

# Baptist and Reflector

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NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

## Accrediting agency reports on Southeastern Seminary

By Marv Knox

WAKE FOREST, N.C. (BP) — Southeastern Baptist Theological Seminary does not conform to some accreditation standards in three of four areas of institutional life, according to an accrediting agency report.

A special study committee of the Southern Association of Colleges and Schools' Commission on Colleges visited the Wake Forest, N.C., school Sept. 14-16, and seminary officials released its report in December.

Both of the seminary's accrediting agencies — the Southern Association of Colleges and Schools and the Association of Theological Schools in the United States and Canada — are investigating the Southern Baptist Convention school.

The studies follow 15 months of

change at Southeastern.

In October 1987, a majority group of trustees succeeded in altering the way the school chooses its teachers. The process placed more responsibility with the president, who is accountable directly to the trustees. It also dictated that temporary faculty appointments, which had been the prerogative of the president and the dean of the faculty, must be approved by the trustee instruction committee.

President W. Randall Lolley, Dean Morris Ashcraft and six other administrators subsequently resigned. Lolley and Ashcraft cited the policy changes — which they interpreted as ensuring that only Biblical inerrantists could be added to the faculty and as dismantling their apparatus for allowing faculty leadership in selecting new

teachers — as the reason for their decisions.

Trustees elected Lewis A. Drummond, evangelism professor at Southern Baptist Theological Seminary in Louisville, Ky., as president in March. A new dean has not been elected.

*The Southern Association committee's report says Southeastern does not conform to some elements of its accreditation criteria with regard to faculty selection, academic freedom, and organization and administration. And while it does not cite violations of its criteria concerning the effectiveness of the institution, it raises "serious questions" concerning that issue.*

Regarding faculty selection, the report cites four areas of concern.

The first involves eligibility requirements for faculty membership. "The conflict with the criteria arises from recent actions and statements by the board of trustees and its members which indicate that an additional criterion has been introduced as a requirement for faculty membership," the report says.

*The report identifies belief in Biblical inerrancy as a new requirement for faculty eligibility and notes "that the additional requirement was adopted without consultation with the administration or faculty of the school, that there has been no formal board action, that the procedures for amending the bylaws have not been followed, and that published statements do not accord with present practice. It ap-*

*(See page 3)*

## Building, leadership changes highlight 1988 for TBC

By Wm. Fletcher Allen

Construction, new leadership, new areas of work, partnerships, and "celebration" meetings head the list of news events for the Tennessee Baptist Convention in 1988.

At year's end, a look back at Tennessee Baptist life reveals an altered convention — and one that is still anchored on sound and enduring heritage.

During the year, the convention honored Tom J. Madden, welcomed D. L. Lowrie, elected new convention

officers, approved a Partnership Mission with Philippines Baptists, proceeded with a new Baptist Center, continued a healthy financial status, and voted to begin residential care for developmentally disabled adults.

Madden announced his retirement as TBC executive secretary-treasurer at the November 1987 convention, to be effective April 30, 1989.

He was honored by many groups during 1988 — and by the TBC at the annual meeting in Jackson in November. The Executive Board honored the Maddens in early December with a new automobile and a monetary gift.

A search committee, headed by Perry Michel, pastor of Belmont Heights Church, Nashville, presented D. L. Lowrie to the Executive Board at its September meeting where he was unanimously elected. He was affirmed by the TBC in November, and began work Jan. 1 as executive director-elect.

Also during the year, construction was begun on the Baptist Center adjacent to the Executive Board Building in Brentwood after groundbreaking in February. The board approved a \$3,325,000 construction and renovation contract with Beers Construction Co. at a special February session. Construction moved rapidly, encountering no bad weather.

According to Task Force chairman James Porch, "everything is proceeding on schedule." Renovation on the present building will begin in a few weeks as the Baptist Center is completed. Completion and move-in date is mid-February. Baptist Foundation, Woman's Missionary Union, Baptist Adult Homes, Baptist Children's Home, and the Baptist and Reflector will

move to the center.

Completion date for renovation is mid-June.

Also during 1988, Belmont College, Carson-Newman College, and Union University reported enrollment increases for the second consecutive year. The three Tennessee Baptist colleges had record enrollments while most Baptist colleges elsewhere declined.

Woman's Missionary Union joined the Southern Baptist WMU organization in celebrating the centennial. Tennessee Baptist women were among the first to begin missions work in the churches. The celebration was held in April at the Nashville Convention Center, with 2400 attending.

In recognition of the 100th anniversary, the Baptist and Reflector published a special insert on WMU history and heritage in its April 6 edition. A large group of Tennessee Baptist women attended the national celebration later in Richmond.

Heavy rains, high winds, and threats of tornadoes did not halt the annual State Evangelism Conference at Belmont Heights Church, Nashville, in January. The meeting featured the "Year of the Laity," with Larry Lewis, Jess Moody, Billy Baskin, as speakers. More than 2400 attended.

In March, the 19th annual Youth Evangelism Conference was held in Nashville with 33,000 young people participating. Main speaker was Kellye Cash, 1987 Miss America from Memphis.

In April, 1600 Royal Ambassadors were challenged at their Congress in Jackson. About 400 Baptist college students had their convention in Nashville in April.

A review of evangelism statistics showed that two Memphis area churches led Tennessee Baptists in baptisms — another area where the TBC was a leader. Bellevue Church reported 622 baptisms for 1987, and Millington had 227. Fourteen churches reported more

than 100 baptisms.

At its May meeting, the Executive Board approved a recommendation from a search committee headed by Emerson Wiles Jr., and chose Jerry King as director of evangelism. King had served two years as associate.

At the September Senior Adult Conference in Pigeon Forge, almost 1000 attended.

Baptists united with other groups to help defeat a referendum for pari-mutuel betting in Davidson County for the second straight year. A strong resolution passed by the TBC in November reminded legislative leaders that Baptists oppose gambling in every form.

During one of the driest summers on record, TBC president Ken Story called for statewide prayer to relieve the drought.

Tennessee Baptists closed out their partnership with Venezuela with two major emphases in late summer. In late July, 175 health care personnel spent two weeks with the South American partners in extensive health care. And, in August, almost 200 volunteers went for evangelization in small churches and mission points.

*(See page 5)*

### Evangelists meet

Three Tennessee Baptist evangelists will speak at the annual meeting of the 1989 Evangelist's Conference Jan. 16 in Nashville.

The conference is sponsored by the Fellowship of Tennessee Baptist Evangelists on the morning of the opening day of the State Evangelism Conference at Belmont Heights Church Jan. 16-17.

The one-session conference for evangelists begins at 10 a.m., also at Belmont Heights, and will conclude at noon. The session will be held in the church chapel.

The three speakers include John Kurtz, Mt. Juliet; Don Womack, Memphis; and Charles "Toonie" Cash, Johnson City.

Phil Glisson of Memphis is president of the evangelists' group.

The meeting is open to pastors, evangelists, and others. "Everyone is invited to attend," says Glisson. "We will have challenging messages and also some good music and fellowship."

### An inside look

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## Editorials

## Solid foundation makes a good launch pad

Before we settle down to work in 1989, before we get completely involved in turning over the page, we should take a backward glance.

The old year was rich in a variety of experiences that affect our lives as Tennessee Baptists. We are colored by those events, and we are enriched by many of them.

Tom Madden, at the Annual Meeting at Nashville in November, 1987, told the Executive Board of his intention to retire in April 1989. At the end of that month, he will complete ten years as our executive secretary-treasurer. He will have served a full decade leading the TBC family.

The Executive Board spent many hours during the year planning a satisfying retirement for the Maddens, and a smooth transition with new leadership.

The search committee settled on a candidate in late summer, and presented D. L. Lowrie to the Executive Board in September. The Tennessee native, serving as director for missions for Texas Baptists, joined the Executive Board staff January 1 as executive director-elect for Tennessee Baptists.

Lowrie will work with Tom Madden through April when the transition is completed. Evidence proves that Lowrie is dedicated to missions and evangelism, and that his experience as a Baptist leader will enhance Baptist work in Tennessee.

In another area of change, plans turned into action as the new Baptist Center began to take shape adjacent to the Baptist Building in Brentwood. Ground was broken in February, work began in March, and a promised date of completion is mid-June, this year.

The five occupants of the center will begin

moving into new quarters in mid-February, barring unforeseen delays. Renovation of the current building will be completed by June.

During this year also, staff reorganization structure should be completed. Several positions will have to be filled. Search committees have been prudent to wait until the new executive director is on board.

Along with these "new" faces, the convention elected Calvin Metcalf, Central Church, Fountain City, Knoxville, pastor, as president and there are newly elected members of the executive board on hand.

All this means that a new year gives appropriate excitement to the work we do as Baptists in Tennessee. We believe 1988 was a good year — and see no reason why 1989 cannot be better.

Tennessee Baptists have been giving generously and faithfully to mission offerings and through the Cooperative Program. While many state conventions have cut back on pro-

gramming because of budget shortfalls, we have maintained financial balance.

We also believe Tennessee Baptists will continue to cooperate in what we do throughout the state. Pastors and churches must challenge each other to work harder for local needs, and to reach out in missions. Associations can be strengthened by similar cooperation and outreach.

During the months of January through April, changes will take place as construction winds down and new leadership "gets to work." Rest assured that the style of Tom Madden, conducting Baptist business people-to-people, will leave its mark — and the convention will be in good hands as D. L. Lowrie begins his tenure.

Yes, 1988 was a good year. But we have just begun what will continue to be a life-changing, ongoing mission for Christ in Tennessee. — WFA

## Prompt response to an invitation

We have received the first response to an editorial written just two weeks ago.

The December 14 issue's editorial explained some of the changes and innovations recently incorporated into the Baptist and Reflector. We also asserted that many good Tennessee Baptist stories would not be carried on our pages — because our readers would not tell us about them.

Marion Boling, church clerk for Sunset Village Church, Bristol, took us up on the offer.

The editorial was read, the challenge was

accepted, and a news item promptly put in the mail — bound for our office in Brentwood.

Because of that quick response, a news item appears in this issue sharing the news of the ordination of Doug Lewis by Sunset Village Church.

