, who represented the church training and Sunday School departments. The First Church of Shelbyville, where Mizell and his wife are members, also presented a gift to the couple. Mizell will serve as pastor of a church in Olive Branch, Miss.

Paul Woodford, pastor of First Church in Lewisburg and moderator during the past year, was succeeded by Carlton Bell, pastor of Longview Church in Shelbyville. Other newly elected officers are Tom Summers, a member of Parkview Church in Lewisburg, vice-moderator; Evelyn Parks, a member of Shelbyville Mills Church in Shelbyville, treasurer; and David Brown, pastor of First Church in Wartrace, clerk.

The next meeting is scheduled for April 19 at Fosterville Church in Bell Buckle. The fall sessions will be Oct. 17-18 at Parkview Church and Eastview Church in Shelbyville.

Participants apparently decided to release a statement on the meeting after two news reporters showed up at the Airport Marriott to cover the event. Jim Newton, chief of the Atlanta bureau of Baptist Press, requested permission to attend the meeting, but was asked to leave.

"This is a closed meeting of Baptists who are here for fellowship," Newton quoted Patterson as saying in response to his request.

The Marriott daily schedule of events listed the meeting as being scheduled by First Church of Atlanta. As he left the room, Stanley, pastor of the host church, said the group was "having a little fellowship in there."

Mississippians elect Futral

JACKSON, Miss. (BP) — Mississippi Baptists elected a politically unaffiliated pastor as their new president and approved an \$18.9-million budget during their annual meeting Nov. 9-11 at First Church of Jackson.

The 1,744 registered messengers elected Jim Futral, pastor of Broadmoor Church in Jackson, to succeed Frank Gunn, pastor of First Church of Biloxi.

Futral was elected on a first ballot that included Gerald Harris, pastor of Colonial Heights Church in Jackson, and Eddie Hamilton, pastor of Oak Forest Church in Jackson. Futral received 662 votes, or 50.91 percent of the ballot. Hamilton received 327 votes, and Harris, who has held meetings related to the conservative movement in the state, received 292.

Messengers approved a motion that, in the interest of unity, Futral be elected unanimously. They later elected Harris as first vice-president and Hamilton as second vice-president.

The 1988 budget is a 4.2 percent increase over the \$18.15-million budget of 1987. Thirty-seven percent of the budget will go to Southern Baptist causes outside the state through the Southern Baptist Cooperative Program unified budget.

In the budget was a \$55,095 line item that will go to pay one-fifth of Clarke College's current indebtedness. The troubled junior college in Newton, now operated as a campus of Mississippi College but with separate funding, is suffering from a decreasing enrollment — 109 full-time students — and an increasing debt.

Concord takes gambling stance

Messengers adopted a resolution against pari-mutuel gambling and added a church at the annual meeting of Concord Baptist Association Oct. 22-23 in Murfreesboro.

Assembled at Belle Aire Church and Barfield Church, the messengers voted to add Scenic Drive Church in Murfreesboro, a mission of Belle Aire Church, to the association. Doyle Hayes is the church's pastor.

The officers elected at the meeting include Don Edwards, pastor of Southeast Church in Murfreesboro, moderator; Russell Richardson, pastor of Grace Church in Murfreesboro, assistant moderator; Hubert Songer, a member of First Church in Murfreesboro, treasurer; and Brenda Hopper, a member of First Church in Smyrna, clerk.

The director of missions is James H. Powers and the 1988 meeting will be Oct. 24 at Southeast Church.

Everett earns top RA award

Brent Everett, a Royal Ambassador at Central Church in Chattanooga, has been awarded the National Ambassador Service Award, the highest award in the RA program and the last one to be made by the Brotherhood Commission in Memphis because of a new revised program.

Everett completed 750 hours of volunteer service in the areas of worship, witness, ministry, education, and application in the RA program, a church missions education program for boys.

The award, which includes eligibility for a \$1,200 scholarship to one of the three Tennessee Baptist colleges, will be presented at the annual state RA congress in April 1988.

Everett is the RA state president, president of his High School Baptist Young Men's unit at Central Church, and served last summer on the state RA camp staff. He leads a youth discipleship group at church and recently was a mission volunteer in Venezuela.

Everett said, "I'm interested in both teaching young people and being an RA counselor. I feel God's call into the ministry, but I'm not sure what area. I would like to be a missionary in a Spanish-speaking country, but I will wait and see where God leads."

Everett plans to attend Wheaton College in Wheaton, Ill., after high school graduation.



Everett

Letters to the editor

The Nov. 18 issue, by prior announcement, was the last for letters about Prescott Memorial Church and Shelby County Association. Letters received too late for that issue came from Sam Howell for Essary Springs Church; F. B. Scates Sr., McKenzie; Chris Francis, Knoxville; and Charles Parker, Oliver Springs — supporting the association. This week's letters are dominated by words of thanks. We plan to use letters about the meaning of Christmas in the Dec. 23 issue. — Editor

Thankful for Bible

I'm thankful because God is so great, Jesus is my Savior, and because the Bible was written and preserved. I'm thankful because I had a Christian home. I can study the Bible, I can go to church — and because of all blessings, my home in Tennessee, my health, nature's beauty.

Edna Paschall
Route 2, Box 125
Paris 38242

Christian nurture

I am thankful because someone saw a child in a non-Christian home and introduced her to Jesus. God sent a church to nurture her and put music in her fingers to praise Him. Then God blessed her with a Christian husband and two precious sons. I'm thankful I was that child.

Vicki C. Thress
2629 Fairmont Blvd.
Knoxville 37917

Appreciates heritage

I am thankful for the unmerited favor of being born into the home of Christian, church-going parents, in America; for the Sunday School teachers who taught me about Jesus our Savior; for growing up in a rural area with many happy days in a country one-room school.

Norma Cox
Route 2, Box 190
Holladay 38341

Thankful for Savior

I am thankful because we have a Savior Who is closer than anyone on this earth. One Who will never leave nor forsake us. In this world we have our trials. Thanks be unto God they will one day be over. Then, and only then, will be perfect peace. Thanks be unto God for our Savior.

Mrs. Nonnie Tramel
Route 1
Dowelltown 37059

About thankfulness

As a person, I am thankful for life, health, strength, and sound mind. As a Christian, I am thankful for God, Jesus, the Holy Spirit, and the Bible. As a pastor, I am thankful for GOD's calling, HIS anointing, HIS power, HIS leadership, HIS guidance, and HIS flock to serve.

Roger L. Oldham, pastor
Little West Fork Church
Clarksville 37042

From home to home

I am thankful because God has blessed me all my life. He lifted me from a rough home environment as a child, placed me

in the Baptist Children's Home in Memphis at 13, and changed my life. I see His handiwork. God is using me as I teach first graders in Covington. I am very thankful my paths crossed by design with people who have influenced my Christian walk! I praise Him for everything He is and does!

Mary Lewelling
Rt. 2, Box 28
Covington 38019

Tribute to Routh

Porter Routh was a big man, physically and morally. His rugged integrity was apparent to all. I was privileged to be in the same Sunday School class with Porter for several years. This gave me an opportunity to observe him close-up. At the time Porter held the highest elective office in the Southern Baptist Convention, but his demeanor in the class never revealed any sense of being higher in the pecking order than the least one among us.

Not once did I see him pull rank or otherwise indicate that his views were somehow better than our views. He had strong convictions, but never tried to impose them on us.

On one occasion Porter told of a habit he developed during annual meetings of the Convention. His position required him to sit on the platform with the "wheels." But during an off time he would go to the farthest seat in the top balcony and look down on the chair in which he normally sat and reflect on how small he was.

This experience helped him maintain humility. Dr. Routh had learned something from Jesus Christ about true greatness.

D. P. Brooks
2712 Western Hills Drive
Nashville 37214

Expresses disappointment

I am writing to express my disappointment at occurrences at a recent session of the Tennessee Baptist Convention. I am referring to the visits of Mayor Bill Boner and Governor Ned McWherter and the standing ovation given the governor by Tennessee Baptists.

Earlier, we had adopted our order of business, and once adopted, it is only altered by convention vote. Yet, on Tuesday, our convention was interrupted by a visit by the mayor and again on Wednesday by the governor. This was not at the program committee's invitation, nor at the convention's invitation but apparently at the invitation of the host pastor. And Tennessee Baptists stood!

This is a governor who owned a beer distributorship in Dresden; who signed legislation allowing for horse race referenda in our state; and who signed legislation allowing liquor to be served at the Knoxville Airport. This issue had been opposed and battled long and hard by Blount County Baptists and others, as well.

I was embarrassed and ashamed that this was allowed to take place at our convention. I hope that we will be more careful in future sessions and will use more discretion with our invitations and omissions.

Gary Baker, pastor
South Knoxville Church
522 Sevier Ave.
Knoxville 37920

Prejudice against women

I am not a "women's libber." But when God calls a woman to preach, that's God's business, not man's!

When the Home Mission Board withholds money from a church that has a woman pastor, that is wrong!

God raised up judges, one a woman named Deborah. Men came to her for advice. Barak refused to go into battle without her. She went, and God gave "her" the victory (Judges 4:8,9).

Priscilla taught Apollos, an educated man.

Phebe, a deaconess, was recommended by Paul to the church at Rome (Romans 16:1-2).

The Samaritan woman ran into the city and told the "men" she had found the Messiah! Why didn't Jesus stop her, if the message is to be told by men only? (John 4:7-29)

Esther saved the Jewish race from destruction, under the direction of God (Esther 8:3-8).

The greatest message ever told was carried by a woman! On the morning of the resurrection, Jesus said to the woman, "Go tell my disciples I'm alive." Why didn't he make himself known to the disciples first?

The prophet Joel said women will prophesy. That's preaching! (Joel 2:28)

Paul said women are not to usurp authority over men (1 Timothy 2:12). The word "usurp" means: seize, hold forcibly. Do men pastors force people? The church is the authority, not the pastor!

The qualification for deacons and pastors having only one wife, referred to customs when men had more than one wife. In no way does this refer to the ordination of women (1 Timothy 3:2-12).

Ministers, you are our leaders. Are you going to allow the "hierarchy" in our Convention to continue building barriers among us?

Paul rebuked Peter for failure to stand, when he turned from the Gentiles and sided with his Jewish friends. Preachers, whose side are you on? God's or man's? We women also have met the Messiah!

Mrs. Bessie Buckner
Rt. 13, Box 449
Cookeville 38501

Women as deacons and pastors

The KJV translates the Greek word diakonos as servant. The RSV translates the same Greek word as deaconess. The New Testament in Modern English translates the same Greek word as minister. The KJV translates the same Greek word as minister (1 Timothy 4:6). The KJV translates the same Greek word as deacons (1 Timothy 3:8). The New Testament in Greek and English translates the same Greek word as helper (1 Timothy 3:8).

Strong's Greek Dictionary of the New Testament defines the Greek word diakonos as follows: to run an errand, an attendant, i.e. a waiter at a table, or other menial duties; teacher and pastor, a deacon or deaconess, minister, servant.

Read about: men and women in the church, (1 Timothy 2:8-15); qualifications of overseers, (1 Timothy 3:1-7); qualifications of deacons, (1 Timothy 3:8-13), unity in Christ, (Galatians 3:26-28).

Whether or not women should serve as deacons and pastors is a debated question. I am neither for or against, but think the issue should be decided by each local church without other interference.

Roy R. Hicks
Rt. 3, Box 212
Madisonville 37354

For as by one woman?

"Wherefore as by one man's sin entered into the world and death by sin." —

Romans 5:12-15.

That man's name was Adam, not Eve. Praise God! So by one man Jesus Christ, God's perfect gift of salvation came to all who believe on His name. "Whereby there is neither Jew or Greek, male or female" Galatians 3:28. "For when the fullness of time was come, God sent forth His Son 'made of woman'" Galatians 4:4.

With so much controversy over women's place in the church, I'm so glad God blessed the world by sending His Son through a "lowly woman."

How long would our mission program, cooperative program, Sunday Schools, etc., have remained strong without our devout women? My only desire is to carry out the Great Commission.

If God could call a woman to be an evangelistic missionary as Lottie Moon or a medical missionary as Wanna A. Fort, I would not say He could not call one to preach His word anywhere.

I do not think our Southern Baptist Convention has exemplified the love and compassion to our faithful women that Jesus did when He was here on earth.

Christ liberated me when He saved me 60 years ago. My husband was the finest Christian I have ever known. I have three sons and a daughter. Two of my sons are deacons and one is a minister. I have great respect for my "Brothers in Christ."

Paul admonished the older men and women to be examples. In a convention with so much fighting and feuding, is our example good or bad? Could that be the reason many of our young people are leaving the churches and going into cults, drugs, etc.?

Hazel Frank
530 Sanbyrn Dr.
Murfreesboro 37130

Don't compromise Bible

There has been much said about freedom to follow the Holy Spirit, especially in matters of women pastors and deacons. I don't understand why when an association takes action according to Biblical standards, they are looked upon as non-loving and are accused of calling others second-class Christians. Have we come to the place where we compromise Biblical standards, allowing women pastors for the sake of love? That is not Christ-centered love and is not an indication of the leading of the Holy Spirit.

And what about the leading of the Spirit? If left to ourselves we could say the Spirit leads us to do anything: yes, even ordaining woman pastors. But God has given us His inerrant Word and the Spirit never leads us contrary to the Word. However, I read in the Nov. 4 issue of Baptist and Reflector the ultimate attempt to defend women pastors. This letter said that laws concerning women were stricter in Asia in Paul's day as well as today. It also used 1 Timothy 3:2 in stating that men were allowed many wives while women could have only one husband.

What about 1 Timothy 3:1, which says the pastor is to be the husband of one wife? According to this thought then the Bible is restricted to one area and time of the world and we have risen above that in modern day. What about other doctrines of the Bible? Are they to be used in a stricter sense in some areas and not others? Could salvation be hit-or-miss, depending on where we live? Doesn't sound much like an inerrant Bible. I pray we can see where this can lead. The Bible plainly says that men are to be pastors and deacons. Thank God, the Bible is inerrant and relevant.

Steve Rowland
1992 Hollywood Dr.
Jackson 38305

SEBTS leaders pose questions, resign . . .

(Continued from page 1)

elects seminary trustee chairman last month, read statements during the two-hour news conference, and then held a question-and-answer session involving media representatives and seminary students.

"The vision I see for Southeastern seminary," Lolley said, "is not seen by many of the men (trustees) with me. They do not see my vision. Perhaps I do not see theirs. Our differences, as I have told them, range from matters of governance, through theology and ecclesiology, to management and leadership styles.

"We really cannot stand ambiguity and hostility any longer. We must have clarification and healing. To that end I have moved to terminate my presidency."

Lolley said he has "four lingering questions which I must ask Southern Baptist people," as he leaves the post he has held since 1974.

The first is, "Southern Baptists, do you recognize the differences between free-conscience, conservative trustees, and trustees with pre-packaged agendas who must report out the results of their agendas?"

Lolley criticized some trustees who "cannot come to orientation or to trustee meetings with completely open minds. They have never set foot on this campus before becoming trustees. Yet, upon arrival, they seem to know precisely what needs to be done and who needs to be disciplined. They have a pre-packaged agenda upon election."

He added that during the October meeting of trustees, the "new majority of Southeastern trustees . . . were captured by agendas from pre-meeting caucuses and prearranged political maneuverings. In such a climate, no matter who wins, the seminary loses."

Lolley's second question is, "Southern Baptists, do you recognize the differences between 'biblical inerrancy' as a legitimate personal conviction or a theological construction and this concept as a code word for power politics?"

Lolley said there is a wide variety among those people who use inerrancy to describe biblical authority. "The difference that really makes a difference is between a 'theological inerrantist' and a 'political inerrantist.'"

"It has already been established that the next president at Southeastern will be an 'inerrantist.' Southern Baptists must observe, as my successor is sought, whether the test will be 'theological inerrancy' or 'political inerrancy.'"

The third question Lolley asked is, "Southern Baptists, do you recognize the differences between our 1963 confessional statement and our 1987 functional creed?"

He claimed the Peace Committee report, adopted at the 1987 Southern Baptist Convention in St. Louis, moved the denomination from a confession, the Baptist Faith and Message statement adopted in 1963, to a creed.

"It has done so by suggesting that we now have an official interpretation, allegedly based upon majority opinion, of our 1963 confessional statement," he said.

"Put simply, our confessional statements up to this point have all allowed us to interpret them as we were led by God's Spirit while exercising our freedom of conscience. Now the only 'correct interpretation' open to us is the one supposedly embraced by the majority of others no matter what we as individuals in conscience may conclude," he said.

"The ultimate issue in all this, my friends, is freedom — free consciences, free churches, and free classrooms," he added.

Lolley's final question is, "Southern Baptists, how long will you go on calling young girls and women to faith in Jesus Christ; telling them to dedicate all their gifts to His lordship; recommending them from your churches to your seminaries; and then upon their graduation refusing to consider them as your pastors and teachers?"

The seminary president said: "Do you realize that you are requiring us in your seminaries to be duplicitous with your daughters? And that you may be muscling in on the calling of God?"

In his statement, trustee chairman Crowley said: "Changes will result from the change of administration. We hope and expect that a broader spectrum of views, including conservative theological views, will be included and respected at

Southeastern seminary. These changes will hopefully result in a positive theological dialogue on this campus which will make for a more healthy intellectual climate of openness and tolerance for alternative viewpoints."

Crowley added: "I am committed to see Southeastern seminary excel in quality theological education in the training of ministers for the accomplishment of the Bold Mission Thrust of our Southern Baptist Convention.

"I am grateful to God that we are proceeding through these difficult times with a sense of growing unanimity among the trustees.

"We hope that our trustee meeting today has helped to clear the air of rumor, innuendo, and suspicion. We hope that in the months to come the unrest over the

future of Southeastern will diminish as we endeavor to work together for the good of this school.

"The trustees solicit the prayers of all our constituency as we seek to accomplish these goals," Crowley concluded.

Following the statements, and in response to a question about the statements by Lolley and Ashcraft, Crowley said he "had really hoped this press conference would be much less combative than it has been. I must say that I am disappointed, I'm really disappointed. I wouldn't even begin to defend myself against some of the things that have been said. I don't think it's necessary. People who observe this in an objective manner will have to make their own decisions and I'll have to live by those decisions."

Lolley responded: "I think a man deserves the right, once, to say why he is leaving the job of his dreams. I took that responsibility seriously. I don't intend to talk about it a whole lot more. I've said all I intend to say. If Bob (Crowley) thinks I have seized an opportunity negatively and wrong, I'm sorry."

In his comments, Dean Ashcraft said that Paul Pressler, a Houston judge, and Paige Patterson, president of Criswell Center for Biblical Studies in Dallas, are on a "campaign to control the Southern Baptist Convention."

"Some Southeastern Seminary trustees are in league with these two national leaders and are helping to carry out the plan. My resignation is an indirect result of this takeover."

Southeastern search group slates meeting on campus

By Dan Martin

ROCKVILLE, Md. (BP) — The search committee seeking a new president for Southeastern Baptist Theological Seminary has scheduled two meetings on the school's Wake Forest, N.C., campus and is seeking nominations, its chairman says.

Robert D. Crowley, pastor of Montrose Church in Rockville, told Baptist Press the 12-member search committee or subcommittees of the group will meet with the seminary's Advisory Task Force Dec. 8, and with other groups including administration, faculty, students and alumnae in meetings scheduled Jan. 21.

"We want to talk to these groups to see what they think they want in a presidential candidate," Crowley said. "But, we are up front about our intentions. This person (the new president) undoubtedly will be from the mainstream of Baptist life and will subscribe to the Baptist Faith and Message (statement of 1963.)"

Crowley was asked if the requirement would be that the person subscribe to the BFM as interpreted by the Southern Baptist Convention's Peace Committee, which included a statement calling on trustees to "build future staffs and faculties" from among persons reflecting the "dominant convictions and beliefs" of Southern Baptists.

Among those "dominant beliefs" were belief in direct creation of man, including that Adam and Eve were real persons; that the named authors did indeed write the books of the Bible attributed to them; that the miracles recorded in the Bible did indeed occur as supernatural events, and that the historical narratives of the Bible are accurate and reliable.

Crowley said the new president would subscribe to the interpretation, and added: "We are going to operate under the parameters of the Peace Plan (report). We are mandated to do so by the convention because of the overwhelming vote which was 95 or 96 percent in favor. That is the kind of president and subsequent faculty members we will seek."

Crowley said the executive committee met Nov. 17, following a special called meeting of trustees during which President W. Randall Lolley, Dean Morris Ashcraft and three administrative staff members — Jerry Niswonger, Robert W. Spinks and Rodney V. Byard — resigned.

"We are going to follow the bylaws meticulously," Crowley said. "They say that whatever executive committee is in office at the time the president resigns

becomes the official search committee. One of the 13 members declined to serve on the search committee, so we will have a 12-member search committee."

He added the meetings with the seminary advisory task force also is required in the bylaws. According to a seminary spokesperson, the seminary handbook requires a search committee to meet with the task force every six weeks as it seeks a candidate for president.

The task force is made up of three students, Beverly Hardgrove, student body president, Timothy Goins and Art Elmore; three faculty members, Donald E. Cook, professor of New Testament, John W. Eddins, Jr., professor of theology, and Ashcraft; two members of the administration, Betty Weathers, assistant to the director of admissions, and Ed Sansbury, audio visual services director; and two alumni, Ronald Higdon, of Louisville, Ky., president of the national SEBTS alumni association, and a alumna to be named by Higdon.

Crowley said the search committee has asked G. Paul Fletcher, director of business affairs, to meet with the group each time it meets. Fletcher was assigned by trustees Nov. 17 to assist Lolley during the transition and will become interim president if a successor is not named before Lolley leaves July 31, 1988.

Members of the search committee include trustee officers: Crowley, chairman; James DeLoach of Houston, vice-chairman; Ralph Holt of Wilmington, N.C., secretary, and Arlie McDaniel of Moscow, Idaho, treasurer.

Committee chairmen who are members are James Bryant of Fort Smith, Ark., instruction; William D. Delahoyde of Raleigh, N.C., student development; Ollie Key of Augusta, Ga., campus planning; Jack May of Memphis, Tenn., communications; and Eddie Sellers of Morganton, N.C., audit.

At large members are Roger Elsworth of Fairfield, Ill.; Don Wheat of Clovis, N.M., and Jesse Chapman of Asheville, N.C.

Christine Gregory of Danville, Va., and chairman of the gifts and endowments committee, declined to serve on the search committee, Crowley said.

Crowley said the entire search committee will meet with the various groups Jan. 21, but that only the chairman and the local members will meet with the advisory task force Dec. 8. Those local members are Delahoyde, Holt, Sellers and Chapman.

Mission leaders . . .

(Continued from page 1)

"We've moved beyond rhetoric and preaching to specific steps in making this become a reality," says Scanlon.

But carrying out these creative plans of sharing the gospel with more than 2.4-billion people is costly. And it becomes increasingly so.

Today, it costs about \$23,000 a year to support a foreign missionary. Calculated at an increase of an estimated 5 percent inflation rate per year, Scanlon projects that it will cost \$37,950 to support a missionary by the year 2000.

This rising cost makes meeting this year's \$75-million Lottie Moon Christmas Offering goal crucial. It was lowered in April 1987 from \$81-million because the 1986 goal fell more than \$5-million short of the 1986 \$75-million goal.

Because the Foreign Mission Board allocates every penny of each year's goal, even the \$75-million will not be enough to meet the needs. The difference of \$6-million will mean that needs will go unmet on foreign mission fields. Some creative approaches to sharing the gospel will have to be delayed.

But those delays could be avoided if individuals would re-examine their priorities, Parks said. "The average church spends 92 percent of its budget locally," he said. "It's contrary to the Bible and to Christ's teachings."

"Once we give to our churches, we seem to believe that sanctifies the money. We add luxuries to our facilities. We need to re-examine. We have allowed our culture to dominate our gospel rather than our gospel to dominate our culture.

"There's a world out there and it is going to hell while we spend our money on ourselves.

The Week of Prayer for Foreign Missions is Nov. 29 through Dec. 6.



AUTOGRAPH PARTY — Rosalie Phelps of Paris, author of *Give Me a Mountain*, the state WMU centennial history, signs copies of the just released book at the state WMU annual session Nov. 9 in Brentwood.

South Carolinians elect 'reconciler'

CHARLESTON, S.C. (BP) — South Carolina Baptists elected a new president who shuns all labels except "Christian and reconciler" during their annual meeting Nov. 10-11.

Jimmie E. Harley, pastor of First Church of Florence, was elected at the 167th annual session of the convention in Charleston.

South Carolina Baptists also approved a budget of \$22.1-million for 1988, an increase of \$1-million over the previous budget. The new budget contains a basic portion of \$20.1-million tied to a "Bold Mission Challenge" of \$2-million. All challenge money will be divided equally between South Carolina Baptists and the SBC.

The basic budget directs 61.5 percent of contributions to South Carolina mission needs and 38.5 percent to Southern Baptist Convention causes. The amount earmarked for the SBC is a 0.75 percent increase.

Messengers also voted to enter a three-year partnership with Carioca Baptist Convention in Brazil and will send evangelistic, medical, and construction teams to work in an area that includes Rio de Janeiro, a city with 9-million people. The partnership extends from 1989 to 1991.

Among several resolutions adopted, South Carolina Baptists affirmed Christian higher education, religious liberty, soul competency, and local church autonomy, and asked denominational agencies to refrain from endorsing political candidates.

Partnership draws two more workers

Two more Tennesseans will be participating in the Tennessee/Venezuela partnership, which began in November 1985 and has involved about 800 volunteers.

The three-year partnership is coordinated by the Southern Baptist Foreign Mission Board.

Keith McBrayer of Monte Vista Church in Maryville and James A. Brown Jr., of Forest Hill Church in Maryville, will be involved from Nov. 30 to Dec. 11. They will be continuing work at the seminary in Los Teques, which includes the addition of a fourth floor to one of the buildings.

Persons interested in serving should contact Clarence Stewart, TBC, P.O. Box 728, Brentwood, TN 37024.