Thanks to you, Marion Boling, for helping us tell the news of a local church event — all the way from Bristol. The letter accompanying the news item verified that the editorial had been read, and that it needed a response. — WFA

## Top 1988 news stories — Southern Baptist Convention

Here are some of the top Southern Baptist Convention news events of 1988:

- State conventions of Indiana and Colorado face dramatic financial shortages, cut programs and staff.
- Jack Harwell, former editor of Georgia's Christian Index, is named editor of SBC Today.
- Samford University, Ala., initiates divinity school.
- Lewis Drummond, Southern Seminary professor, chosen as president of Southeastern Seminary.
- Peace Committee chairman

## Alumni family commits \$1.2 million to Union

JACKSON — Union University has received a commitment of \$1.2 million from the James T. McAfee Jr. and Carolyn T. McAfee Foundation of Macon, Ga.

The funds, payable to Union over a period of years, are designed for the newly established School of Business Administration and the pipe organ in the G. M. Savage Chapel.

The McAfees are both graduates of Union University.

"We are honored to accept this very generous gift from the McAfee family through their foundation," said Hyran Barefoot, Union University president. "This is the largest single commitment at one time ever received by Union University, and the fact that it comes from an alumni family makes it even more significant."

Charles Fuller says SBC needs "alteration in course that over last decade has led to conservative resurgence."

- Gerhard Class, BWA general secretary, killed in California auto accident.
- Homer Lindsey, co-pastor with Jerry Vines of First Church, Jacksonville, Fla., mails Vines' 1987 SBC sermon to all SBC pastors. Winfred Moore, two-time SBC presidential candidate, sends mailout to all pastors.
- Radio and Television Commission trustees vote to sell ACTS network to Texas "for profit" corporation.
- Conference on Biblical Interpretation at Ridgecrest deals with doctrines of creation, women in ministry, end times.

• WMU centennial in Richmond celebrated with 11,000 present.

- Larry Baker resigns as Christian Life Commission executive to be pastor. Richard Land replaces him at September meeting in Nashville.
- Jerry Vines defeats Richard Jackson by 692 votes for SBC presidency. Joel Gregory preaches reconciliation to messengers. Controversial resolution on Priesthood of Believer adopted. Tennesseean Charles Sullivan re-elected chairman of Executive Committee. Peace Committee dissolved.

• Michael Willett, approved as seminary teacher in Venezuela, terminated by FMB. One reason cited was he "did not present a strong positive statement of the Gospel."

- Summer-long argument over con-

troversial film "The Last Temptation of Christ." Many Baptist groups joined other Christians in protesting the film.

- Accreditation association cautions Southeastern Seminary about new policies and procedures during 1988.
- Sunday School Board begins work on new commentary that will "demonstrate conservative scholarship and sound scholarship."
- SBC Executive Committee approves 1989-90 operating budget with no increase.
- Virginia Baptists challenge some SBC actions. Georgia Baptists turn out incumbent president for second con-

secutive year.

- Southern Baptist Alliance approves budget of \$626,000, names Stan Hasteley as executive director.
- Slow down in CP receipts and missions offerings causes some boards and agencies to cut back programming and implementation of ministries.

## New number

The Baptist and Reflector can now be dialed directly when reporting news events, new subscriptions, or address changes. The new number is (615) 371-2003. See page 8 for additional TBC phone numbers.

## Baptist and Reflector

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# Accrediting agency reports on Southeastern . . .

(Continued from page 1)  
*pears that the seminary's traditional understandings of faculty eligibility have been informally and arbitrarily changed.*"

The second concern, faculty participation in appointments, has been "redefined as consultative, and its former role to designate and to recommend candidates was assumed by the trustee committee on instruction," the report states. "It would be difficult to overestimate the effects of these actions on the faculty. Their sense is that they have been effectively removed from the process and that their ability to exercise their responsibility has been seriously curtailed. Certainly it would appear that the board of trustees has exceeded its policy-making functions and is presently engaged in the administration of academic policy and appointments."

The third concern, selection of part-time faculty, involves a change in policy that removed responsibility from the president and dean and vested it with the president, with approval of the trustee instruction committee. "This change in policy has had any number of unfortunate consequences," the report notes. "First, the arbitrary nature of the decision . . . overturns established procedure and has created immense confusion in efforts to maintain an orderly curriculum. . . . Second, the action essentially removes faculty from participation in such appointments and further curtails their ability to fulfill their academic responsibility."

The fourth concern, the dean's selection process, involves a "lack of clarity about procedure (that has) created an impasse," the report says. It cites "apparent misunderstandings" between faculty and trustees, with the faculty operating according to previous pro-

cedure and trustees conducting a search according to the same procedure as for faculty appointment.

The report describes the four faculty selection concerns as "deleterious to the life and well-being of the seminary." It adds: "Apparently the board of trustees considers changes in the makeup of the Southern Baptist Convention a mandate to change the character of the seminary. It has sought to bring this about by rather arbitrarily infringing upon the established traditions of the institution and ignoring its integrity."

Turning to academic freedom, the report says, "The seminary is not functioning effectively as a scholarly community at present; nor is it functioning in conformity with the criteria."

Theological seminaries have a right not to employ teachers whose views are "substantially at variance" with the schools' founding principles, the report acknowledges. But new trustees who have sought to follow what they believe to be a convention mandate to hire Biblical inerrantists on the faculty have done so "without regard for due process, institutional traditions, and principles of academic freedom," it says.

The report cites ten allegations that academic freedom has been violated, including the SBC Peace Committee's 1986 investigation of "the theological convictions of faculty members without due notification and faculty participation"; "intrusion of the board of trustees into traditional areas of faculty prerogative through the expanded role of its committee on instruction"; trustees' "interrogation of applicants for faculty positions concerning their views of Biblical inerrancy"; trustee visits to classrooms without prior

notification or professors' consent; "denial of married student housing to a divorced minority female student with one child on the grounds that hers does not constitute a legitimate family"; and "a general academic environment characterized by distrust, distress, and disenchantment."

Addressing organization and administration, the report notes: "The current board understands well its accountability to the Southern Baptist Convention and rightfully is attentive to its wishes and desires. In fact, . . . the majority of the board of trustees expressed to the committee and have expressed publicly that it is their intention to make the seminary into the kind of institution they understand the majority of the Southern Baptist Convention desires."

"The board of trustees, however, should also be mindful of its obligation to the seminary as an institution in its own right. . . . The charter granted to this institution, and under which it operates in the state of North Carolina, makes demands upon the board, too."

The report faults the board for failure "to keep itself free from 'undue pressure from political, religious, and other external bodies,'" as required

by Southern Association policies. Similarly, the report finds "the seminary again not in compliance with (the guideline) which requires 'protecting the administration from external pressures.'" And it says the seminary violates Southern Association policy by failing to give faculty a "meaningful role" in "shared governance" of the school.

The report reminds individual trustees of requirements that "no individual committee or member of the board can take official action for it unless authorized to do so." It says of faculty: "They have an obligation to seek a solution, too. They must take the initiative to seek ways to be in conversation with the board and its leadership. . . . They, too, must be reminded to avoid airing grievances in public."

While the report does not cite violations of Southern Association guidelines regarding institutional effectiveness, it says: "Institutional effectiveness is low at this moment in the history of the seminary. . . . The effect of recent changes in governance has had serious, adverse impact upon institutional effectiveness."

(See Seminary response on page 8)

## Jett, Wiles, Williams to write lessons

Philip D. Jett, Joseph E. Wiles, and Charles D. Williams will write Baptist and Reflector Sunday School lessons for the winter quarter.

Having held previous pastorates in Missouri and Georgia, Jett has

been pastor of Englewood Church, Jackson, since 1983. A graduate of Union University, Jackson, he also earned his masters of divinity and doctor of ministry degrees from Midwestern Seminary, Kansas City, Mo., and New Orleans (La.) Seminary, respectively.

Jett currently serves as president of the West Tennessee Pastors' Conference and as evangelism chairman of the Madison-Chester Association.

He and his wife, Marilyn, have three children.

Wiles is the pastor of Silver Point Church, Silver Point, where he has served for more than eight years. He received his bachelor of science degree from Western Kentucky University, Bowling Green, Ky., and his masters of divinity and doctor of ministry degrees from Southern Seminary, Louisville, Ky.

Wiles has taught theological education by extension in Stone Association



JETT



WILES



WILLIAMS

for the past six years and has been the association's moderator.

The Owensboro, Ky., native is married to the former Anna Lee Favel. They have four children.

Williams has been pastor of Shelbyville Mills Church, Shelbyville, since 1985. His previous pastorates include Mt. Hope Church, Mt. Hope, Ala., and King's Road Church, Toledo, Ohio. He also served on the staff of Travis Avenue Church, Ft. Worth, Texas.

A native of Florence, Ala., Williams holds degrees from the University of North Alabama, Florence, and Southwestern Seminary, Fort Worth, Texas.

He and his wife, Bettie, have a daughter, Laurie.

Jett will write the Adult Life and Work series; Wiles, the Convention Uniform series; and Williams, the Bible Book series.

## One Word More

By W. Fletcher Allen, editor

on our journey.

A pastor met in his study, as customary, with the deacons before morning worship. It was New Year's Day — that very Sunday. They prayed, turning their thoughts to the clean pages of life that lay open to the church, and to each believer. They prayed for the hour before them, for the preacher and the message.

As they left the room, one deacon touched the pastor's arm and smiled as he said, "Pastor, please don't feel disappointed if you look at me this morning and find me asleep on the pew. It won't be all your fault. I've been up all night."

The pastor asked, "What's the problem, who was sick?"

Answered the deacon, "It's inventory time. We had to finish last night. It's hard work and no fun. I made mistakes. I had bought too much of some things. And some shelves were empty because I had not bought enough."

Inventory is good. Wouldn't it be suiting for Christians — and others — to pause at year's end to take inventory of our lives? Would it not be appropriate to look at good and bad that we have done — and things we have left undone?

Some of our mistakes have hurt others. Some have hurt us. Take inventory. Make plans to use properly the clean pages of the new year.

Some folks quickly throw out the Christmas tree and all reminders of the season on December 26. They are in a hurry to get it over with. Others keep the trappings around the house for weeks — perhaps too lazy to put them away.