Divinity school plan studied

Virginia elects pastor by acclamation

WILLIAMSBURG, Va. (BP) — Rumors of conservative efforts to influence events at the annual meeting of the Baptist General Association of Virginia motivated a record number of messengers to attend the meeting Nov. 11-12.

More than 2,500 Virginians, most of them moderates, met on the campus of the College of William and Mary to denounce conservative efforts to "disrupt unity," voice their support of the Baptist Joint Committee on Public Affairs, and ask the Virginia Baptist General Board to study the possibility of establishing a divinity school at one of the state's four Baptist colleges.

For the first time in nearly 15 years, a pastor was elected president of the general association without opposition. Neal T. Jones, pastor of Columbia Church in Falls Church, is considered to be a moderate.

By tradition, Virginia Baptists alternate between laypersons and ministers in choosing presidents to serve one-year terms. Although laypersons often are elected by acclamation, there are usually multiple candidates in the years when a minister is elected. However, Jones was the only person nominated for the office.

Michael J. Clingenpeel, pastor of Franklin Church in Franklin, was named first vice-president, and Eva Easley, a member of First Church in Bluefield, will be second vice-president.

Interest in the meeting was heightened by a letter reportedly written by a Northern Virginia layman which detailed conservative efforts to "control the convention."

T. C. Pinckney, an Air Force retired general and chairman of the Southern Baptist Convention Committee on Nominations in 1987, apparently sent the letter to a pastor he believed was sympathetic to the decade-long attempt to turn the SBC in a more conservative direction. The letter did not include a

It's Phariseeism

The Baptist and Reflector wishes to clarify a statement in a Nov. 18 story about the Tennessee Baptist Convention message preached by Franklin H. Paschall, retired pastor of First Church, Nashville.

Paschall's message stated that, "At best, the SBC is headed in the direction of legalism, and at worst Phariseeism (not Pharaohism as was quoted incorrectly in the paper)."

Texas Baptists elect Gregory

FORT WORTH (BP) — A record 5,172 Baptist General Convention of Texas messengers elected Fort Worth Pastor Joel Gregory as convention president, approved a record \$68-million budget, and affirmed the Baptist Joint Committee on Public Affairs during their annual meeting Nov. 10-11 in Fort Worth.

Gregory, pastor of Travis Avenue Church in Fort Worth, was nominated by Bailey Stone, pastor of First Church of Odessa, who described him as a man "who owes absolutely nothing to anyone in the convention and one who will be a debtor to all Texas Baptists."

At a press conference following his election by acclamation, Gregory characterized himself as a "representative, independent, conservative" pastor capable of building bridges between factions in the convention.

Dick Maples, pastor of First Church of Bryan, was elected first vice-president.

Also nominated was Hal Boone, minister of missions and counseling at Sagemont Church in Houston. Leobardo C. Estrada, pastor of Iglesia Bautista Primera (First Mexican Church) of El Paso, was elected by acclamation as second vice-president of the convention.

The \$68-million Cooperative Program missions budget approved for 1988 is a \$2.5-million or 3.8 percent increase over the 1987 budget, with more than \$23-million, or 36.6 percent, designated for worldwide Southern Baptist Convention causes through the national Cooperative Program unified budget.

Lee Berg, pastor of West Oaks Church in Houston, presented a motion calling for Texas Baptists to continue funding the Baptist Joint Committee if the Southern Baptist Convention cuts off Cooperative Program support.

No one spoke in opposition to Berg's motion. When the voice vote was taken, only a few dissenting votes were heard.

signature, only Pinckney's typed name.

Moderates obtained the letter and sent copies of it to about 6,000 Virginia Baptist church leaders just prior to the meeting. Stories about it appeared in most of the state's leading newspapers.

The letter attributed to Pinckney, a member of Plymouth Haven Church in Alexandria, said, "Judging by the attendance last year, with hard work we could get enough conservative delegates (to Williamsburg) to control the convention."

He also asked for assistance in efforts to send resumes of conservatives to churches without pastors, noting that he already had sent resumes to more than 200 Virginia Baptist churches.

"A continuing need is a current file of resumes for conservative pastors," Pinckney wrote. "I welcome any resumes you may send; please just be certain that the pastor is an alert conservative; that is, he is not only conservative in theology but also stands and votes with us on the controversial issues."

He added that suggestions for directors of missions for district associations also would be welcome, since "to place conservatives in such posts would be a great step

forward in getting more conservative pastors here in Virginia."

Attached to the letter was a list of pastors, which Pinckney said he kept on his computer, categorized by "my best understanding of the position... relative to the controversy in our convention."

Responding to the letter, BGAV messengers easily approved a resolution warning that "in recent weeks a strategy has been developed to disrupt our unity in diversity and establish one theological stance."

It expressed "strong distavor toward any actions which would seek to categorize pastors, staff members, churches, or any other entity of Southern Baptist life in Virginia by theological positions and voting stance."

Virginia Baptists also maintained support for the Baptist Joint Committee by approving a line item in their budget designed to assist the Washington-based agency if ties to the SBC are severed.

A final business matter changed BGAV bylaws to require the "president and two vice-presidents of the General Association, acting as a committee" to make committee appointments.

Texas Baptist laypersons meet to end 'Pressler-Patterson' rule

FORT WORTH (BP) — A group of about 400 Texas Baptist laymen met prior to the first session of the 102nd annual meeting of the Baptist General Convention of Texas in Fort Worth to mark what they termed "the beginning of the end of an era of 'Pressler-Patterson' rule over our denomination."

The Nov. 10 breakfast meeting was organized by John Baugh, president of Houston's Sysco Food Systems, Inc., and a founder of "Laity for... the Baptist Faith and Message," an organization of self-described "mainstream conservative Southern Baptists," formed about a year ago.

The group's stated objective is to end the string of officers elections won by conservatives in the Southern Baptist Convention since 1979.

"We will win," said Baugh, "with truth, prayer and balance. We are here to discuss openly how to remove the spirit of 'Pressler-Patterson-ism' from Southern Baptist life."

This spirit, Baugh said, is marked primarily by "secrecy," "unethical" political practices and "wrong-doing."

Though Baugh's group was founded in Texas and primarily by Texans, he said that lay groups are being formed in other states "important" to the movement and that editions of the group's publication, "Baptist Laity Journal," will be published for those states.

"We are dedicated to your right, your need to know the truth," Baugh said. "It's not terribly important which side you're on. The question is 'Will we remain on God's side?'"

Ultimately at stake, Baugh said, is the \$10-billion in assets now owned by the Southern Baptist Convention and the 37 state conventions of the 14.6-million-member denomination.

The group also was told of efforts to expand the organization's speakers bureau, which consists of about 50 speakers, according to W. Dewey Presley of Dallas, another layman who is a co-founder of the organization.

Medical-dental workers entreat colleagues

NASHVILLE (BP) — Medical missionaries who have set broken bones, removed gallbladders, and pulled teeth around the globe urged their colleagues to join their efforts during the Baptist Medical-Dental Fellowship's 11th annual meeting.

About 700 physicians, dentists, pharmacists, nurses, and their spouses participated in the conference Nov. 12-15 in Nashville.

Missions volunteers — who have given up time from their stateside practices to serve on mission fields — told other doctors and dentists the ministry was worth the sacrifice.

"The bottom line was, I was scared," said Jack Rule, an ophthalmologist from Knoxville, recalling when his family

departed for a brief stint on the island of Antigua in the West Indies.

"We didn't know what to expect. But the Lord was on our side," Rule said. His wife, Mary Frances, added: "Each of us has been so blessed. A short-term missions tour has been the best thing that has happened to us as a family."

"We weren't there just as medical technicians; we were there as Christians. God used us in a very special way," Mrs. Rule stressed. Her husband described how the couple and their son, Andy, fitted Antiguans with their first pairs of glasses, donated from Americans: "These people were thrilled. Many of them were farsighted and finally were able to read the Bible for the first time."

Rule pleaded with his colleagues to go

on missions trips themselves: "When we were leaving, we already were planning the next trip. When you go, it gets to you; you have to go again. Take your family and make it a family thing. Some of you say you can't get off. Sure you can — just mark an 'X' in your datebook, call the (Southern Baptist) Foreign Mission Board and they'll find a place for you to go."

Another volunteer, dentist Lee Cope from Jackson, Miss., defined a missions volunteer as "one who says yes to the call of God."

In addition to the volunteers, Southern Baptist career missionaries described their experiences and the lessons they have learned on mission fields around the world.

"My whole life is based on the effects of prayer, from the time I was conceived until now," said Tim McCall, a family practitioner in Eku, Nigeria. He described a series of near-tragedies that happened to him and his family over a period of a few months in 1986: a tractor he was driving flipped over and pinned him underneath in a cloud of gaseous smoke; his son, David, contracted hepatitis; David was bitten by a poisonous snake; McCall contracted a tropical virus.

But in each case, prayers — including those offered by Southern Baptists every day for their missionaries — sustained them, he said. The tractor accident left him with minor muscle damage, all that remains of the snakebite are two small scars on David's foot, and both of them fully recovered from their illnesses.

Wayne Thorpe, a pediatrician assigned to Nepal, described the experiences he and his wife, Pat, a public health worker, have had in the Himalayan country north of India.

Thorpe described how he and his wife work through United Mission to Nepal, comprised of specialists from many nations, to serve in the predominantly Hindu nation. "It's going to be very difficult for Southern Baptists alone to win the

world with the gospel," he said. "But we are not alone. The Lord is using others."

Bill Skinner, who along with his wife, Fran, pioneered medical missions in Paraguay, told how God has used Southern Baptists in that South American country. He recalled how a visiting Baptist once asked him if medical missions is worth the money it costs. "There's so much hunger and suffering and dying in the world," Skinner responded. "Jesus sent us to heal the sick."

But medical missions has done more, he added. He reported one pastor told him a medical clinic in one day resulted in more conversions to Christ than a week of revival services produced. During the Skinners' tenure in Paraguay, Baptists in the country grew from one church to 58; and people fitted with glasses by Southern Baptists read the Bible for the first time and came to know Jesus Christ, he said.

David Sorley, who now works in Kenya, described his previous work in Uganda. He warned that AIDS, so prevalent in Uganda, is a difficult problem all doctors must face. AIDS, however, provides an opportunity for Christian witness, he said, adding, "I have a vision of hundreds of Baptist doctors, nurses, dentists, and other healthcare people going out into the entire world to minister to the sick and dying as AIDS sweeps the globe."

Nigeria missionary Martha Hagood described the vast starvation and thirst in that country, a problem that is "endemic, insidious, and malignant." She told of Baptist efforts to bring clean water within five kilometers of every person in the country.

Hagood also related how missionaries in Nigeria are attempting to teach people to read the Bible, a source of strength for Baptists during recent riots. "We cannot destroy the Bible," she said. "The Bible is in the hearts of the people."

Southern Baptist missionaries also try to treat souls, added Kathleen Jones, who is retiring after 34 years in Indonesia: "We are not there just to practice medicine. We're there to use our medicine to tell people about the Lord."

She related how medicine has enabled Baptists to treat both the physical and spiritual needs of people in Indonesia. The country's government limits evangelistic missionaries to only 10 years of residence in the country. However, the restrictions do not apply to medical personnel.

She asked participants in the conference to pray that the restrictions on evangelistic personnel would be lifted. "Unless this is reversed, we will lose half of our evangelistic staff," she said.

Jones noted, however, that ministry through the 150-bed hospital where she has worked reaches people. Worship services are conducted daily at the hospital and a clinic, and tracts are displayed for use with patients. Medical personnel pray with patients. "Through the ministry of this hospital," she said, "we have seen doors open for the preaching of the gospel throughout Indonesia."

The weekend meeting was a "high spiritual moment" in the lives of the medical-dental personnel, acknowledged David C. George, pastor of Immanuel Church in Nashville. But "the glory of the mountaintop will fade pretty quickly ... tomorrow will be Monday," he said.

However, "the mountaintop of inspiration and the valley of service belong together," George said. He provided three suggestions for re-entering the valley of service, advising participants to "come down" into the valley by following Jesus, developing understanding, and serving others.

Prayer, commitment to go are foreign field's main needs

By D'Lesia Carrol

BIRMINGHAM — During their last years of foreign missionary service, Howard and Marjorie Olive never knew where they would lay their heads next.

All the comforts of home in the United States never entered their minds. God was nurturing them. It was an exciting time.

For the Olives, 32 years of foreign missionary service seems almost mind-boggling. They spent time teaching at the Baptist seminary in the Philippines, but temporary assignments from the Southern Baptist Foreign Mission Board took them to Thailand, Singapore, Guam, Sri Lanka, and India.

Though recently retired, the Olives still devote much of their time to those whom they left behind — by praying for them — praying that they will hear the name of Christ before it is too late.

"Right now, the number one need on the mission field is for more workers. It is our prayer that Southern Baptists will give the support needed to expand the work," said Howard Olive.

In various areas where the Olives worked, the gospel is spreading and more people are coming to know the Lord. But, it was a long time coming.

The Olives faced opposition of some sort in every place they went. In the Philippines, it was Muslims; in India, no visas were allowed to missionaries; in Thailand, the people were not very receptive to a "new" religion, where Buddhism is so strong; and the list goes on.

Because there were so many people who needed to hear the gospel, and so few missionaries to tell them, Howard Olive found one way to address the problem. He was the first missionary to initiate radio and

television ministry programs and Bible correspondence courses in the Philippines. Even to this day, he is receiving letters from people converted through those ministries.

Also through this ministry, churches are being established and are growing.

Another problem the Olives often encountered was the lack of theological training among religious leaders in the local churches. To combat the situation, Howard Olive held theological lectures and training sessions with pastors so that they could become more knowledgeable about the Bible.

Poverty was a problem that was especially hard to deal with. It's one thing to help someone occasionally, the Olives said, but they found that on a daily basis, charity is not as easily accepted. The Olives soon learned that to be effective, they had to help the people help themselves, they said.

Seeing results of their labors is encouraging, they said. "It is so wonderful to see my seminary students become key leaders in the Lord's work," said Howard Olive.

"The plea that weights so heavily on our hearts is that more missionaries will go to these countries and share the love of God," he said.

"It is essential that we pray for our foreign missionaries. More than ever, there is a need for missionaries to go over there where millions are starving for a taste of what God can offer them," Howard Olive said.

This year's theme for the Week of Prayer for Foreign Missions is "Pray ... That All May Hear." The week will be observed Nov. 29 through Dec. 6.

Research study underway for Baptist and Reflector

Some Baptist and Reflector readers — and some Baptists who do not subscribe to the paper — are involved in a circulation research program.

The Reflector, by decision of the editor and the board of directors, have employed 20/20 Research, to make a study of Reflector circulation.

The Nashville-based research firm is specially equipped to do such a study, and is also working with the Missouri Baptist paper and possibly several others in state Baptist conventions.

The research objective is to determine why churches (and possibly individuals) do or do not subscribe to the paper. The

study will include church budget-making processes where the paper is involved.

Interviews with Tennessee Baptists, selected from around the state, are already underway. Pastors and church leaders will be included among those interviewed.

"This research and resulting study will help us to serve Tennessee Baptists better," said Reflector editor W. Fletcher Allen. "The project had been planned for several months and actually began in October."

He noted that 20/20 Research is randomly selecting and contacting those to be interviewed. "We will see only results and will not see any names," Allen added.

State alumni affirm Lolley

The Tennessee chapter of the Southeastern Seminary Alumni at their annual session last week in Brentwood passed a resolution affirming "unwavering support of President Randall Lolley, Dean Morris Ashcraft, and the faculty."

The group also requested the seminary's board of trustees "to reject the resignations of the president and dean, allowing them to continue to give servant leadership in an atmosphere of the Biblical and historical Baptist principles of freedom and cooperation."

Lolley and Ashcraft recently announced their resignations in the wake of trustee actions concerning faculty hiring. At their fall meeting, Southeastern trustees removed power for selecting faculty members from the faculty and gave it to Lolley and trustees.

In the resolution, the alumni group noted that "a majority of the current board of trustees seeks radically to change the Christian educational organization to the extent it appears Randall Lolley can no longer be a servant leader in the role of seminary president."

They also said that Ashcraft and all faculty members had signed the Articles of Faith "indicating their belief in this historical understanding of Baptist doctrine and their agreement to teach accordingly."

The Tennessee alumni group sent the resolution to involved parties and to news media, including Baptist Press.

Three administrators resign with Lolley

By R. G. Puckett

WAKE FOREST, N.C. (BP) — W. Randall Lolley, president of Southeastern Baptist Theological Seminary for nearly 14 years, officially resigned during a special called meeting of trustees Nov. 17.

Morris Ashcraft, who has been academic dean for seven years, also resigned from the deanship, but will remain on the faculty.

Both resignations are effective July 31, 1988, or when successors are named.

The resignations of the two top officials at the Southern Baptist Convention-affiliated seminary had been expected since soon after the trustees' fall meeting Oct. 12-13. Both Lolley and Ashcraft told the faculty and student body in a chapel service Oct. 22 they were setting in motion the termination of their service to the

37-year-old seminary.

Somewhat unexpected were the resignation of three top administrators: Jerry Niswonger, assistant to the president for student development; W. Robert Spinks, assistant to the president for financial development; and Rodney V. Byard, assistant to the president for communications.

Niswonger will take early retirement because of circumstances at the seminary and a heart condition. The alumnus of the school suffered a heart attack two years ago and had bypass surgery. His physician has advised him to avoid stress and excessive activity.

Spinks, who for 10 years has been Southeastern's first full-time development director, cited progress in fund-raising for special projects and endowment, and told

the trustees: "I have been both happy and successful in my work here. Now, because of the recent changes at Southeastern, I find it necessary to seek employment elsewhere."

Byard will take early retirement effective Dec. 31, 1988. Niswonger will conclude his service to coincide with Lolley's leaving and Spinks will set an effective date later.

James T. DeLoach of Houston, vice-chairman of the board, told Todd Ackerman of the Raleigh News and Observer some of the "more extreme" members wanted an interim president to take over in January.

"A lot of things were talked about and that was one, but I think something of a consensus really came about here," DeLoach said of the decision to have Lolley stay until July 31, 1988.

DeLoach supported the recommendations of an ad hoc committee that met Nov. 3 and agreed to the date and terms of Lolley's termination. In addition to DeLoach, others who participated in the ad hoc committee were Chairman Robert D. Crowley of Rockville, Md.; and past chairmen Jesse Chapman of Asheville, N.C., and W. Lee Beaver Jr. of Chesterfield, Mo.

Dade Sherman of Monroe, N.C., challenged the package, saying he is pastor of a small Southern Baptist church and a \$100,000 severance package would be hard to defend to his people.

DeLoach and Beaver defended the recommendation from the four trustees who worked out details of the severance. They called it fair but not excessive for the position and Lolley's contribution to the seminary during the past 14 years.

Ashcraft will take a sabbatical to which he is entitled and return to the faculty to teach theology. As dean, he will be given 10 percent of his salary (\$4,810.50) as severance pay.

Under terms agreed to by trustees, Lolley will be permitted to live in the president's home until July 31. Since he is eligible for a sabbatical, which he has not taken, an amount equal to one year's base salary (\$72,000) will be deposited in his annuity funds with the SBC Annuity Board. He also will receive the traditional 10 percent of salary severance plus four weeks of pay for vacation earned but not taken.

Health insurance, unless he is covered

Giles County acts on two resolutions

A resolution opposing pari-mutuel betting, gambling, and horse racing, and one against changing local zoning laws for the purpose of beer and alcoholic beverage sales were passed during the annual meeting of Giles County Baptist Association. Other action was taken to honor the late David Rose, a deacon at First Church in Pulaski.

Meeting Oct. 20-21 at Richland Church in Lynnville and Highland Church in Pulaski, the messengers voted to dedicate the annual minutes to Rose for his contributions to the association.

Dwight Mercer, pastor of Highland Church, was re-elected as moderator. Other officers for the next year are Don Russell, pastor of New Zion Church in Pulaski, assistant moderator; Bobby Howell, a member of Shores Church in Goodspring, treasurer; and Alice Bond, a member of Highland Church, clerk.

The next meeting will be Oct. 17-18, 1988, at New Hope Church in Lawrenceburg and at First Church in Pulaski. The director of missions is Carl Bond.

by other employment, will be maintained until age 65 and then the seminary will pay the Medicare supplement as for other employees. He and Mrs. Lolley will have plots in the seminary cemetery.

An indebtedness of \$10,000 which Lolley has with the seminary will be forgiven. In keeping with policy for employees, the Lolleys had borrowed money on a second mortgage from the seminary at favorable interest rates.

Kentucky Baptists celebrate history

LOUISVILLE, Ky. (BP) — Kentucky Baptists, in a historic 150th anniversary session, chose between three presidential candidates considered to be moderates and passed a record \$19.7-million budget for 1988-89.

In a three-way race for the Kentucky Baptist Convention presidency, J. Howard Cobble, pastor of Severns Valley Church in Elizabethtown, won over two challengers, Charles Barnes, a Louisville layman, and Bill Tichnor, pastor of First Church of Princeton.

Cobble, a native Tennessean, garnered 59 percent of the vote in a run-off with Barnes. A native of Knoxville, Cobble is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky. His father, M. K. Cobble, a pastor in Knox County for many years, currently is minister to senior adults at Smithwood Church, Knoxville. Mrs. M. K. Cobble served as president of Tennessee's Woman's Missionary Union.

While not every vote of the convention was unanimous, many passed without opposition and few questions.

In addition to Cobble, other officers elected at sessions in Louisville's Walnut Street Church were James H. Whaley of Middletown, retired long-time convention staffer, first vice-president, and Delbert L. Butts of Louisville, recently retired executive director of the Kentucky Temperance League, second vice-president.

Among resolutions, messengers approved a three-part recommendation of the KBC committee on public affairs that said, "A state-operated lottery in Kentucky will ultimately produce no appreciable revenues and will likely diminish societal and moral values." Newly elected Kentucky Gov. Wallace Wilkinson campaigned on a platform that favored a lottery.

The committee on public affairs' recommendation urged the convention to affirm Citizens Against State Lottery in its efforts to defeat the pro-gambling initiative; encouraged Kentucky Baptist churches to support CASL and express disapproval of a lottery to legislators; and asked state Baptists to support other revenue-raising initiatives instead of a lottery.

The convention ended with a two-and-a-half hour celebration of its past, present, and future, taking note of its 150 years of continuous service. Several thousand people attended the anniversary observance at Louisville's Commonwealth Convention Center.

Messengers approved a 1988-1989 budget of \$19,785,855, the largest goal in KBC history. The budget will be split between statewide and worldwide causes, with 61.875 percent staying in Kentucky and 38.125 going to the Southern Baptist Convention. In line with a goal adopted several years ago to move toward a 40/60 SBC-KBC split of convention proceeds, the 1988-89 budget reflects an increase from the 37.5/62.5 split of 1987-88.

Florida Baptists elect Welch during tranquil convention

DAYTONA BEACH, Fla. (BP) — Messengers to the 126th annual Florida Baptist State Convention completed three days of business and inspiration in Daytona Beach with only two contested votes.

The election of local pastor Bobby Welch as president and the removal of former DeLand pastor David Medley from the Committee on Order of Business for alleged indiscretions were the only votes that were not unanimous.

None of the 1,872 messengers voiced objection to the election of three other convention officers, the approval of seven resolutions, the adoption of a \$23-million budget for 1988, and the acceptance of a new five-year budgeting plan for 1989-94.

The 1988 budget continues the convention's record-setting pattern of dividing Baptists' Cooperative Program unified budget half-and-half between Florida and Southern Baptist causes.

That 50/50 division, however, coupled with slow growth in giving by churches, forced the convention to alter the way it spends its portion of cooperative income beginning in 1989. The big loser in the new budgeting plan will be Stetson University, which will forfeit 31 percent of its allotment from Florida Baptists' budget.

But messengers stressed the reduction of funding for Stetson was not "an action of censure or disapproval" of the school. In an unusual move that required the unanimous consent of messengers, the convention instructed the Resolutions

Committee, which already had concluded its report, to draft a resolution of support for the school and its new president, H. Douglas Lee.

It was the only resolution requested by the messengers, who submitted no resolutions for consideration ahead of time and offered no amendments or opposition to the six proposed by the committee. Those resolutions expressed opposition to beverage alcohol, drug abuse, pornography, and casino gambling, as well as appreciation for the host city and the state's public school system.

Although Welch has been a leader of the conservative faction in Florida, there was no mention of denominational politics during his election as convention president. Welch, pastor of First Church of Daytona Beach, collected 52.6 percent of the vote in his first-ballot victory over Patrick Anderson, a layman from Lakeland who was this year's first vice-president, and Hayes Davis Sr., pastor of Mt. Olive Church in Polk City.

Three times in three sessions, the convention considered action on Medley, a leader of Florida's moderates who resigned as pastor of Stetson Church of DeLand, amidst allegations of sexual misconduct.

Messengers first postponed, then tabled, and finally approved a motion to rescind Medley's 1985 election to a three-year term on the Committee on Order of Business, which sets the program for the annual meeting.

One of the objectives of a new five-year budget plan for redistribution of state convention funds is to put the convention's \$617,000 annual debt payments into the basic budget. In past years the payments had been made from advance budget funds. To make room for those payments in the basic budget, the convention reduced the portion of the budget designated for six Florida Baptist agencies, including Stetson, from 16.2 percent to 13.9 percent.

In introducing the new formula to messengers, William Amos of Plantation, chairman of the study committee that made the proposal, said the budget cuts were decided in part by the ability of each agency to recoup the loss elsewhere.

Stetson President Lee later noted that the school definitely will feel the impact of reduced funding even though the loss represents only 1.5 percent of Stetson's \$28-million annual budget.

But Lee said he had no quarrel with convention's decision to trim Stetson's share of the budget. "They had a budgetary problem they had to solve," he said. "They didn't have much choice. . . . Never did I feel it was a slap at Stetson."

New England's Currin collapses in Arizona

PHOENIX, Ariz. (BP) — James H. Currin, executive director of the Baptist Convention of New England, was hospitalized after collapsing during a speaking engagement in Phoenix Nov. 10.

Currin was speaking at a Christian social ministries dinner held in conjunction with the annual meeting of the Arizona Southern Baptist Convention when he was stricken.