We should do neither. Keep Christmas in the heart all year long. Don't get entangled with the trappings — and keep your course set straight on the journey to the City of God.

Where do you go from Christmas? I mean, where does the road lead you? At the end of one year and the entrance to another, where do we go from here?

To those who have "everything," and to those who are discriminating and choosy, the answer is obvious. If we are talking about gifts and such, we go to stores to exchange what we don't like — or doesn't fit.

We exchange the presents that are the wrong color, wrong style, don't enhance our best image.

Another reason for going to town after Christmas is to get, to be there when the doors swing open and take advantage of the "after-Christmas" sale. Here are bargains!

Never mind the pushing and shoving or the crowded aisles and long lines at the checkout counter, here are bargains! What we could not afford before Christmas, perhaps we can purchase after Christmas, though the product might be slightly battered and shopworn.

There are other places to go after Christmas. A weary survivor of the season might groan and sigh, "No more stores for me, no bargain hunting. I just want to sit here and relax."

Like all who have marched before us, we also are pilgrims. If we are earnest in our devotion to Christ, if we seek His truth — there is another place we can go from Christmas. We are journeying toward the City of God as the community of faith.

Just as our spiritual fathers and mothers did, we will pass through cities on the way to His city. And there is where we minister and work with whatever and whomever we encounter



ALLEN

# Our Readers Write

... on blessing, second coming,  
and more ...

## Thanks to Baumgartners

I wanted to write so all of Tennessee Baptists might know of our love for Leslie Baumgartner, our retiring missions director.

He and Janie are exemplary Christians and church members. They serve in many capacities and are very faithful in every area of church life.

We have lost a great worker for Tennessee Baptists but he has earned his retirement and we wish him well.

Raymond Langlois  
Judson Church  
4900 Franklin Rd.  
Nashville 37220

## Blessing received

In November I completed seven years of service as a member of the Executive Board of the Tennessee Baptist Convention. Previously I served for three years as a member of the Committee on Boards. As an Executive Board member I served on the Nominating Committee, the Tennessee Baptist Program Committee, the Public Affairs and Christian Life Committee, and this last year as Recording Secretary. I sought to fulfill the trust of these responsibilities prayerfully and faithfully.

I want Tennessee Baptists to know of my deep gratitude for the privilege of this service and to know that my serving in this way has given my ministry as a pastor a new deeper dimension.

I will always treasure the privilege of getting to know and work with other members of the board, Dr. Tom Madden, Dr. Carroll Owen, and employees of the board throughout the building in Brentwood. Their friendship is a continual source of enrichment and inspiration.

For those who are coming to these responsibilities for the first time, I pray that your testimony for Christ will be effective in this forum and that the local church where you serve will be strengthened by your service there.

Carl N. Price, pastor  
2556 Lakeland Drive  
Nashville 37214

## The second coming

The letter by Jessie C. Masters seems to imply that the time of the second coming of Christ cannot be predicted because of the words of Jesus recorded in Mark 13:32 and Matthew 24:36. However, I believe that this statement in context says something very different.

After identifying the generation which will see His return in Matthew 24:32-34, Jesus says in verse 35, "Heaven and earth shall pass away, but My words shall not pass away." Continuing in verse 36 He says, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."

Which day? Obviously, from the immediate context, the day when "heaven and earth shall pass away." From prophetic chronology in Revelation 20:7 through 21:1, we are told this is after Christ has returned and reigned on the earth for 1000 years.

The very next verse (verse 37) reveals that Jesus was not saying we could not know when His second coming would occur. He contrasts it to the unknown time when "heaven and earth shall pass away" by saying, "But as the days of Noah were, so shall also the coming of the Son of Man be."

Referring back to Genesis, we find that in "the days of Noah," God gave two prophecies of the flood. Genesis 6:3 reveals a period of 120 years before the flood, and then in Genesis 7:4 God told

Noah the exact day of the flood one week before it happened.

Jesus said that the timing of His return would be like that of the flood of Noah, specifically that believers will be able to know the day before it occurs.

And in Matthew 24:42-44, He tells Christians to "watch" because eventually only "the hour" of His coming will be in question.

Ron Welch  
P. O. Box 486  
Ridgetop 37152

**GUIDELINES: Opinions of Tennessee Baptists on religion-related subjects are welcomed. Letters should be brief and concise, no more than 250 words. Letters may be shortened and edited at discretion of the editor. Unsigned letters will not be read or used, but writer's name may be withheld for sufficient reason. There must be at least one month between publication of letters from the same writer. Letters must not make personal attacks on the character or integrity of anyone. Writers are encouraged to write in a positive, Christian manner. Short letters are preferred. Address and phone number must be included.**

## Unwanted pregnancy

An unwanted pregnancy is a physical, emotional, mental, spiritual, moral, and social dilemma. As Christians we are compelled Biblically to express compassion to those who experience an unwanted pregnancy. What are her options?

There are at least four: keep the unwanted child, abandonment, place the child for adoption, and abortion.

As ignorance of sex produces unwanted pregnancies, the proper education of human sexuality encourages responsible behavior such as abstinence or birth control. A lack of birth control leads to social chaos.

Since we value the worth of every individual, each conception is a special event. However, keeping and caring for an unwanted child is traumatic. Not only is it difficult to give up a child for adoption, there are more children available than those willing or qualifying to adopt.

While approving abortion for any reason seems too permissive, opposing all abortions seems too harsh because there may be valid medical reasons for an abortion.

Jim E. Pennington  
Rt. 2, Box 73  
Johnson City 37601

## Wrong wording

Thank you for being interested enough in the associations of our state to carry interesting articles about their annual meetings!

However, you have done a disservice to the reputation and honor of the Nolachucky Association by misrepresenting the action of the association about ordination that came as a result of a carefully orchestrated year-long process and a unanimous vote (save one) of the annual meeting.

The statement, "encouraging churches to exclude women from ordination" appears nowhere in the prepared news release sent to your office. (Baptist and Reflector, Dec. 14.)

The facts are in the first two paragraphs of our news release:

"Three major actions of the Nolachucky Baptist Association gave increased clarity to their doctrinal position

and practice. The 160-year-old constitution was completely rewritten, the original Abstract of Principles was replaced by The Baptist Faith and Message and Robert's Rules of Order became the parliamentary guide.

"Most significant was Article XI that reaffirmed the historical practice of the ordination of men only for the ministry and deaconate. This passed without challenge and only one dissenting vote!"

Our only change was to place in print in the constitution the practices and resolutions of 160 years in our association, plus action in our two root associations: Holston and Tennessee. Neither the association nor a member church have departed from the position and practices of ordaining male members only.

Glenn A. Toomey  
Director of Missions  
Nolachucky Baptist Association  
Morristown 37815

*We apologize sincerely to Nolachucky Association for our misinterpretation, and for any embarrassment it might have caused. Certainly there was no intention to be negative. This letter from the director of missions should set the record straight. — Editor.*

## Some truth revealed

In the April 26, 1968, issue of Christianity Today, Presbyterian layman Lee Dirks of The National Observer had interviewed Martin Luther King. The following is verbatim of part of the article:

"The emphasis of his thought was on philosophy not theology. Dirks found few traces of 'hard' fundamentalism in King. King rejected the idea of original sin. He said Jesus was divine in the sense 'He so submitted His will to God's will that God revealed His divine plan to man through Jesus.' Reflecting his liberal instruction, he considered the virgin birth a mythological story to explain Jesus' moral uniqueness rather than literal fact."

Can one be saved not believing Jesus is God's Son? Can Dr. Curtis Caine be right about King? Consider King's belief again.

Inez Montgomery  
3745 Briar Rose Rd.  
Memphis 38111

## Academic freedom

It seems our moderate brethren are stirring up a tempest at the state convention level (e.g. Virginia) with talk of academic freedom. They seem to have forgotten the other point of the 1963 Baptist Faith and Message statement that says "academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists" (BFM, Article XII).

Academic freedom requires that there be academic responsibility. Until professors in our SBC schools teach the Bible as the Word of God, they forfeit their rights to academic freedom as you cannot have one without the other.

If there is to be a cry for "academic freedom" in our schools then there must be an equal emphasis placed on academic responsibility. As the BFM says in article 1, the Scriptures are the Word of God "without ANY mixture of error." All the professors need to do is to promise to teach the Bible "without ANY mixture of

error" then they would earn the right to academic freedom!!

Edgar Engle  
1610 LeCont Rd.  
Knoxville 37914

## Anti-Christian movement?

The castigation of Mr. Caine reveals ignorance and spiritual insensitivity that often renders the words of Christ meaningless.

As a synthesis of Personalism, Hegelianism, and Humanism all wrapped with Christian vernacular, the civil rights movement was and is distinctively anti-Christian. Resting upon the concept that we are all God's children endowed with inalienable rights to be enforced theoretically, the civil rights movement cries against the essence of Christianity.

As a Kingdom citizen I have no civil rights before the world (Matthew 5:39-42), and as a condemned sinner set free, I have no rights before God and deserve only damnation. To proclaim otherwise is to disobeyingly rise above the Master who gave up all for His servants (Luke 17:8).

The prosecuting of the world may be the love of Mahatma Gandhi, but it is a slap in the face to the truth of Jesus Christ. Rather than prosecuting the racist, if the world unjustly rejects a Christian, the world rejects me, for I am less than he.

Stephen Padgett  
Route 13, Box 291  
Crossville 38555

## Unity and harmony

In this happy(?) Yuletide season are we going to "Love thy neighbor as thyself" or are we going to try to "do him in?" Are we going to strive for unity or for division? Are we going to honor Him who said "I am the Way, the Truth, and the Life." In the Southern Baptist Convention are we striving to follow His Way, or are we promoting our own little conservative or moderate ways in the manner in which we handle the money and the power involved?

And when did the word "inerrancy" appear? Was it in the four centuries or more when the King James Version of the Bible reigned supreme, or was it in modern times when we were bombarded with a profusion of translations telling us not what God said but what translators wanted Him to say. Translations that commit mayhem and murder upon some of the most beautiful passages in all literature and convert them into a hodge-podge of unintelligible gibberish.

Jesus said "I am the Way" and the means there is no other way. It is comparatively easy to stay on the right course, but it is obviously easier to stray from it. Jesus said "I am the Truth," and here again the means there is no other. Jesus said "I am the Life," and here again is that the again. Anything else is death. Shall we choose life, or else?

May the SBC and the state conventions find harmony and unity and strive to maintain harmony and above all, unity, in the year to come.

Ben F. Davis  
1305 Sharon Circle  
Chattanooga 37405

*For several weeks letters have discussed remarks made by Curtis Caine, a Christian Life Commission director from Mississippi at a September meeting. Since there has been thorough discussion, there will be no additional letters on this subject. — Editor*



TENNESSEE volunteers with Venezuela friends.



OAK GROVE, Mount Carmel, has Sunday School centennial.



FIRST BAPTIST, Jefferson City, rebuilds.

## TBC's 1988 news



NEW BAPTIST CENTER

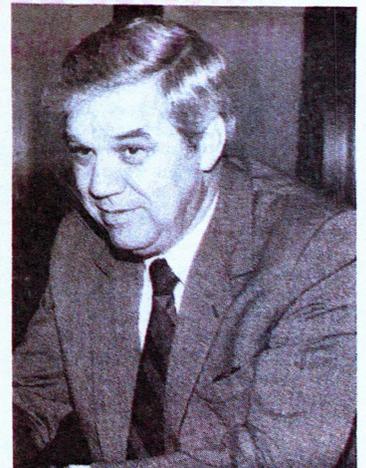
BAPTIST CENTER groundbreaking.



CAMPERS with James Redding.



D. L. LOWRIE chosen by Board.



## Building, leadership changes . . .

(Continued from page 1)  
About 5000 persons were saved during the two ventures — and the health care team treated several thousand.

At the TBC annual meeting in Jackson in November, messengers elected Calvin Metcalf, Knoxville pastor, president. He defeated Charles Sullivan of Lenoir City by 62 votes. The messengers also welcomed D. L. Lowrie, honored Tom Madden, approved a partnership with the Philippines to begin this summer, approved the adult residential care recommendation, okayed a budget of \$23,850,000, passed five strong resolutions

commending bivocational ministers, affirming Priesthood of the Believer doctrine, support for the Baptist Joint Committee on Public Affairs, against gambling, and disassociation from remarks made by a Christian Life Commission trustee about racism concepts.

It was a busy year for Tennessee Baptists. In addition to the news-making stories that took the headlines, Tennessee Baptists kept busy on the local level — preaching and teaching, baptizing, caring in ministry and missions. Foreign and home missions offerings were up. The associations

stayed at work, cooperating for great and small projects. Many churches and associations practiced Christ's concepts by "doing missions" in other states and nations.

Other news events of the year:

- Grainger County Association breaks ties with Rutledge Church over the church policy of ordination of women as deacons.

- U. S. Supreme Court lets stand lower court ruling that churches must comply with registration and disclosure requirements governing political activity, thus rejecting the appeal of

nine TBC churches.

- Second class postage for state papers increases by 20 percent.
- Hickory Hills Church closes its doors, giving \$1.2 million property to Shelby County Association and enhancing Graceland Church.

- Leslie Baumgartner, Missions; Archie King, Brotherhood, announce retirement. Both will work through a few months transition period.

- Woodmont Church, Nashville, hosts a Southern Baptist Alliance meeting.

# FMB trustees affirm Parks in 'resolution of commitment'

By Robert O'Brien

RICHMOND (BP) — Southern Baptist Foreign Mission Board trustees unanimously affirmed the FMB's president, staff, missionaries and their approach to missions in a "resolution of commitment" during the board's December meeting.

The resolution, drafted by a special committee, responded positively to a challenge from FMB President R. Keith Parks in October for trustees to clear up misperceptions about themselves, staff, and missionaries that threaten the survival of foreign missions.

Missionaries and Southern Baptists should be reassured by the resolution, Parks said, noting, "I'm grateful the trustees unanimously affirmed our personnel, direction in missions and comprehensive methodology and committed themselves to maintaining the kind of cooperative missions program we have conducted through the years."

In October Parks had expressed regret that conflict in the Southern Baptist Convention has caused a number of Baptists to think missionaries and staff are not theological and evangelistically sound. He also said trustees are not trusted by others, who perceive they are motivated by a political agenda rather than missions.

Many fear, Parks said at that time, that trustees will purge staff and missionaries; show no commitment to cooperative missions; reject the principle of indigenous missions; reject ministry to physical human need in favor of evangelism only; seek to control overseas Baptist conventions; ap-

point only missionaries who have a certain political position; and coerce staff into politically-based missions decisions.

The special committee, chaired by John Thomas of Daphne, Ala., responded to Parks' challenge in principles rather than dealing with specific misperceptions cited in Parks' October report to the board. "But we made certain each point reflected his concerns," Thomas said.

Besides affirming the soundness of staff and missionaries, the resolution promised faithful trusteeship. It also affirmed cooperative missions and giving, appointment of qualified missionaries, continuation of both evangelism and human-needs ministries, adherence to the principle of developing indigenous leadership overseas, cooperation with Baptist leaders overseas as "equal co-laborers," and commitment to world evangelization.

Trustees agreed with Parks' assessment that misperceptions about the FMB "appear to be eroding historic mission support" and noted that "cooperative missions has epitomized the Southern Baptist Convention since its inception."

The resolution encouraged churches "to honor the historic Baptist principle of unity through diversity by continued, faithful giving to the Cooperative Program" unified budget, and it said trustees would seek to provide a positive influence in that direction.

L.H. McCollough, trustee from Bastrop, La., said he conducted a

survey of FMB trustees that indicated strong cooperative giving by most of the churches of 66 trustees who responded. He challenged all 88 trustees to encourage faithful percentage giving to the Cooperative Program and increases in gifts to the Lottie Moon Christmas Offering to offset shortfalls that have caused cutbacks in foreign mission budgets.

McCollough's survey showed that the 66 churches gave nearly \$6.4 million through the Cooperative Program and nearly \$1.5 million through the Lottie Moon Offering in 1987. Fifty-five of the churches gave above the 8.5 percent national average of undesignated gifts through the Cooperative Program. That total includes 21 churches giving 15 percent and above.

Trustee Chairman Mark Cortis, who appointed the special committee in October, emphasized the sincerity of the resolution and his own appreciation of the "caliber, quality, heart, and soul" of FMB personnel.

He challenged FMB staff, in turn, "to give mutual affirmation back to the board," particularly in helping the overseas mission force to understand that trustees support them and their work.

The resolution said FMB trustees:
 

- "Wholeheartedly affirm Dr. Keith Parks, the Foreign Mission Board staff and our adopted strategy of 'evangelism that produces churches'; and that we will carry out the policy and fiduciary responsibilities in a manner that is both faithful to the convention and supportive of the staff and missionaries.

- "Affirm our commitment to cooperative missions and the Cooperative Program; that we accept our responsibility to be greater channels of positive information to our local churches which are already in strong support of missions and to the churches of our associations and conventions, which are the lifeline of foreign missions through their undesignated gifts; that we encourage churches to honor the historic Baptist principle of unity through diversity by continued, faithful giving to the Cooperative Program.

- "Communicate to our Baptist partners around the world our continued desire to be equal co-laborers in our shared task of world missions.

- "Join our hearts and hands with our president, Dr. Keith Parks, our staff, our missionaries, and Christians everywhere to share the Gospel with a hurting and lost world."

## Personal Perspective

By Tom J Madden

As we begin 1989, I have tried to challenge my own heart anew to give God first place in my heart; to give Him the first hour of every day; to give God the first day of every week; and to give Him the first fruits of my income. More than likely you are already doing this. I do believe God will be honored and we will be strengthened and made more useful as we "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you" (Matthew 7:31).



MADDEN

Some years ago I read an acrostic on the new year. At the start of each new year, I read it again and the thought came to me it might be worth sharing with you — Happy New Year.

- H — is for health, home, and happiness. "There are not hopeless situations; there are only hopeless men."
- A — is for affection we hold for family and friends.
- P — is for prosperity, both physical and spiritual. "Poverty or possessions may be easily cured, but poverty of the soul, never."
- P — is for patriots and peace.
- Y — is for youth — both in age and in spirit.
- N — is for the newness of each day. "This is the day the Lord hath made."
- E — Each resolution — that we may keep at least some of them.
- W — is for wisdom. There is a moral quality to wisdom. It is more than cleverness.
- Y — is for the yesterdays and the loads they leave behind. "On morning wings how active springs the mind that leaves the loads of yesterday behind."
- E — is for endurance which is "nobler than strength and more patient than beauty."
- A — is for America, our country, right or wrong, but always our country.
- R — is for the deeper riches of a happy mind and an abiding faith.

## On Christmas Eve

# Tennessee Baptist men on call after killer tornado strikes Williamson County

By Lonnie Wilkey, associate editor  
FRANKLIN — Tennessee Baptists were quick to offer assistance in the aftermath of a tornado which struck portions of Williamson County on Christmas Eve.

Many residents of Franklin and Brentwood were still asleep when the tornado ripped through during the early morning hours, leaving one person dead, about 15 people injured, and an estimated \$30 million in damages.

Archie King, director of the TBC Brotherhood Department which oversees disaster relief, was at the scene later that morning to survey the damages.

King reported there was a tremendous amount of destruction with the greater portion confined to businesses and industrial buildings. Some of the buildings looked like they were "rolled up in piles," he said.

## Metcalfs visit Venezuela

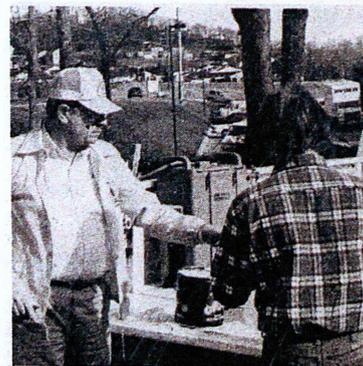
The last representatives of Tennessee to visit Venezuela as a part of the Tennessee/Venezuela partnership are Calvin Metcalf, the newly-elected Tennessee Baptist Convention president, and his wife, Barbara.