He was taken to Phoenix Baptist Hospital, where doctors determined he had not had a heart attack but did have heart trouble. Following a heart catheterization Nov. 13, doctors reported the condition could be treated with medication.

He was released from the hospital Nov. 14. His wife, Margery, who accompanied him on the trip to Phoenix, said they will remain in Phoenix for at least several days.

Germantown invites needy to 'Thanksgiving' dinner

By Roy Jennings

Thanksgiving arrived early at Germantown Church for about 1,100 needy persons from Memphis' inner city and western Fayette County.

During a three-hour period on a recent Saturday, 300 members of the Germantown church fed their guests a hot turkey dinner, gave each two complete clothing outfits, and shared their Christian faith through a brief religious service.

As the indigent guests boarded the 28 buses to return home, each also received a New Testament and a bag containing an assortment of snacks and Kroger coupons for a free dozen eggs, a half gallon of milk, and a large soft drink.

The activities took place on the large parking lot of the 4,200-member Baptist congregation in Germantown's central business district.

With the assistance of Salvation Army officials, the buses picked up about 500 needy from LeMoyné Gardens and Dixie Homes housing projects and 100 from Memphis area rescue missions.

Another 500 arrived from Rossville community in Fayette County where the Germantown church assists the needy on a continuing basis.

Ken Story, Germantown pastor, said Sunday School classes have adopted needy families from Rossville for clothing and food ministries throughout the year.

Jere Phillips, associate pastor, said the project was part of Story's vision to help the poor.

"The people here have a blessing to share and know they can receive a blessing in return," Phillips explained. "We have seen a spirit of sacrifice by those who are contributing clothing as well as their time."

To complete the multifaceted project within three hours, Phillips said counselors on each bus took clothing requests from each family on the ride out.

While the needy were having lunch, workers filled clothing orders for occupants of each bus and distributed them when the guests boarded for the trip home.

Church musicians provided entertainment during the meal, followed by a brief religious service led by Shad Williams, an



YOUNG GUEST — A youngster at a dinner held by Germantown Church enjoys part of her mom's hot meal.

international evangelist based in Memphis.

Counselors were on hand to assist the more than 400 persons who responded to an invitation time. The counselors also followed up to help them find churches near their homes.

Sweetwater honors pastor, adds church

Ralph Millsaps, a retired pastor, was recognized and a church was added during the Sweetwater Baptist Association annual meeting Oct. 15-16 at Mt. Zion Church in Vonore and Mt. Harmony Church in Tellico Plains.

Millsaps, who is ill in his home in Vonore, is the former pastor of New Bethany Church in Sweetwater. The association voted to dedicate the annual minutes to Millsaps.

Community Church of Madisonville was admitted to the fellowship.

The association's 1987-88 officers include Doug Alexander, pastor of Mt. Harmony Church, moderator, succeeding Don Rockholt, pastor of Rocky Springs Church in Madisonville; James Harris, pastor of New Providence Church in Tellico Plains, assistant moderator; and Nevil Smith, pastor of Chestua Church in Madisonville, clerk. The association's office secretary, Glenda Spradlin, holds a non-elected position of treasurer.

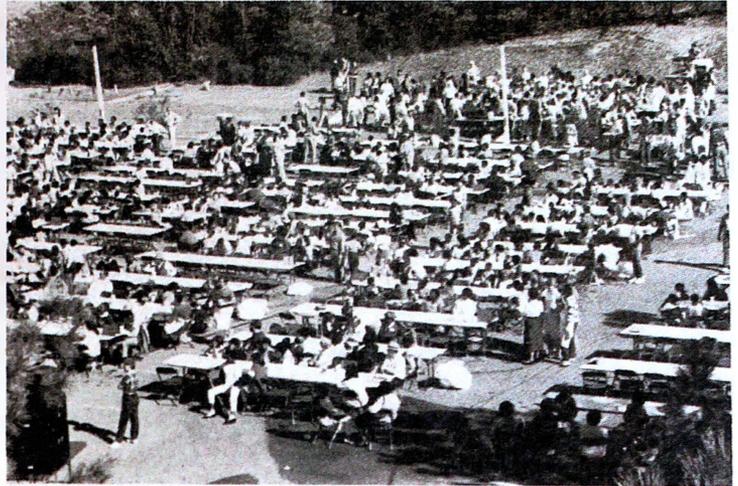
The Oct. 13-14, 1988, annual meeting will meet at Notchey Creek Church in Madisonville and Fairview Tabernacle Church in Sweetwater. Bennie Creel is the director of missions.

Jefferson County elects officers

Earl McCosh, pastor of Central Heights Church in Dandridge, was elected moderator of Jefferson County Baptist Association during its annual meeting.

The messengers, gathered at Emmanuel Church in Jefferson City and First Church in Strawberry Plains Oct. 22-23, elected McCosh to succeed Jerry DeZearn, pastor of Pleasant Grove Piney Church in New Market. Other officers elected for 1987-88 include James Kinser, pastor of French Broad Church in Dandridge, assistant moderator; Janet Witt, a member of First Church in Jefferson City, treasurer; and Kathleen Lockhart, a member of Flat Gap Church in Jefferson City, clerk.

Carl Ogle is the association's director of missions. The next annual meeting will be Oct. 20-21, 1988, at First Church in Jefferson City, and Pleasant Grove Piney Church.



FEEDING A THOUSAND — While not as miraculous as when Jesus fed the 5,000, Germantown Church in Germantown successfully fed more than 1,000 needy people recently.



SERVANT ROLE — Germantown church members assumed the role of servant as they served their 1,100 special guests a traditional Thanksgiving turkey dinner.

Grainger adopts membership rules

Guidelines for churches seeking membership in the association were adopted during the annual meeting of Grainger Association of Baptists.

The meeting was held Oct. 15-16 at Adriel Church and First Church in Bean Station and at Mount Eager Church in Washburn.

The guidelines for churches seeking membership require the adoption of the Baptist Faith and Message statement as a part of the church constitution and a one year waiting period.

In other action, new officers were elected for the year and include Barney R. Evans, pastor of Mouth of Richland Church in Blaine, moderator, succeeding Mike Clower, pastor of Oakland Church in Rutledge; Marvin Phillips, pastor of Barnards Grove Church in Bean Station, vice-moderator; Guy Moore, a member of New Blackwell Church in Rutledge, treasurer; and Brenda Hayes, a member of Calvary Church in Mooresburg, clerk.

Otto Giles is the director of missions and the 1988 meeting will be Oct. 20-21 at Mouth of Richland Church and Buffalo Church in Rutledge.

New Salem holds 100th observance

The 100th anniversary observance of New Salem Association of Baptists included a parade of flags to focus on missions involvement, reports from member churches, and a message by Tom Madden, Tennessee Baptist Convention executive secretary-treasurer.

The observance was held during the annual session of the association Oct. 25 at First Church in Carthage.

Gerald Stow, director of Tennessee Baptist Children's Homes Inc., presented the association the top state honor for support of TBCH by 100 percent of the association's churches.

James Gordon Williams, pastor of Hickman Church in Hickman, was elected moderator, succeeding Gary Akins, who is serving as pastor in another association. Other 1987-88 officers include Lawrence Hadley, pastor of Brush Creek Church in Brush Creek, vice-moderator; Hilda Ford, a member of First Church in Carthage, treasurer; and Christian Hadley, a member of Brush Creek Church, clerk.

The Oct. 23, 1988, meeting is set at First Church in Gordonsville and the associational director of missions is Michael L. Pearson.

Weakley observes 100th anniversary

To observe its 100th anniversary the Weakley County Baptist Association annual meeting featured a session where the first meeting was held in 1887, a drama recreating the original session, and a message by Tom Madden, Tennessee Baptist Convention executive secretary-treasurer.

The messengers gathered Oct. 26-27 at Bible Union Church in Martin, Sandhill Church and First Church in Gleason.

In other action, 1987-88 officers were re-

elected, and include Jerry Powell, pastor of Southside Church in Martin, moderator; T. Lynn Walker, pastor of Eastside Church in Martin, assistant moderator; and Jerry Seamans, a member of Adams Chapel Church in Dresden, treasurer/clerk.

Long Heights Church in McKenzie and Eastside Church will be the location for the Oct. 17-18, 1988, annual meeting. Richard Skidmore is the director of missions.

Oklahoma re-elects president; ballot vote breaks VP tie

BETHANY, Okla. (BP)— Messengers to the 82nd annual meeting of the Baptist General Convention of Oklahoma approved a \$16.5-million budget for 1988, the same as 1987, and agreed to pass 44 percent of it on to the Southern Baptist Convention for national and international causes, also the same as this year.

They re-elected Rod Masteller, pastor of Putnam City Baptist Church in Oklahoma City, as president.

Gene Garrison, pastor of First Baptist Church, Oklahoma City, surprised even Masteller when he strode quickly to the platform to nominate his fellow city pastor, in a show of "unity." Anthony Jordan, pastor of Northwest Baptist Church in Oklahoma City, was poised on the platform to make the same nomination.

The only tension in any session came during the election of first vice-president when Johnnie Curtsinger and Ben Loring tied in a standing vote count.

After a call for a ballot vote, about 25 messengers said they did not receive ballots in their packets when they registered. Anthony Jordan, chairman of the Tellers Committee, distributed extra ballots from the registration desk.

Several messengers protested that distribution, apparently afraid some people would vote who were not registered. Since the ballots could not be withdrawn, Masteller said the only resort was to count on their honesty and admonished anyone not registered not to vote.

When the ballots were counted, Curtsinger, pastor of Immanuel Baptist Church in Tulsa, defeated Loring, pastor of First Baptist Church of Lawton, 451-431.

Curtsinger then nominated Loring for second vice-president, saying he would not allow the image to linger that "Oklahoma Baptists are divided 50-50." Loring was elected by acclamation.

Messengers passed nine resolutions without discussion, including resolves against Baptist agencies endorsing candidates and affirming the autonomy of churches and associations.

The resolution on autonomy was prompted by associational actions in Muskogee, Okla., and Memphis. Both associations disfellowshipped churches; Memphis for calling a woman pastor and Muskogee for having a divorced male pastor.

The resolution called a church "an autonomous body operating through democratic processes under the Lordship of Jesus Christ, in which congregation members are equally responsible." It said these churches have the right "to form associations and conventions" and the churches may "decide who may or may

not be seated as messengers at said associations and conventions."

For the second year, convention planners withdrew the invitation to one of the platform speakers. In 1986, the invitation to Nashville Pastor Charles Page was withdrawn after it was learned his congregation had voted to allow women as deacons.

This year, Program Committee chairman Bob Evans, a professor of religion at Oklahoma Baptist University in Shawnee, told messengers the committee had "relieved" a speaker of "the responsibility to speak," after the man was fired by his church.

David Walker, former pastor of First Church of San Antonio, Texas, and a former Oklahoma pastor, had been invited to address the assembly. However, on Oct. 25, the Texas congregation voted 623-614 to dismiss the 34-year-old Walker, citing problems of "leadership style" which had caused divisions in the church.

Personal Perspective

By Tom Madden
TBC Executive
Secretary-Treasurer



Many of our churches are now involved in planning their giving program for the year ahead, including the church where I am a member.

As I have examined my own heart, I turned to read about what I would call the "Pauline Program" of giving as found in 1 Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This verse seems like it meets every test of sound giving.

For example it is periodic — "upon the first day of the week." I have long felt that giving is a part of worship, and as we give from the first fruits of our labor we are giving a portion of ourselves. Also it underlines the fact that it is not haphazard or uncertain giving but regular and systematic.

It is also personal — "every one of you." We cannot worship God by proxy any more than another person can sing for us or witness for us. As we give, we share a portion of ourselves with our Lord.

It might also be termed provident — "lay by him in store." As I understand it, that means to set aside a portion of that which belongs to our God, bring it to the storehouse, which is the local church, and thereby recognize God's divine claim on it.

It is also proportionate — "as God has prospered him." Some are able to give more than others but if we all give the same proportion, then we have equal sacrifice and sharing in our giving. I have been convinced that the beginning point in our giving is a tenth of our income.

Last of all it seems to me that this verse claims the theme of being preventative — "that there be no gatherings when I come." God wants us to give hilariously and joyously and not because of a crisis.

I also am grateful that as I give through my church, I am having a part in sharing the gospel throughout our state, our nation, and in 111 countries in our world. It is wonderful to be in partnership with God.

Slain airman goes 'home'

PORTLAND, Ore. (BP)— With a full military escort and a 21-gun salute, U.S. Air Force Sgt. Randy Allen Davis was buried at Willamette National Cemetery Nov. 6. He had gone "home to visit with his Father."

Davis had used those exact words at Clark Field Church in Angeles City, Philippines, just a few days before his death. He was describing his upcoming transfer to the United States that would put him within driving distance of his family in Portland, Ore. Davis and his wife, Lourdes, and their two small children were planning to spend their 30-day leave with his family in his home town.

However, Davis' life was cut short when he was shot Oct. 28 by an unknown assailant, probably one of the terrorist rebel groups in the Philippines seeking to undermine the government of President Corazon Aquino.