The Metcalfs are attending the national Baptist convention in Caracas. They are traveling Dec. 31 to Jan. 6. He is pastor of Central Church, Fountain City, Knoxville.

The three-year partnership is being phased out this year.

He estimated there were about 50 extensively damaged homes as well.

The tornado's destructive winds were confined to a narrow path, which King estimated at about 25 yards wide. Some businesses and homes were damaged or destroyed while structures on either side were virtually



HELPING HAND — Clayton Gray, left, of LaGuarda Church, Lebanon, and a TBC disaster relief volunteer, pours coffee for a worker cleaning up the debris from a tornado which struck on Christmas Eve.

untouched.

King discovered the community support was "overwhelming." Neighbors, whose homes were spared, provided food and lodging for their friends who were not as fortunate, King said.

The American Red Cross established temporary shelters at two Franklin locations, but no one used them that night, King reported.

Working through Red Cross officials, King learned Tennessee Baptists could help best by distributing food to victims and workers as they began cleaning up the debris.

On Christmas Eve afternoon King used TBC disaster relief funds to purchase sandwiches and distributed them to about 150 people. Later that afternoon, he delivered turkeys and other items, donated by a local grocer, to families who had lost their homes.

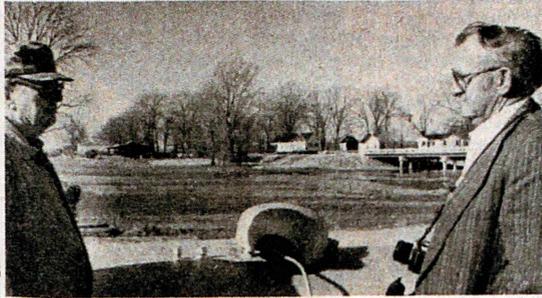
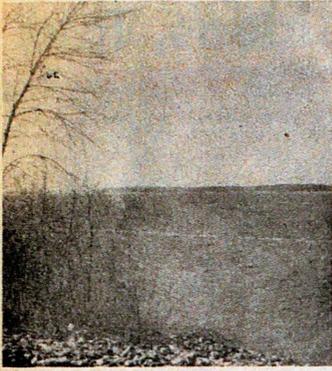
On the day after Christmas, three TBC disaster relief teams responded to the Red Cross' request for help to again distribute food and drinks.

Team members delivering hot coffee were a welcome sight to workers and police officers on a cold morning as people began in earnest to pick up the pieces from the devastating tornado.

While acknowledging that in most cases involving tornados the TBC disaster relief van would have been called in, it simply was not needed in this instance, King said.

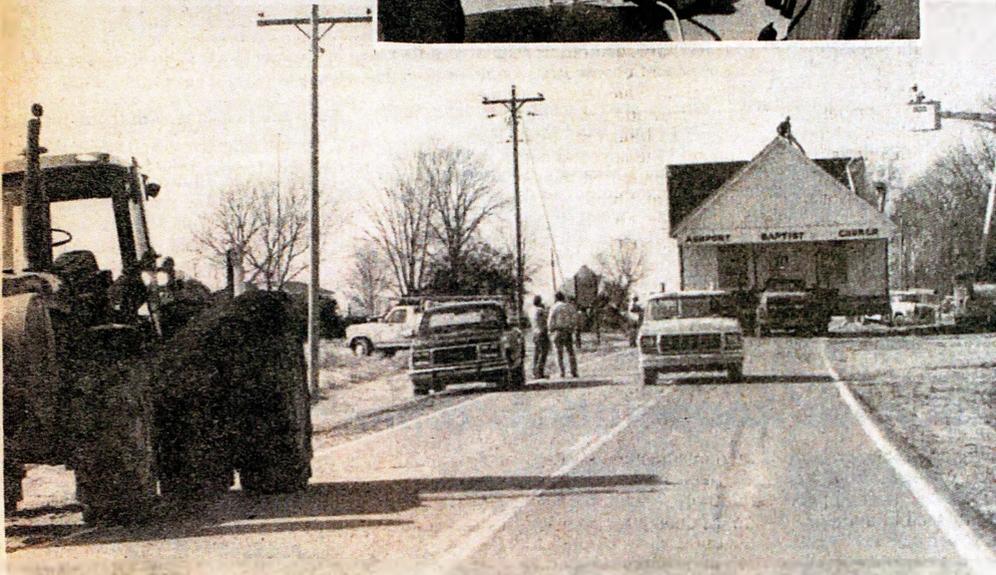
"Getting sandwiches and seeing that people had something to eat was the best thing we could have done," King concluded, adding, "It was just a matter of trying to meet whatever need we could however we could."

## Higher Ground



**ASHPORT** — As in the hymn, "Higher Ground," Ashport Church near Ripley recently moved to higher ground. The building, which is on the flood plain of the Mississippi River, was moved to the bluff, as residents call the higher ground about seven miles east on Highway 19. Members of the 59-year-old church never considered tearing down the building. Charter members Florence Belton and Irene Woods remember their father and other farmers building it when caught up on their crops. Farmer Clifford Sweat, left, a deacon, waits with Director of Missions Ira Perkins of the Big Hatchie Association for the move. Other church members, some driving 15-20 miles, flocked to check on their beloved church building. In addition to escaping the spring floods, which force residents to evacuate for four to eight weeks, the new location is a growing community. An educational building is already being built there.

Photos by Connie Davis,  
assistant editor



## Baptists: Addressing 'the least of these'

This article is the last in a three-part series on homelessness.

By Joy Jordan, news assistant

From newspapers to television documentaries to presidential stump speeches, the American public has been inundated with appalling statistics and heart-wrenching photos of the nation's burgeoning homeless population.

The way in which Christians choose to deal with—or not deal with—the issue is, quite literally, a life and death issue for as many as three million Americans. Children's Defense Fund founder Marian Wright Edelman, a Baptist, estimates some 30 percent of the homeless are children.

How are Southern Baptists, both denominationally and individually, addressing the anomoly of poverty in the "land of plenty?"

Effective advocates of the homeless must first have an accurate picture of the problem, undistorted by firmly-entrenched convictions that the poor are to be blamed for being poor, that the homeless want to be homeless.

Carl Resener, director of Nashville's Union Rescue Mission, with which numerous local Southern Baptist churches work, asserts, "I've worked with the homeless for nearly 25 years; I have yet to hear one of them say, 'I am here because I want to be.' I have seen many give up trying to overcome obstacles in their lives, but this was after valiant tries . . . . In pure exasperation, they give up trying and begin to hide themselves in a bottle or some form of mental isolation.

"What's wrong with America's

answer to homelessness is we've not gone to the streets and listened to what they believe the problems are." There is only one way to understand the situation adequately, he insists: "You just have to stand where they're at . . . ."

Doug Hahn, a Home Mission Board church and community minister in Atlanta, is testimony to the impact of his own experience "standing where they're at," participation in an optional seminary class project. Hahn describes the "Inner-City Plunge" as the "advent" of his exposure to and interest in homelessness.

Hahn has invented his own brand of "incarnational experiences," escorting college students to an Atlanta soup kitchen which serves approximately 450 each meal. In the blistering summer sun or bone-chilling winter rain, they wait in interminably long lines. No one has had a recent shower and the stench, once inside the enclosure, is overwhelming. Soup kitchen patrons must eat quickly to make room for the hundreds more hungry people waiting their turn.

"Was that worth it for a free meal?" Hahn asks the participants.

The HMB employee spends much of his time speaking to church groups, dispelling images of white, male winos, a group which actually constitutes a relatively small percentage of the homeless population. For most of the homeless with whom Hahn deals, the situation "is very new, very scary. They are homeless for the first time, not more than six to seven months."

And after six months on the streets, Resener adds, all the victims of homelessness he has seen—former NASA employees, doctors, politicians, musicians—all look the same.

"Our culture," like Job's, says Hahn, "is so pervaded with the theology that God blesses the righteous materially. We live by that, though we may not spell it out." The "flip side," he avows, implies that the poor are unrighteous and unworthy.

Battling this deceptive theory in the inner city of Louisville, Ky., Cindy Weber, interim pastor/director of Jefferson Street Chapel, believes "Jesus commanded us to care for 'the least of these'—we don't have a choice. And who is more the least of these than those who don't have homes?"

Southern Baptists, she attests, "are interested in the issue (of homelessness) if they're given a structure to get involved. But I don't see that happening in most cities.

"What we're lacking are one-on-one relationships. A lot of people want to feed the homeless, give them clothes, send them money. But we need to learn to look them in the eye, to learn their names, to be family to them."

Kate Monahan, spokesperson for Nashville's Coalition for the Homeless, concurs: "Churches are very, very good at providing . . . a sense of community, of friendship, a kind of guardianship. They represent human resources. A lot of these (homeless) people have lost contact with families. The only friendships they have are with people in the same condition."

However, friendship alone will not

save the homeless from shivering on street grates in icy January wind, bandage broken arms, or combat alcoholism.

Some Southern Baptist churches have chosen to fund or use their own physical plants for soup kitchens or shelters. In Atlanta, Hahn reports, four or five shelters operate in the name of Baptists—some exclusively Baptist and some in cooperation with other groups.

Unfortunately, though, shelters are essentially temporary, "band-aid" solutions.

Monahan propounds that a root problem is the lack of low income housing. In Nashville, for example, a city approximately the size of Portland, Ore., and New Orleans, La., the average one bedroom apartment rents for \$359 a month. The poverty threshold, adjusted in 1987 to reflect changes in the Consumer Price Index, was \$5800 for one person. Rent alone, therefore, would cost poverty-level individuals almost 75 percent of their income.

Exacerbated by federal budget cuts of approximately three quarters in recent years, the shortage of adequate facilities for the poor necessitates "getting housing developers interested in low-income housing," says Monahan.

Baptist responses to homelessness vary — from ladling soup to installing plumbing to instigating friendships. But failing to respond at all to those in need, as Edelman maintains, is to "mock our ideals, mock our faith."

# Friendship International House: Sharing ideas, love

By Joy Jordan, news assistant  
Friendship International House, for Hamilton County Association FIH director Diane Barnes, is one way to "build unity, to share love in our world."