Don Jones, a short-term volunteer missionary with the Southern Baptist Foreign Mission Board and pastor of the Clark Field congregation, recalled Davis' words during a memorial service at the church near the huge Philippine air base. Jones had asked Davis about his Nov. 22 departure.

"Randy said he was going home to visit with his father," Jones said. "That is exactly where he has gone."

Mrs. Davis told Tim Stearns, pastor of Peninsula Church in Portland, who conducted the Nov. 6 funeral service for Davis, that her husband's Christian testimony and the way he lived his life were for her a life-changing witness.

"If I had not met Randy I would not be a Christian now," she said.

At the Clark Field Church, Davis was an usher and a member of the tally com-

mittee. He also did maintenance around the church.

At the memorial service in Portland, Stearns cited Davis as being both a "soldier and a soldier of Christ. He was the kind of Christian who gladly took on tasks others may have avoided, in order to help the situation."

James Slack, veteran Southern Baptist missionary in the Philippines, says the testimony of American service people such as Davis is an important ingredient in the witness Southern Baptists are giving in the Philippines. "These Southern Baptists living with their families overseas deserve a church ministry to support their witness. As they mature in their Christian outreach their service in the name of Christ is a verification of the witness given by our Southern Baptist missionaries. We would not want to allow it to be otherwise."

Ohio messengers OK record budget

TOLEDO, Ohio (BP)— The State Convention of Baptists in Ohio adopted a record budget, re-elected its president, and approved a long range plan for growth, all without dissenting vote during its annual meeting Nov. 3-5.

The overall budget for 1988 is \$5,285,508, with \$3,158,675 anticipated to come from the 585 congregations of the SCBO. Cooperative Program gifts will be divided with 58 percent remaining in Ohio and 42 percent going to support Southern Baptist Convention causes.

Glenn Davidson, pastor of Pisgah Heights Church in Cincinnati, was re-elected president. Darrel Gabbard, pastor of First Church of Perrysburg, was re-elected first vice-president, and Dale Smith, pastor of Sherwood Park Church in Akron was elected second vice-president.

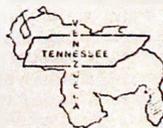
The long-range planning report covers objectives and goals for the convention from 1990-1995. One major objective is developing resources to purchase 15 priority sites on which to plant new congregations in Ohio. Another goal is to start 30 missions and organize 15 churches per year, resulting in a net increase of 95 churches by 1995.

Messengers also adopted, without opposition, a resolution which expresses appreciation to the SBC Christian Life Commission for "assigning priority to the promotion of pro-life issues" and for its "long awaited and more aggressive leadership for Southern Baptists to become better informed and involved in standing against abortion."

Another section had the convention "express strong conviction the widespread practice of aborting pregnancies is not only morally repugnant but should be legally repealed."



NEW OFFICERS—Carol Pharris (left) of Etowah, newly elected Tennessee Woman's Missionary Union president, and Ruth Agee of Lebanon, new recording secretary, visit at the reception to honor them and the former officers held at the state WMU annual session Nov. 9 in Brentwood.



Tennessee/Venezuela prayer net partnership

—Missionaries celebrating birthdays: Frank Hawkins, a general evangelist in language school in Costa Rica, on Nov. 25; and his wife, Carla, a church/home worker, on Nov. 29.

—Pray for Keith McBrayer of Monte Vista Church in Maryville and James A. Brown Jr. of Forest Hill Church in Maryville, who will be leaving Nov. 30 for 12 days of construction work at the seminary in Los Teques.

—Pray that Brotherhood materials will be translated and adapted to the Venezuelan language and culture.

—Pray for Missionary David Browder, his family, and his ministry in Caracas to the deaf.

Duck River meets

David Wall, pastor of Center Grove Church in Tullahoma, was elected moderator during the annual session of Duck River Association of Missionary Baptists. It met Oct. 19-20 at First Church in Decherd and First Church in Estill Springs.

Wall succeeds Bill Smith, pastor of Lincoln Heights Church in Tullahoma. Other officers for the next year include Martin Bowlin, pastor of First Church in Hillsboro, vice-moderator; Joe Blanton, a member of First Church in Tullahoma, treasurer; and Janet B. Patterson, associational secretary, clerk.

Baylon Hilliard is the director of missions and the next gathering will be at Westwood Church in Manchester and Highland Church in Tullahoma on Oct. 24-25.



FIRST AWARD — Chaplain Charles McKnight, director of the religion department at Baptist Memorial Hospital, Memphis, receives the first Medicine and Religion Award from the Memphis Institute of Medicine and Religion, a facility for clerical pastoral education which McKnight helped start 20 years ago, from Nancy Crosby, a member of the institute's board of directors. The award is expected to be presented annually.

Southern Baptists not linked to subversion, Kenyans told

By Marty Croll

NAIROBI, Kenya (BP) — Southern Baptists in Kenya expected to publish a statement in two large English-language newspapers Nov. 22 responding to widespread panic over allegations that American missionaries could be involved in an overthrow plot in the east African nation.

Since Nov. 13 Kenya has expelled 16 missionaries from various mission groups for allegedly being linked to a plot by a white supremacy group related to the Ku Klux Klan. The Baptist statement calls published reports of the story "detrimental to missions and missionaries."

None of those expelled from Kenya have been Southern Baptists, but government officials have approached two Southern Baptist missionaries in different parts of the country to see if they had any information concerning the matter.

Seven deportations Nov. 13 were trig-

gered by a memo the Kenyan government claims to have recovered and used to avert an overthrow, according to published news reports in the United States. A story about the memo was published in three of Kenya's main newspapers Nov. 14.

The memo was addressed to American KKK members, and printed on the stationery of Foscoe Christian Church in Boone, N.C. It appears to have been signed by the church's pastor, Kenneth A. Caswell, who denies any previous knowledge of it, according to reports published in the United States. The memo outlines a plot to topple several African presidents by using undercover operatives masked as American missionaries and financed by an \$80-million war chest.

According to published reports, the U.S. Embassy called the story of the plot "baseless" and the memo "a forgery." One State Department official in Washington called the whole affair "patently absurd."

But many politicians and newspapers in the east African nation of 22 million people apparently accepted the letter's authenticity without question. Some influential Kenyans have urged fellow countrymen to seek out missionary collaborators other than the seven named in the letter and to be wary of "evil foreigners" who pretend to do the Lord's work.

Apparently to distance its missionaries from any effort related to racism, the Southern Baptist statement speaks out against attempts to control power through racial balance. "As Scripture so clearly teaches that all men are created equal in the sight of God, we wish to register our opposition to any system of rule which subjugates one tribe or race over another," it says. "No Bible-believing Christian can support the apartheid system, wherever it is found."

The Southern Baptist Foreign Mission Board has a policy prohibiting its missionaries from becoming involved politically in any of the countries where they work.

An estimated 7,000 American missionaries — including about 100 under Southern Baptist appointment — work in Kenya.

Texas, Virginia OK pari-mutuel, lottery

NASHVILLE (BP) — Voters in Texas and Virginia approved gambling proposals in statewide elections Nov. 3.

In Texas, legalized race track gambling won approval for the first time in 50 years as voters turned out in unexpectedly large numbers. The pari-mutuel gambling referendum, which would allow wagering on horse and greyhound races, led 57 percent to 43 percent.

Virginia will become the 29th state to operate a lottery as a result of the vote, in which voters by 57-43 percent favored a state-operated lottery.

Pari-mutuel wagering drew heavy backing from the San Antonio area with more than 73 percent support, followed by Austin at 68 percent and Dallas, Houston, and Fort Worth all at 57 percent. Statewide, proponents of pari-mutuel drew about 1.2-million votes, while opponents polled 927,000. It was considered a heavy turnout for an off-year election.

Supporters of pari-mutuel gambling claimed racing would be a financial boon for the state which has suffered economically because of the collapse of the oil industry. But Sue Cox, campaign manager for the chief opposition group Texans Who Care, said voters who favored the gambling issue may have been "duped by claims that pari-mutuel will bring economic prosperity."

"I think it was the lure of jobs to a state that has had a serious loss of jobs which made the difference," Cox said. "I think it's sad because they are going to be disappointed when the projections do not materialize."

"I am really grateful for the support of Texas Baptist churches," she said. "In a way this was a moral victory since in June

most polls showed the anti-gambling forces to be trailing by as much as 40 percent."

The Virginia vote ended a decade-long debate over the issue of a state-operated lottery. Although the state may begin the lottery on Dec. 1, it will be several months before the state agency which will oversee the games can be organized and a director and five commissioners can be appointed by the governor.

The victory by proponents came despite the opposition of nearly every state leader who took a stand, including most of the General Assembly, the attorney general — and at the last minute — Gov. Gerald L. Baliles. Three former governors, including Charles Robb, often described as the most popular politician in the state, also urged the lottery's defeat.

In addition, leading Virginia business figures and the state organizations of Southern Baptists and United Methodists opposed the lottery. Although the Episcopal and Catholic dioceses of Virginia did not take a position on the issue, both of their bishops warned the lottery would cause hardship to the state's poor.

The anti-lottery forces outspent pro-lottery proponents by about \$160,000. Of the \$400,000 raised by the anti-lottery camp, \$100,000 came from United Methodists and \$70,000 from Southern Baptists.

The pro-lottery camp spent \$240,000, \$200,000 of which was raised by out-of-state gambling companies and related interests, according to the Richmond Times-Dispatch. Scientific Games Inc., a Georgia-based company that develops instant lottery games, contributed \$104,000.

The new law prohibits advertising to encourage people to purchase lottery tickets. But J. W. (Billy) O'Brien Jr. of Virginia Beach, a member of the House of Delegates who has been the strongest supporter of a lottery, promised to make an effort to abolish that limitation, which he called "an exercise in futility."

Alexander speaks at Belmont chapel

Former Gov. Lamar Alexander, chairman of the Leadership Institute at Belmont college, Nashville, told Belmont students the best way to appreciate the United States is "to get away."

Alexander, speaking at a student chapel service Nov. 4, focused on the six months he and his family spent in Australia after his final term as governor ended in January. "We decided in 1985 we needed some time off and the time was right in January," he said. Alexander served as governor from 1979 until 1987.

The former governor said his four children were amazed at how many American products, such as Coca-Cola and McDonald's, have affected other countries.

"What you see about America when you're outside of it is how creative it is," he said. "What we thought up is the way other people live."

Alexander said he also realized how many freedoms U.S. citizens have that people of other countries are denied. During a train ride from Moscow to Paris, he said his family began to understand that "America is not just fancy cars and big houses. It's a set of values and freedoms."

The former governor advised Belmont students to "get outside of America" for at least a short while to better understand the privileges Americans have.

Alexander also told the students they should be proud of Belmont College and its accomplishments.

"In the time I have been here I have become proud of what I can see," he said. "The whole atmosphere at Belmont is something I'm proud of as a Tennessean."

Indian Creek notes 150th anniversary

Speakers who helped celebrate the 150th anniversary of Indian Creek Baptist Association at the annual meeting included John Adams of Union University in Jackson, Carroll Fowler of the Baptist State Convention of Michigan, and Ray Newcomb, pastor of First Church in Millington. Also an open house was held in the association office in Waynesboro.

Adams is dean of religious affairs at the university and Fowler is a director of missions in Michigan, which has a sister-state relationship with Tennessee.

The messengers gathered Oct. 18-20 at Green River Church and Calvary Church in Waynesboro and at First Church in Colliwood. The theme of the meeting was "Jesus Christ, the same yesterday, today, and forever."

The associational officers were re-elected and are James Youree III, pastor of First Church in Waynesboro, moderator; Randy Pool, pastor of First Church in Clifton, vice-moderator; Imogene Steiner, a member of Green River Church, clerk; and Phillip Fisher, a member of Calvary Church, treasurer.

Lawrence Steiner is the director of missions and the next meeting will be Oct. 17-18, 1988, at Calvary Church in Savannah and Calvary Church in Waynesboro.

Bradley County opposes brewery

The Bradley County Baptist Association expressed opposition to a proposed brewery to be located in its area and, thanked two former officers for service during its annual meeting. It was held Oct. 19-20 at Macedonia Church, Hopewell Church, and Michigan Avenue Church in Cleveland.

The association expressed appreciation to Phil Dalton, a member of Valley View Church in Cleveland, for being clerk for 11 years and to Linda Bromley for working as office secretary for 10 years.

The newly elected officers include Darrell Henry, pastor of Hopewell Church, moderator, succeeding Gerald Atkins, pastor of Georgetown Church in Georgetown; Sam Brooks, pastor of Candies Creek Church in Charleston, vice-moderator; Ed Boring, a member of Big Spring Church in Cleveland, treasurer; and Jay McCluskey, pastor of North Cleveland Church in Cleveland, clerk.

The 1988 meeting is scheduled for Oct. 24-25 at Samples Memorial Church and Waterville Church in Cleveland, and at Georgetown Church. Raleigh Brady is the director of missions.

Nashville votes to add churches

During the annual meeting of the Nashville Baptist Association Oct. 19-20, the messengers re-elected Porter Routh, longtime executive secretary and treasurer of the SBC Executive Committee and treasurer of the convention, as moderator. Routh died Nov. 7, less than

three weeks after the action was taken. The messengers also added two churches and helped a church observe its 100th anniversary.