Under the auspices of the Student Ministries department, Baptist Sunday School Board, FIH was created to provide a place for international students to spend the Christmas holidays, as well as an opportunity for Christian witness.

International students learning of the program through Baptist Student Union directors, advisors, or friends were able to apply to any of this year's 44 FIH locations throughout the United States. Tennessee hosted FIH groups in Chattanooga and Nashville.

It serves as "an introduction to the American way of life. And it's also a form of witnessing for Southern Baptists, a way to reach out," said Barnes, a member of Hixson First Church, who orchestrated the activities of 15 students and 11 host families in Hamilton County Dec. 17-Jan. 1.

The students, natives of West Germany, Japan, Indonesia, Taiwan, India, Thailand, Korea, and Liberia, not

only visited area tourist attractions (Rock City, Ruby Falls), but also experienced a bit of local flavor. One Friday evening featured the "Mountain Opry," a weekly bluegrass jamboree in the old Walden community center on Signal Mountain.

"We try to keep it from being merely a sight-seeing tour," said Barnes. Most international students spend three or four years in the United States, she pointed out, "and all they see are the monuments, malls, and amusement areas. They never spend time with an American family."

Kee-Tak Chan, a native of Taiwan and second-year graduate student at Louisiana State University, Baton Rouge, concurred: "For me, I don't have touch with real American culture. Especially as a graduate student, much of my time is spent in the lab. When I am not in the lab, I am in the dorm reading the newspaper or watching television." Through Friendship International House, he said, "I have learned that America is not exactly as seen in the newspaper or on television."

Asked why he selected Tennessee, he replied, "I wanted to choose some



GETTING TO KNOW YOU — Michele Young of Pleasant Grove Church, Hixson, and Shu-An Liu of Taiwan get acquainted at an FIH banquet.

remote area. I wanted to understand the people, what they think."

Korean Ik-Sang Eom, a student at Indiana University, Bloomington, has "no place to go, no relatives in this country" when the dorms close each Christmas. A third-year veteran of Friendship International House, he has maintained close ties with all his former host families.

"I appreciate those people who work for this program," he said. "I want to

keep relationships with them, not just visit and go back."

And almost all host families, Barnes observed, feel the same way, establishing lasting friendships with their foreign guests, exchanging letters, sometimes visiting the student in his or her native country. "Most people are hesitant to do it the first time," Barnes said, "but I've never talked to a host family who didn't love it."

## Southeastern leaders promise cooperation, commitment to SBC

By Marv Knox

Southeastern Baptist Theological Seminary officials have promised to cooperate with the Southern Association of Colleges and Schools while maintaining their commitment to the Southern Baptist Convention. Southeastern President Lewis A.

### Retired editor has surgery

Richard Owen, retired Baptist and Reflector editor, had surgery on Dec. 14 at Baptist Hospital, Nashville, for injuries received in a recent fall when he broke his hip.

Visitors and phone calls at this time are being discouraged. However, cards are welcome.

### New TBC numbers

Departments and agencies in the Tennessee Baptist Convention may now be dialed directly. The convention's old number (615) 373-2255 may still be used to reach the TBC operator. New numbers follow:

Accounting:	371-2035
Baptist and Reflector:	371-2003
Brotherhood:	371-2025
Business Office:	371-2012
Children's Home: (before 2/28/89)	371-0996
(after 2/28/89)	371-2000
Church-Ministers Info:	371-2010
Church Music:	371-2040
Church Training:	371-2053
Convention Ministries Division:	371-2019
Cooperative Program/Stewardship:	371-2018
Evangelism:	371-2058
Executive Secretary/Treasurer:	371-2062
Foreign Mission Ministries:	371-2064
Foundation:	371-2029
Media Ministries:	371-2027
Missions:	371-2044
	371-2043
	371-2032
Program Services:	371-2006
Protection Plans:	371-2008
Student Department:	371-2056
Sunday School:	371-2054
Tn. Bapt. Adult Homes, Inc.:	371-2050
WMU:	371-2038

Drummond was out of the country and unable to comment directly on the report. However, seminary administrators released a prepared statement in which he said: "The report is very thorough and makes several suggestions. They made recommendations relative to the general effectiveness of the seminary, faculty selection, academic freedom, organization, and administration."

"It is our desire to follow these recommendations as forthrightly as possible in the light of our commitment to Southern Baptists. The report is being carefully considered. Each recommendation will be discussed individually by the administration and trustees."

The statement also included comments made by trustee Chairman Robert D. Crowley, pastor of Montrose Church, Rockville, Md.

"We want to cooperate in all reasonable matters to keep accreditation in conjunction with the mandate of the Southern Baptist Convention, which founded the school, purchased the campus in 1950, and substantially supported the institution since then, having contributed over \$4 million in the current year," Crowley said. "That mandate calls for institutions and agencies of the convention enthusiastically to support the doctrinal statement entitled the Baptist Faith and Message of 1963."

"We desperately want peace in the SBC and peace on the campus of SEBTS with the teachers and students, but not, of course, at the cost of action which refuses to honor its commitment to the parent organization, the SBC, which faithfully supports it each year with tithes and offerings."

Crowley also expressed the desire to maintain both accreditation and loyalty to the convention: "We want very earnestly to keep our relationship with the Southern Association

of Colleges and Schools. We will do everything we can to work out the difficulties within their principles of accreditation and the commitment we have to the owners of the school, the Southern Baptist Convention."

A faculty leader and a member of the trustees both praised the Southern Association's report.

"The faculty was very pleased with its fairness and with the outcome. We felt like we were heard," said C. Michael Hawn, professor of church music and president of the Southeastern chapter of the American Association of University Professors. "They pressed hard the issues of faculty related to the hiring process and upheld our concerns regarding adjunctive (part-time) faculty."

Faculty input in faculty hiring is important "because they know best the needs," he said. "It's impossible for a single person to know who should be hired in any given area of faculty — who are the best people in Old Testament, church music, theology. It is important that faculty have a significant voice."

"Plus you're talking about collegiality, if you want us to work together. That has been important at Southeastern — how will this person work with the group. We feel that's very much threatened now."

"It's fair and objective," trustee Mark Caldwell, pastor of University Church, College Park, Md., said of the Southern Association's report. "It certainly depicts a seminary under siege. It's an accurate account of some reckless and rather irresponsible behavior on the part of the trustees."

The report "demonstrates some things some of us (trustees) have been saying: things that were dismissed as 'sour grapes' but were expressions of our concern," he added.

The seminary probably will not lose its accreditation soon, Caldwell predicted: "As long as we're making a good-faith effort, I think SACS will give us time to make the corrections. I think they'll be patient, but we've got to correct the abuses we've perpetrated."

However, he criticized the process seminary leaders have begun to take in dealing with the Southern Association. A group of trustees met with Southern Association officials Dec. 10 and provided a response to the agency's report.

"Nobody told them to make a report to SACS," Caldwell said. "We empowered them, as our minutes clearly state, to make a report to us."

Crowley disputed that claim. "The board asked me to appoint a special committee to report to the Association of Theological Schools and to SACS," he said.

The report to the Southern Association is about 100 pages long, with about 50 pages of appendices and illustrations, Crowley said, noting it completes a portrait left unfinished by the Southern Association's report.

"The SACS report is very unbalanced," he said. "Our response provides balance. . . ."

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# Tennessee

... From Bucksnot to Bugscuffle and every place in between ...

## Leadership ...

Longcrest Church, Memphis, has called David Lancaster as children's pastor. Lancaster comes from Spartanburg, S. C.

Former minister of education at Longcrest Lamar Frizzell has resigned to accept the pastorate of Lakeshores Estates Church, Marion, Ark.

Donald Abernathy is pastor of Longcrest.

Speedway Terrace Church, Memphis, has called Jay Lauritsen as assistant pastor. Ray Gilder is pastor.

Virgil L. Kearney, chaplain at Veterans Administration Hospital, Memphis, will retire Jan. 26 after 31 years of service.

A graduate of Georgetown College, Georgetown, Ky., and Southern Baptist Theological Seminary, Louisville, Ky., Kearney has held pastorates in Kentucky and Missouri for 13 years before becoming a hospital chaplain.

During his 25 years as a chaplain, he was instrumental in more than 700 professions of faith and preached as supply pastor in 115 Shelby Association churches. Kearney has served on the Tennessee Baptist Convention's committee on boards.

He and his wife, Betty, plan to move in February to Osceola, Mo.

Hillhurst Church, Nashville, has called Mike Overcash as interim minister of music.

Gerald Graves, pastor of Rome Church, Lebanon, helped save a life when he talked a suicidal Carthage man out of jumping off the Cordell Hull Bridge Nov. 29.

## Foreign Mission Board appoints four Tennesseans as journeymen



MADONI



NIELSEN



WHITEHOUSE



WILSON

RICHMOND, Va. — Four Tennesseans are among the 28 young adults recently approved by the Southern Baptist Foreign Mission Board for training as journeymen.

The college graduates, all under age 27, represent the 29th Southern Baptist group selected to work overseas since the journeymen program began in the 1960s.

Journeymen work two years alongside career missionaries, sharing duties that can be accomplished in English and freeing missionaries to carry out more crucial assignments.

The journeymen, scheduled to work in 21 countries, will fill such assignments as teaching, clerical duties, and communication work.

Among the appointees from Tennessee are Debbie Madoni, Roberta Nielsen, Ginny Whitehouse, and Linda Wilson.

A "cherry picker" truck lifted Graves up to the bridge where the man had climbed over the railing. Police Chief Scotty Lewis said Graves "kept talking with him" until the pastor was able to bring the man down with him.

Ed Nix has accepted the call of First Church, Clarksville, as minister of administration. Having moved to Tennessee Dec. 22, he will assume full responsibilities upon the retirement of Russell Oldham Jan. 15.

Nix has served First Church, Lindale, Texas, during the past ten years. He and his wife, Nora, have three children: John Edward, Mary Kathleen, and Martha Anne.

Robert Payne accepted the call of Spring Creek Church, Tullahoma, effective Dec. 31.

Dave Brown, pastor of Wartrace Church, Wartrace, resigned to accept a pastorate in Guthrie, Ky., effective Dec. 31.

Ridgedale Church, Chattanooga, will begin its 81st year with an addition to its staff. David Faile accepted the church's call as minister of youth, effective Jan. 1.

Ridgedale held a formal installation service for Faile Jan. 1, followed by a reception hosted by the youth, their parents, and youth workers.

The church is also breaking ground this winter for a new building. Construction is expected to take approximately a year. Despite the transition, Ridgedale reports it is "experiencing one of its greatest growth periods."

Immanuel Church, Elizabethton, recently surprised their pastor, John Perkins, with a love gift in honor of his

birthday and ninth anniversary with the church.

Bob Taylor has resigned as pastor of Central Church, Mountain City, to accept the pastorate of New Hope Church, Mayo, Fla., effective Dec. 11.

## Revivals ...

First Church, New Tazewell, held revival services Dec. 4-7, led by Henry Linginfelter of Alcoa. Steve Shepard, minister of music at West Lonsdale Church, Knoxville, served as music evangelist.

The church reported eight professions of faith, two additions by letter, and several rededications.

Greg Long is pastor of New Tazewell.

## Missions ...

Wilson County Association is sending disaster relief teams to Jamaica this winter. Construction workers will assist in rebuilding homes and churches destroyed by the recent tornado.

First Church, LaVergne, surpassed its \$1000 Lottie Moon Christmas Offering goal, the largest the church had ever set, collecting \$2179. Milton Hicks is pastor.

Representatives from Sullivan Association are planning to send a mission team to help establish a church in Gilbert, W. Va.

The Baptist Young Women and Baptist Women of Sharon Church, Knoxville, collected coats, quilts, blankets, mittens, gloves, scarfs, socks, ear muffs, and toboggans for the inner-city Baptist Center in Knoxville.

Monte Vista Church, Maryville, observed 100 years of Lottie Moon Christmas Offerings with a birthday cake decorated with 100 candles.

## Ordinations ...

Second Church, Sevierville, ordained Kent Reed as a deacon Dec. 4. Robert Cody is pastor.

Clarence Douglas Lewis was ordained to the ministry Nov. 20 at Sunset Village Church, Bristol. Lewis is dean of men at Garner-Webb College, Boiling Springs, N. C. The ordination council included the church's pastor, Elbert H. Nichols; Clarence P. Lewis, associate pastor and father of the candidate; Tal Thompson, director of Crossings, Holston Association; Bill Crosswhite and Cleatis Boling, deacons.

Jimmy Arnold and Ron Davis were recently ordained as deacons by Malesus Church, Jackson.

W. Elzie Danley, formerly of Memphis, is pastor of Malesus.

Lakewood Church, Donelson, ordained Bob Gregory as a deacon. Carl N. Price is pastor of Lakewood.

## Churches ...

First Church, Pigeon Forge, hosted both a Thanksgiving and a Christmas Day luncheon for the needy in its community. W. W. Cope is pastor.

Dripping Springs Church, Seymour, recently broke ground for a fellowship hall which will double as Sunday School classroom space. Hudson Chesten is pastor.

For the 16th Christmas, South Whitwell Church, Whitwell, collected money to give to residents of the Tennessee Baptist Children's Home in Chattanooga.

## Ridgeway Church calls W. A. Smith as pastor

Ridgeway Church, Memphis, has called W. A. Smith of Mississippi as pastor.

Smith has pastored churches in Mississippi, Tennessee, and Georgia, including Trinity Church, Memphis.

He holds degrees from Mississippi College, Clinton, Miss.; New Orleans (La.) Baptist Theological Seminary; and Luther Rice Seminary, Jacksonville, Fla. Smith has served on the credentials committee and the committee on committees of the Southern Baptist Convention in 1987 and 1988, respectively.

He and his wife, Harriette, have a son, Michael, and a daughter, Sandy.



ATTENDANCE AND GROWTH — First Church, Sevierville, puts a premium on Sunday School attendance and growth. Here are people whose total years of perfect Sunday School attendance is 235 years. Front row, from left, Temple Sanderson, 20; April Blalock, 11; Jo Blalock, 21; Doug Blalock, 21; Dorothy Johnson, 2; Katie McMahan, 3; Chandler McMahan, 31; Trula Fleming, 1; Michael Atkinson, minister of education; second row: Joe Wren, pastor; Merion King, 16; Bryan Blalock, 20; Louise Parrott, 12; Roy Delozier, 4; third row: Clyde Baker, 1; Carl Ownby, 55; Bill Atchley, Sunday School director; James Messer, 13; Max Blazer, 1; and Bob Tarwater, 3.

# The Spirit empowers the church

By Charles D. Williams, pastor; Shelbyville Mills Church, Shelbyville

Nothing can compensate the church, or the individual Christian, for the lack of the Holy Spirit. What the full, flowing river is to the hydro-electric plant, the Holy Spirit is to the church. What life is to the body, the Holy Spirit is to the individual. The hymn "Brethren We Have Met to Worship" says it best: "All is vain unless the Spirit of the Holy One comes down." With these words we see the significance of this descriptive passage concerning the empowering of the church for its mission.



WILLIAMS

Many different terms have been used to describe what took place on that day of Pentecost: baptism, anointing, receiving, and filling. In the focal passages, what happened is described as "filling": "it filled all the house," "They were all filled" (vv. 2 and 4). In order to outline our focal passages and glean application for our lives as individuals and for His church today, note that when Pentecost was "fully come" and the filling by the "promise of the Father" (Acts 1:4) about to hap-

pen, there was first:

The sound which announced it  
As the Spirit of God blew across the face of the waters at creation, so He announced His presence to the disciples by the sound of a heaven-sent, mighty rushing wind. To hear the recorded sounds of a mighty hurricane without seeing any evidence of its power best gives us insight into what was experienced in that upper room.

**BIBLE BOOK SERIES**  
January 8 Lesson  
Basic Passage: Acts 2:1-47  
Focal Passages: Acts 2:1-4a, 7-8a, 14-17, 41-47

Not only was this sound great because of the power and force it enabled the disciples to imagine, but because of its origin. The sound was not of earth; it was a sound from heaven. As we continue to look at this "filling," notice secondly:

The sight which symbolized it  
After they had heard the sound, the disciples saw what appeared to be tongues of fire to the left and right, resting upon each of them.

Fire throughout Scripture has symbolized God's presence. Moses stood

before a burning bush out of which he heard the voice of God. The children of Israel recognized God's presence in the pillar of fire that guarded them at night in their wilderness wanderings.

The "filling" at Pentecost was further evidenced by:

The speaking associated with it  
After those gathered in the upper room had been filled with the Holy Spirit, they "began to speak with other tongues, as the Spirit gave them utterance" (v. 4). These "other tongues" were not unknown tongues or languages as mentioned in 1 Corinthians, but rather they were the native languages of at least 15 groups gathered in Jerusalem for the Feast of the Passover. In verses six through seven we are told the people were amazed, hearing these "Galileans" speak in their own native tongue.

This miracle of tongues was as much a miracle of speaking as it was a miracle of hearing. The power of God's spoken word overcame the barrier of languages.

The Day of Pentecost cannot be duplicated. It was a precise point in history. We cannot re-create it anymore than we can duplicate Bethlehem and the birth of Christ.

As we have noted the sound, the

sight, and speaking that was evidenced in the "filling" by the Holy Spirit, now consider:

The success which followed it  
The success of the church's empowering for its task is seen in the lives of the disciples: they were transformed.

God's message through Peter continued in power as he proclaimed boldly that the Jesus they had crucified was Lord and Christ (v. 36).

The effects of Pentecost were mirrored not only in the lives of disciples, but in the lives of unbelievers. As the Philippian jailer cried, "What must I do to be saved?" (Acts 16:30), these hearers of God's Word asked the disciples, "what shall we do?" (v. 37).

That's the success of "Spirit-filled" preaching. Men and women, boys and girls will be drawn inexorably to the point where they will cry out, "What must I do to be saved?"

Perhaps because of the time in which we live, we note one particular truth reflected from verse one all the way through Luke's summary of the church: unity. They did not compromise truth of doctrine, yet they were able to be of "one accord." May it be so today, "that the world may believe" (John 17:21).

# From fishermen to followers

By Joe Wiles, pastor; Silver Point Church, Silver Point

Most of us are just a little afraid of the idea of a "call." I remember as a child in school being very nervous when I was called to the office. I just never knew what I was getting into. I suspect that God's call for our lives is like that. Even though He promises to be with us, the call is still scary.



WILES

A borrowed boat  
(Luke 5:1-3)

As Jesus continued His ministry of teaching and healing, He drew large crowds. Once He went down to Lake Gennesaret (also called the Sea of Galilee). The crowd was so large that He could not see all of them as He taught. Jesus borrowed the boat of Simon, later called Peter. Jesus asked Peter to launch out a little from shore and then He sat and taught the people.

Peter and his partners, James and John, were in the fishing business. They had been out all night fishing and were mending and washing their nets when Jesus asked Peter to let Him use the boat.

Fabulous fishing (Luke 5:4-7)  
Undoubtedly, Peter heard what Jesus taught. When Jesus completed the teaching, He told Peter to go fishing again. Now Peter was a typically good fisherman. He knew the best times and places to fish. And he knew that right then and there was not one of them. Yet he still listened and went fishing. His catch was so

massive, he had to ask his partners for help.

Guilt given up (Luke 5:8-9)  
The impossible had happened! It was a miracle! Peter realized he was in the presence of someone divine. He fell before Jesus and admitted he was a sinner, asking the Lord to leave him because he felt so guilty. Of course, the thing a sinner needs most is the Lord in his or her life. Peter truly found salvation.

Selected for service (Luke 5:10-11)  
Since Peter had made this first step, it was necessary that he take the next one: he was called to service. Jesus told him not to be afraid for he would begin to be a fisher of men instead of fish. James and John, his partners, were also called. Then came the best part of the story: they stopped what they were doing and left all they had behind them and followed Jesus.

Each of these men left something behind. Each left his family. They left a good business. They had important responsibilities. They were probably important in the community. Peter, we know, had a wife and all the responsibilities of a married man. Yet these men answered the call, not only to salvation but to service as well.