Routh, who was a member of First Church in Nashville, had served the association one year as moderator, two years on the credentials committee, one year on the finance committee, and three years on the administrative committee.

The association gathered at Immanuel Church in Nashville for one of its sessions to observe the church's centennial anniversary. It also met at Dalewood Church.

New Faith Church in Nashville, of which Charles Braden is pastor, and Priest Lake Community Church in Nashville, where Sidney Smith is pastor, were added to the fellowship.

Other associational officers re-elected for the next year were Kerney Bailey, pastor of Inglewood Church in Nashville, vice-moderator; Carl J. Duck, executive director of the association, treasurer; and Doyle E. Chatham, a member of Inglewood Church, clerk.

The next annual meeting will be in Nashville at Belmont Heights Church and Grace Church Oct. 17-18, 1988.

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One Word More

By W. Fletcher Allen

They dropped anchor on the shores of the new land, land unknown — but land with promises — on November 21, 1620.

Yes, they had crossed the wild and broad Atlantic, still uncharted in places. They had crossed under the stars and bright sun, sailing through dismal and foul weather at times, sometimes catching the full wind in billowing sails, and sweeping them ever westward.



Allen

They numbered a hundred and two, insignificant band of hardy pilgrims, offshoots of a group of Protestants known as Puritans.

They were bold enough to believe they could purify the Church of England from within. When tyranny and the status quo balked at every suggestion of change and blocked each attempt at renewal with violent reaction, these Puritans separated themselves and set up their own congregations.

Separatists they were. Under the leadership of William Brewster, they fled persecution in England — thence to Holland — and in 1620 to form the beginnings of a Christian colony on the beaches of America — that strange, unexplored virgin land of tall tales.

We can well imagine that these pilgrims walked the decks of the Mayflower during the long voyage thinking of the hardships to be endured in establishing a new colony in a wilderness.

Perhaps Brewster or William Bradford or another leaned against the prow on a bleak night and cried aloud to God for guidance. More than likely, they had prayer meetings, and in the dimly lighted

cabins read from the Bible.

There were 41 free men aboard who gathered to forge an agreement of government. Men like Edward Winslow, Isaack Allenton, Samuell Fuller, Christopher Martin, Richard Warren, Moses Fletcher, Thomas Rogers, Miles Standish. Oh yes, John Alden, the cooper, was there too.

Well, there was something to be done before they put ashore. They talked about the necessity for good government, these sea-weary pilgrims. They talked about stable leadership, for assurances of liberty — both civil and religious.

They came up with a priceless document that is now known as the Mayflower Compact. And, though the wives didn't sign — we can be sure they discussed also — Rose Standish, Katherine Carver, Sarah Eaton and others.

On board the small vessel that November 11, the pact was signed, and one phrase stands out above the rest: "... for the glory of God and advancement of the Christian faith ..."

Needless to say, they were thankful for the blessings. They thanked their Lord, just as did the one leper centuries earlier. They brought out of their heritage the old home harvest.

Though more than half their members died during the harsh winter months of 1620-21, they had a bountiful harvest, and less than a year after their Plymouth Colony was established, the pilgrim Puritans honored God with a day of Thanksgiving. John Carver, their first elected governor, had died, and they chose Bradford to succeed him. He decreed that prayer and thanksgiving would rule the day.

When we drift from that original purpose, when we stray from the pioneering spirit and deep faith of the Puritans — we do well to recall and return. God grant we have the foresight to claim that inheritance as we celebrate with thanksgiving today.

Join us for Christmas at Belmont Sunday, December 6 and 13

Family Christmas Buffet-11:30-1:00

Bring the family and join your friends for Christmas Dinner in historic Founders Hall, Belmont College (on Wedgwood, adj. to Freeman Hall).
Adults, \$7.95; children 12 and under, \$3.95.
Reservations needed: Call (615) 385-6792 (8-5, M-F)

Carols 'Round the Christmas Tree-12:30-3:00

Area church choirs, handbell choirs, and instrumental ensembles will sing and play in Freeman Hall lobby (on Wedgwood Blvd.).

Reception/Art Show Honoring Hap Townes

On Dec. 6, 1:00-3:00, 2nd floor, Freeman Hall, we will honor Hap Townes, acknowledging the gift of his art collection to Belmont College.

Victorian Christmas in Belmont Mansion, 1:00-4:00

The Mansion will be decorated in Victorian style. Admission charge: \$2.50, adults; children 5-12, \$1. On Dec. 6, "A Christmas Carol" will be presented by Belmont College Drama Dept. at 3 p.m. Admission, \$5.00. Mansion will be open from 1:00-2:30.

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- The new maternity home that opened in Nashville caring for girls with problem pregnancies.
- The resources to enlarge the Jennings ministry to older girls and to begin our Boy's Ranch.
- Reaching our Mother's Day offering goal of \$720,000.
- The 100 dedicated staff workers who serve our Lord and our children.

Most of all, we thank our God for you. Without your help, these accomplishments could not have been possible.



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BIBLE BOOK SERIES
Lesson for Nov. 29

Cities destroyed

By Marvin P. Nail, pastor
Whitsitt Chapel Baptist Church, Nashville

Basic Passage: Genesis 18:1 to 19:38
Focal Passages: Genesis 18:17, 20-24, 32; 19:15-17, 24-26

These chapters in Genesis serve to show us once again the difference between those who are faithful to God and those for whom God is at best only secondary. The story is told as a contrast between two men who had had very similar backgrounds but who turned out differently.

Announcement of coming blessing

It seems that those of us who are weaker in the faith need continuing reminders of God's nearness and care. It is particularly heartening to see throughout the Abraham stories that God provided reassurance for him too.

Look back over the accounts of the life of Abraham at the number of times God reminds him of that initial promise. It seems that the reminders come at every turn in the road. As changes occur in our lives, God is always there to remind us that He is still with us.

We need not get detained by the curiosity of three men coming to Abraham and his calling them "Lord." We may not understand exactly what happened here, but Abraham knew that God was paying him a visit.

The initial purpose of their visit was to give a specific date to the fulfillment of the promise of a son to Abraham and Sarah. When Abraham had been told earlier he laughed. Now it seemed to be Sarah's turn to laugh.

She knew the heartache of so many years of barrenness. She had been unable to give her husband the one gift that all wives of that time wished for their husbands. She laughed in unbelief with perhaps some joy mingled at the thought of it all.

Announcement of coming judgment

Not only do the people of God receive blessings from the hand of God; but they also become aware of the judgment which is to be visited upon the ungodly. This is our special burden as believers.

God wants His children to know what He is doing. He does not send judgment without giving an opportunity for deliverance.

Here we have the beautiful account of Abraham pleading for the wicked cities of Sodom and Gomorrah. He knows that his nephew dwells there. But he appears concerned for all the people of those cities.



Nail

As we read of Abraham pleading for those cities, must we not also be moved to pray for our own cities? Must we not have a burden even for the cities of the godless? How many godly could God find in your city? Are there enough people to intercede for your city that it might be saved?

God's messengers left Abraham and went to the cities to announce the judgment. I think that was their reason for wishing to stay the night in the town square. But Lot brought them to his home.

The story in Scripture at this point shows the depths to which mankind can sink in his sinfulness. It is a sickening tale. But it also serves to remind us how far we can go when we turn ourselves away from God.

The deliverance and judgment of Lot

The angels are unable to find even the 10 Abraham had hoped would be in the city to save it. Only Lot, his wife, and their two daughters are found. Therefore the cities will be destroyed but Lot's family is to be delivered.

Lot's family is saved by the skin of their teeth. They escape like the hero of the old western movies, "in the nick of time." As they flee from the cities the fire begins to fall from the heavens in destruction. As they left they were instructed not to look back at what was happening.

I think the purpose of that instruction would serve us well in this day. In a recent revival in our church, the preacher reminded us that Christians should not go through life looking over their shoulder at the rest of the world. Our eyes should always be looking ahead.

Regrets for the mistakes of the past can cripple a child of God in the present. One of the outcomes of forgiveness is that we are able to forgive ourselves and go on from that point. God does not hold a grudge against those He forgives. He wipes the slate clean. If we are to have abundant and overflowing life in Christ, we must also put the past out of sight and move forward.

Sometimes the memories of our days of sin are too fond. Sometimes we become too attached to the past. And sometimes our living amongst sinful people can cause their ways to rub off on us or our children.

The daughters of Lot caused him to commit incest with them. Apparently their hearts had become so worldly that they were unable to see the sinfulness of their actions.

Christian people must continue to live in the world. We cannot always protect our children from exposure to its sinfulness. However, we must take care to teach them a better way so that they may choose the ways of God over the ways of the world.

UNIFORM LESSON SERIES
Lesson for Nov. 29

Brothers reconcile

By John N. Meadows, professor
Union University, Jackson

Basic Passages: Genesis 42:1 to 45:28; 50:15-21
Focal Passages: Genesis 45:1-5, 14-15; 50:15-21

The reunion of Joseph and his brothers is one of the most unforgettable scenes in Holy Writ. We are a bit mystified as we watch Joseph return good for evil. We are a bit bothered when the Spirit asks, "Have you done likewise?"

This week's lesson has to do with forgiveness, a divine human experience sorely needed and greatly misunderstood. The Joseph story boldly sets forth the biblical truth that forgiveness leads to reconciliation. The offended and the offender are restored to a right relationship wherein fellowship exists again! Joseph is an index finger of the Old Testament pointing to the New Testament declaration that "God was in Christ reconciling the world unto Himself" (2 Corinthians 5:19) — and that He expects no less from us (Ephesians 4:32).

Why did Joseph wait so long to reveal himself to his brothers? Those who want a tinge of revenge would think he was playing "cat and mouse" with them, but such was not the case. He was testing them to see if they were truly repentant. Only on that ground could fellowship be restored. At the banquet he gave Benjamin five times more than the others (43:34). Joseph surely wanted to know if they would treat Benjamin like they had treated him. They ignored it. Afterwards, when the cup was found in Benjamin's sack, they declared their guilt, and Judah offered himself as a hostage for Benjamin rather than have Jacob's heart broken when the son of his old age did not return (44:12-34).

When Joseph saw their concern for

their father, he could no longer control himself. Alone with his brothers, he revealed himself to them (45:1ff). He had wept in private (42:24; 43:30), but before them he wept aloud — so much so that the Egyptians heard. (Some things will make a grown man cry.) When he saw that they were troubled, he sought to allay their fears. His statement that "God sent me before you to preserve life" (45:5) is the gist of Genesis — in the midst of evil the overwhelming providence of God is at work.

After the death of Jacob, the brothers' fear of Joseph was revived, but again Joseph reassured them (50:15-21). Three aspects of his statement help us understand genuine forgiveness. (1) He asked, "Am I in the place of God?" He left the righting of wrongs — if such were necessary — to the all-wise discretion of God. How easy it is to think we must mete a measure of judgment along with forgiveness. An offender persistently asked forgiveness of a person against whom he had sinned greatly. The reply was, "I'll forgive you if you will just leave me alone." With the so-called forgiveness there was a sentence.

(2) Joseph said, "You meant evil against me, but God meant it for good." He saw God's providence amid his brothers' malice. Perhaps we should never say that forgiveness is "easy," but we can say it is "easier" when we see God at work in our own lives. A Christian will forgive when he contemplates the goodness of God. After all God had done for Joseph how could he not forgive his brothers? It is fair to say that Christians who harbor hurt and refuse to forgive — usually with a "righteous" rationale for doing so — have forgotten the salvation and provision of the Lord. Forgiveness is a problem for the self-righteous.

(3) Joseph said, "So do not fear; I will provide for you and your little ones." Not only did he repay good for evil in forgiveness; he did it with practical affection! He is a lesson in applied theology. When we forgive, we do not completely forget the offense and the hurt. What we do is deem the fellowship of the offender to be of greater importance than the injustice done to us. And like Joseph, the offended one, we can best take the initiative in restoring that fellowship. The offender doesn't have much ground to stand on and is so burdened with the enormity of his sin that he cannot rightly ask forgiveness — although some do.

Have you genuinely forgiven that person who hurt you deeply? Is there someone who longs for your forgiveness but is afraid to ask because of the further crushing rejection you could unleash? Did you once have fellowship? The Scripture declares that you may again — and must!

Your Christianity is on trial. If the Christ of Calvary who triumphed over death cannot overcome your barriers, can you honestly recommend Him to others? Does a state of hostility prevail between you and your brother because you will not ask the Master's power to forgive and restore? Pride is most human. Forgiveness is a miracle.

A pastor urged one of his members to forgive an erring brother and to sit with him during worship. He responded, "Well, I'll forgive him, but I can't be seen in public with him. What would people think?" The pastor replied, "What would God think?"



Meadows

Lawrence County elects officers

The Lawrence County Association of Baptists elected officers for 1987-88 during its annual meeting at Mt. Horeb Church in Ethridge and First Church in Loretto on Oct. 22-23.

Lamar Moore, pastor of Leoma Church in Leoma, was elected moderator, succeeding Bob Jones, pastor of Faith Church in Loretto. Other officers include Don Paris, pastor of Mt. Horeb Church, assistant moderator; Jerry Putman, a member of Park Grove Church in Ethridge, treasurer; and Susie Paris, a member of Mt. Horeb Church, clerk.

Bob M. Polk is the director of missions and the next annual gathering will be at Summertown Church in Summertown and New Prospect Church in Lawrenceburg on Oct. 20-21.

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LIFE AND WORK LESSON SERIES
Lesson for Nov. 29

Sharing Christ in difficulty

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

Basic Passage: Philippians 1:12-30
Focal Passages: Philippians 1:12-14, 18b-21, 27-30

Several years ago, a beautiful story appeared in Reader's Digest. Margaret Johnston was at home one night in Massachusetts with her 6-year-old son, Blair. Her husband was away on business. The television program was interrupted by a weather bulletin announcing that a hurricane was on the way. When it would hit was not certain. Mrs. Johnston and Blair were sitting in the den waiting anxiously when suddenly there was a loud bang and all the lights in the house went out. Mrs. Johnston grabbed Blair's hand, and he began to snuffle and cry. She bent down to Blair, took his shoulders, shook him, and said, "hush it, Blair, hush it. There's not anything we can do about it." He said, "Momma, I know there's nothing we can do about it, but isn't there something we can do about us?"



Northcott

How do you respond to adversity? In the storms of adversity, some people grow bitter, while others grow better. We may not be able to control the storms, but we can control our response to the storms, and we can trust God in the midst of the storms.

Advancement in adversity
(Philippians 1:12-14)

Having dispensed with introduction and greeting, Paul gets to the point of his letter. We might well call the material in this section a "progress report." Paul wants to assure the Philippians that his imprisonment in Rome is not to be construed as a failure. On the contrary, this turn of events has served to "extend the gospel" (v. 12) in two ways. In the first place, his incarceration afforded him the opportunity to preach to an audience (the praetorian guard) that would have been otherwise inaccessible. The praetorian guard (v. 13) is a reference to those who guarded the prisoners. The whole praetorian guard was composed of nine cohorts of 1,000 men each. These men alternated in their watches, thereby providing Paul an opportunity to share his faith with an inestimable but large number of men. In the second place, Paul says that his imprisonment coupled with the boldness of his witness and his willingness to suffer for Christ has had a positive impact on many of the Christians in Rome.

It is significant to note the singularity of Paul's concern. Although he is in prison, it is not in him to be unduly concerned about his personal safety and

needs. His one obsession is the gospel of Christ, and it is being served by his circumstances.

Joy in adversity (Philippians 1:18b-21)

The motivations of Christians are important. We will answer to God not only for what we do but also for why we do it. Apparently there were some in Rome who were preaching Christ for reasons that were neither altogether honorable nor honest. The point Paul makes is that the gospel has an integrity and power of its own, apart from the messenger. The message is perfect even if the messenger is flawed. The important thing for Paul is that Christ is preached (v. 18b), and in that fact he rejoices.

In verse 19 Paul reiterates his joy and connects it with his hope of deliverance (salvation, KJV) — a hope emerging from his confidence in the prayers of the Philippians and the help of the Spirit of Jesus Christ. We can do more than pray after we've prayed, but we can't do more than pray before we've prayed. There are times, however, when all we can do is pray. All the Philippians could do for Paul presently was to pray, but God would answer their prayers by supplying Paul, through His Spirit, the power to prevail — either in life or in death.

Consistency in adversity
(Philippians 1:27-30)

Paul hopes for deliverance, but allows

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for its alternative when he says "whether I come and see you or am absent," (v. 27) let your manner of life be worthy of the gospel (RSV). "Conversation" (KJV) means walk not talk.

As one commentator observes, "the most important weapon against the enemy is not a stirring sermon or a powerful book; it is the consistent life of believers" Consistency often breaks down

under the weight of intimidation and the prospect of suffering. Paul knew this and, therefore, encouraged the Philippians to think of opposition as an opportunity to demonstrate their faithfulness through courage (v. 28) and suffering (v. 29). After all, they were on God's side, and Paul believed that "God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Romans 8:28 NASV).

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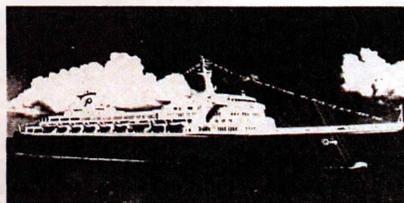
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'Baptist' bears enjoy conferences at Glorieta

By Charles Willis

GLORIETA, N.M. (BP) — Once upon a time in the "Land of Enchantment," a group of Christians gathered to study, worship, pray, and sing as was their custom.

A part of their annual ritual was to visit with one another, to eat together, and to walk the scenic paths of Glorieta Baptist Conference Center in New Mexico.

However, the arrival of bears on the campus has caused more than one saint to reconsider charity and friendliness.

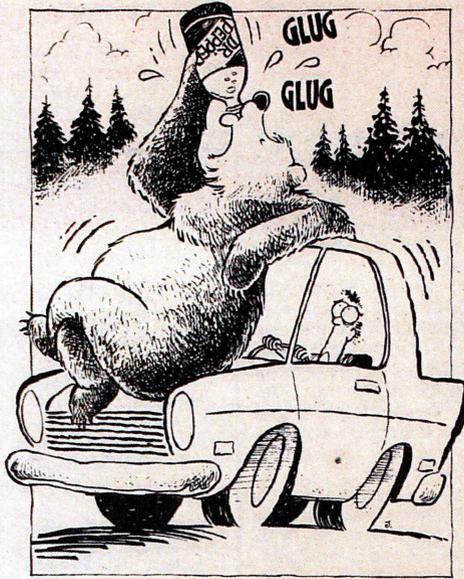
The arrival of the black bears has been announced by the clanging of garbage cans and has been noted after the fact by strewn papers.

Bears, not being much on reading or nutrition, evidently don't care what the label on the package says as long as what is inside tastes good.

As guests have sighted bears — eight this summer — Art Vigil, grounds supervisor, and Jim Hansen, maintenance manager, set the conference center's bear trap at the scene of the crime.

At the Hilltop Apartments, a group of the faithful engaged in Bible study discovered a bear, his nose pressed against the picture-window glass, curious about their gathering. Sad to say, the group was less interested at that point in outreach than they were in keeping their group free of furry intruders.

In another incident, a guest unloading groceries at the ranch house had just placed one bag of food on the porch and had returned to get a second bag from the trunk of his car. As he turned to head for the porch, there stood a black bear between him and the porch. Slam-



ming the car trunk lid, he hightailed it to the front seat for safety.

The bear, not taking too kindly to such an unchristian welcome, put his paw on the trunk and stood up on

the car, leaving a dandy footprint to show the folks back home.

During Glorieta Student Conference, one rather daring intruder ransacked the garbage behind the Chuckwagon snack bar and then strolled down to the lake for a leisurely swim. Conference participants leaving the evening worship service saw him swimming on his back. When he had finished refreshing himself, he climbed a tree.

Hansen, who, by the way, seems a good deal more tolerant of bears than do registered guests at Glorieta, said he watched one bear walk in and out of the trap nine times before he tripped the lever that brought the 100-pound door slamming down behind him. All eight bears finally have been trapped.

Hansen knows firsthand that bears love watermelon, cantaloupe, sausage, and steak. He's had to feed those furry critters for a few days until the game and fish folks come to transport the bears 20 to 30 miles up into the mountains where they belong. During the wait, the bears enjoy gulping entire two-liter bottles of soft drinks.

"If we had a taste test here," Hansen observed with some degree of mischief in his eyes, "the bears would choose Dr Pepper."

The point of this beary tale, if there is one indeed, is when you go to Glorieta next summer, pack Dr Pepper or else learn to accept all God's creatures into your Bible study group. And for goodness sake, do have refreshments on hand!

BTN Teleconference addresses critical parent-teen issues

NASHVILLE (BP) — The 11,000 or so parents and teen-agers who tuned into a live 90-minute Baptist Telecommunication Network teleconference Nov. 2 bombarded a three-person panel with 225 questions ranging from dating, drugs, and sexuality to responsibility, discipline, and mandatory church attendance.

While time permitted dealing with only 40 questions on the air, teleconference sponsors and panelists agreed parental support groups represent one answer for dealing with ongoing concerns.

"You need to continue putting yourselves in support groups," advised Janice Siler, a panelist and family counselor from Raleigh, N.C. "You need to find someone who shares your values and talk to them."

"Hopefully, the teleconference created discussion and dialogue for the parents which created a trust factor in which they

all could share," said Gary Hauk, manager of the family enrichment section of the Southern Baptist Sunday School Board's family ministry department which co-sponsored the teleconference with the church administration department.

"Hopefully, participants will realize the church can be a resource for discussing and working through these concerns," Hauk added.

Calls from parents and teen-agers alike kept telephone workers busy during the teleconference, which was broadcast twice from the BTN studio in Nashville — once at 6:30 p.m. CST and again at 8:30 p.m. The double broadcast gave viewers from the East to West coasts a chance to conveniently tune in.

Anointing teens with love and affirmation was advice shared more than once during the teleconference.

"We need to love and affirm our teens," said panel member Wayne Grant, a pediatrician from San Antonio, Texas. "It is easy to hug and kiss a small child, but it is not so easy to show affection toward teen-agers who pretend they don't need it."

"We must always remain the adult in our relationship with our teens," he added.

"Think before you speak and listen to your own words carefully," Siler advised. "Put-downs and insecure phrases go straight to the heart of a teen. When teenagers feel love and respect at home, they can cope with the world better."

Ann Sullivan, another panelist who is assistant principal at Klein High School in Houston, told viewing parents to calm intense worries over whether their teenagers "will make it through adolescence."

"It's true, kids are having to grow up really fast, and they are making decisions at an earlier age that maybe their parents didn't have to make. But kids make it through adolescence every day. And remember, we made it through adolescence," she said.

Richard Ross, teleconference co-host and youth ministry consultant in the church administration department, said

the phoned-in questions "represented very typical types of concerns. The panel offered some very fine insights, both practical and constructive, which we hope will motivate parents to come together and mutually support each other."

Reports from several churches indicated parents began support groups immediately after the teleconference. Many stayed a couple of hours after the broadcast to discuss what they had just seen and heard, Hauk said.

D. Morgan assures trustees of Annuity Board's stability

DALLAS (BP) — Amid the stormy atmosphere of unstable stock markets, trustees of the Southern Baptist Annuity Board were assured that the Southern Baptist agency remains a stable and safe financial institution.

Trustees also reaffirmed hiring policies of officers in response to the report of the Southern Baptist Peace Committee.

The volatile growth in the stock market had to contain the potential for a major loss, Annuity Board President Darold H. Morgan told the trustees in their October meeting.

"I am not a prophet, but I think there will be more losses before we see an upturn in the market," Morgan said.

But despite the stock losses, Morgan encouraged trustees to caution members from moving their money from the retirement plan funds that contain stocks: "We never give advice on which fund to choose, but we must caution our people against panic reactions. Members in the Variable and Balanced funds have incurred paper losses. But if they start moving their money out now, they will incur real losses."

"In the pension world, we are in the market for the long-term. We don't panic over drops, and we don't get overly excited during a bull market."

Morgan reminded trustees, "We hire competent, capable managers who are evaluated for their performance by both paid consultants and your finance committee."

He noted bonds are gaining momentum, and said 70 percent of board investments are in fixed instruments.

Treasurer Harold Richardson reported

income at the end of the third quarter was up \$30-million over last year, to \$173.3-million.

In response to the Peace Committee recommendations, the trustees unanimously approved a resolution that reaffirms the current hiring practices for officers. The resolution states, "All of the officers of the Annuity Board are active members of local Southern Baptist churches and all subscribe fully to the 1963 Baptist Faith and Message Statement."

East Tennessee sets new meeting dates

During the 149th session the East Tennessee Baptist Association changed its constitution to call for semi-annual meetings rather than an annual meeting. It was held Oct. 22-23 at Southside Church in Newport and Webb Church in Cosby.

Other constitutional changes were made to clarify the document.

New officers elected at the sessions were Mike Hensley, pastor of Swannsylvania Church in Dandridge, moderator; Ralph Samples, pastor of Point Pleasant Church in Newport, assistant moderator; Grace Hall, a member of Pleasant Grove Church in Newport, clerk; and Linda Watts, a member of Riverview Church in Newport, treasurer.

The semi-annual meetings are set for April 22 at Northport Church in Newport and Oct. 21 at Dutch Bottoms Church in Newport. Jack Parker is the director of missions.

BWA Commission seeks 'Human Rights Day'

WASHINGTON (BP) — The Baptist World Alliance's Human Rights Commission has asked all Baptist churches to mark Sunday, Dec. 6, as "Human Rights Day."

The day will celebrate the 39th anniversary of the United Nation's adoption of the Universal Declaration of Human Rights.

The occasion will be marked world wide on national and local levels by religious and secular groups, BWA Communications Director John Wilkes said.

In a paper delivered to the commission, Per Mideide of Norway noted a gap between the ostentatious concern of Baptists for human rights and the actual interest in churches.

The struggle for human rights is not really on the agenda of many Baptists, Mideide said. Human rights have not yet become an integral part of the mission of the church, and Baptists have been slow to discover that in participating in the struggle for human rights Christians are joining God's healing passion for the world, he added.