The reasons they did this were varied, but I would think that the demonstration of power Jesus displayed

helped them to make the decision to surrender fully their lives to His call. One who could command the fish could surely control the future.

**UNIFORM LESSON SERIES**  
January 8 Lesson  
Basic Passage: Luke 5:1-11  
Focal Passage: Luke 5:1-11

Notice the elements of the call and acceptance of Simon Peter. First, Peter knew something about Jesus. He had met Him before, according to other scriptures. This started Peter thinking and helped him to grow in understanding of who Jesus was.

Secondly, Peter was called from one main task to another. As he grew in understanding, he also grew to know that full commitment was required. We may not always be called to change vocations as Peter was, but we will always be called to change direction and emphasis. A call to service is a call to a committed life, wherever that may lead us.

Thirdly, Jesus called Peter from fishing and promised to make him a fisher of men. That same call would

not make as much sense to one who did not fish. Jesus' call to us is one that we can understand and relate to in a special way.

It has been a source of comfort to me to see that Peter had to grow in his walk with God until he understood what he needed to do. God's call in my life had to be understood in stages as well. Peter had to grow to a point where he understood that a call to salvation involved a call to commitment. Unconsidered commitment seems to be no commitment at all. When Jesus asked Peter to follow Him, the time was right for Peter to be able to make that commitment to service.

Emotional decisions need to be backed by intelligent thought, for when the feelings are gone, we can still be committed. Peter was emotionally involved when he saw the miracle. Yet Peter, along with James and John, made a conscious decision to leave all that they had and follow Jesus. They, like millions since, were able to answer the call to service because they understood the call to salvation.

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# The message of the cross

By Phil Jett, pastor; Englewood Church, Jackson

The theme of 1 Corinthians is how to live as a Christian in an increasingly secular world. How do Christians get along with one another as a demonstration of Christian unity for their secular community?

In the first lesson of this quarter, this Christian unity came through a common call (1:1-3) and a common spirit of thanksgiving (1:4-9). This lesson emphasizes the reality that unity comes through the cross of Jesus Christ. Verse 17 introduces this section on the power of the Gospel through the cross versus the weakness of human wisdom.

The key word in this paragraph is wisdom. It is used eight times. Paul declares that we dare not mix human wisdom with God's revealed wisdom.



JETT

He asserts that we know God's wisdom through the message of the cross. In the apostle's desire to unify the believers, Paul pointed them to the cross of Christ. This passage states that through Jesus' death, people have the opportunity to be rightly related to the Heavenly Father and to each other. Living by the way of the cross discourages false wisdom and human pride. It is the message of the cross that brings unity within the Christian community.

**Call of the Cross (1:18-25)**  
We have three possible responses to the message of the cross given in this passage. Some stumble at the cross. The Jews wanted a miraculous sign, and the cross was seen as a glaring weakness. They pointed to times like the Exodus and the days of the great prophets and asked for another sign from heaven. This is a perfect example of how we can sometimes interpret Scripture as the Jews interpreted the old Messianic passages from only their

point of view and not from God's perspective. They omitted the Old Testament concept of the Messiah who would suffer and die (Psalm 22 and Isaiah 53).

Some laugh at the cross. The Greeks emphasized man's philosophical reasoning ability. They saw no wisdom in the cross.

### LIFE AND WORK LESSON SERIES January 8 Lesson

Basic Passage: 1 Corinthians 1:18-31  
Focal Passages: 1 Corinthians 1:18, 21-31

Some see the power of the cross. Paul felt it was here that the Christian church is unified in that every person who has responded to the call of the cross of Christ has experienced the power of God and, therefore, understands the wisdom of God. He called the Christians at Corinth to unity through the message of the cross.

**Call to glorify God (1:26-31)**  
A recurring concern of Paul's was that division was resulting from the inflated attitude some Christians had about themselves. Paul reminded these young Christians that the ground is

level at the foot of the cross. He gave three basics to glorify God, stressing unity of spirit within the church.

What were you before Christ's claim? 1 Corinthians 1:26 describes the early Christians: they were neither wise, mighty, nor noble; but in spite of their weakness, God still called them. In other words, their conversion was the result of God's righteousness in Christ and not their self-righteousness.

What does this say of human wisdom? God demonstrates to the world through His converts that what man calls foolish. He makes wise; what man calls weak. He makes strong; and what man calls base. He makes pure, because no flesh shall glory in God's presence (1:27-29)

Human wisdom admires birthright, social status, economic success, political power, and personal prestige. None of these bring eternal life. The message of God's grace in Christ puts to shame the high and mighty people who refuse to rely on God. God changes sinners into saints, and the mighty of this world into the helpless through the message of the cross of Christ.

What do you have through the wisdom of God in Christ? Every believer is in Christ (1:30-31) and because of the wisdom of God in Christ, every believer has righteousness — right standing before God; sanctification — set apart for service in Christ; and redemption — set free from sin because Jesus Christ paid the price for us on the cross.

To glory means to boast. The Corinthians wanted to boast about their wisdom. Paul says our boasting can only be done in the Lord. Division comes when we fail to glory in the Lord and try to glory in self.

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# (BP) BRIEFLY

Compiled from Baptist Press, news service of the Southern Baptist Convention

## Elder urges Cooperative Program support

LOUISVILLE, Ky. — The future of Southern Baptists as a viable missions force hinges on their collective commitment to their Cooperative Program unified budget, the president of the Southern Baptist Sunday School Board said.

Lloyd Elder noted support of the denomination's giving plan can be a testimony to the faith of Southern Baptists. "It can continue to be the story of a great missionary people, or it can be the story of the most disruptive time we may ever have had as Southern Baptists," he said in a December address at Southern Baptist Theological Seminary in Louisville, Ky. He was the keynote speaker at a two-day Cooperative Program emphasis sponsored by the Southern Baptist Stewardship Commission.

Elder's address came on the heels of news that in November Cooperative Program giving reached its lowest monthly level in 37 months. The Southern Baptist Executive Committee in September tentatively proposed no increase in the convention's basic operating budget for the next fiscal year.

Elder, who heads an institution that receives no Cooperative Program funds, said the unified budget has had "phenomenal success" as a funding method for Southern Baptists.

## Piland urges evangelism focus for convention unity

NASHVILLE — By focusing on evangelism and leading people to accept Christ as their personal savior, the Sunday School program can do more to unify and heal the Southern Baptist Convention now than at any time in history, Harry Piland told state Sunday School leaders.

"Evangelism is what Sunday School is about. When you start seeing folks get saved, excitement over the mission becomes more important than any differences that divide us," Piland, director of the SBC Sunday School Board's Sunday School division, said in an annual planning session with Sunday School leaders from state conventions.

Although reaching people for Christ has always been part of Sunday School, Piland said, he believes Sunday Schools in local churches will in the next few years contribute to a denominational breakthrough in growth through outreach and evangelism.

Piland listed other trends and developments in Sunday School emphases and materials that highlight evangelism. Amoth those are Outreach Bible Study as an approach to presenting Bible study to non-Christians in locations away from the church; the Outreach Communication Plan as a means to identify prospects; and increased efforts to encourage churches to conduct Bible study at times

other than Sunday morning in order to reach people.

## Architectural consultants report SBC building trends

NASHVILLE — Southern Baptist architectural consultants and designers who work annually with trends of the denomination's churches are seeing trends toward smaller building indebtedness and more multi-use facilities.

Gwenn McCormick, director of the Southern Baptist Sunday School Board's church architecture department, said reports show building finances and facilities have changed since the mid-1970s. "The relationship of debt to income has changed dramatically," McCormick said. "Church debt as a percentage of total gifts gradually decreased from 72.3 percent in 1975 to 42.7 percent in 1986."

Also, the percentage of Southern Baptist churches reporting new construction decreased from 33.2 percent in 1975 to 26.4 percent in 1986. "Only churches of 3000 or more members showed an increase in the percentage reporting new construction," he said. "Those increased from 39.8 percent in 1975 to 43.7 percent in 1986."

In the area of facilities trends, McCormick said, the denomination's architectural consultants and designers received more requests for multi-use facilities, where multiple Sunday Schools and worship services may be held. Smaller churches often discover when the same space is used for education, worship, fellowship, and recreation the size of the building can be reduced 25 to 30 percent, he explained.

## Louis Moore joins CLC staff

NASHVILLE — Texas journalist Louis Moore joined the staff of the Southern Baptist Christian Life Commission Jan. 1 as media relations and publications consultant.

Moore, who lives in the Dallas area, on an interim basis will edit the agency's various publications, including Light magazine; manage the news operations of the commission's regional and national meetings; participate in program planning; and work with the CLC trustees and staff to plan the use of mass communications for the agency, said Richard Land, CLC executive director.

Moore, 42, was religion editor of the Houston Chronicle from 1972 to 1986 and was editor of the Plano (Texas) Star Courier from 1986 to 1988. He currently is professor of journalism at Collin County Community College and writes for a variety of religious and secular publications.

Moore is a graduate of Baylor University in Waco, Texas, and Southern Baptist Theological Seminary in Louisville, Ky. Both Moore and Land said the consulting arrangement "might well lead to a permanent relationship at a later date."

## Study shows congregations lead in providing voluntary service

WASHINGTON — American religious congregations practice what they preach when it comes to serving others, a national study has concluded. Churches and other religious bodies are the major supporters of voluntary services.

# Journeyman stint yields missionary career of concern

By Pam Parry

BALTIMORE (BP) — Most people who served in Vietnam in the 1970s wish they could forget the experience, but Southern Baptist missionary Linda Pegram wants to remember.

Pegram, of Joppa, Md., was a missionary journeyman to South Vietnam in 1972-74. A love and concern God gave Pegram for the suffering in that nation has compelled her toward and throughout eight years of career missions service.

Pegram was appointed a career missionary by the Southern Baptist Foreign Mission Board in 1980 and is

director of Baptist refugee ministries at the Philippine refugee processing center on Bataan Peninsula. She now is on furlough in Maryland and working toward a master's degree in public health at Johns Hopkins University in Baltimore.

Her missions journey, which she described as "step-by-step obedience," began with a deep love for the Vietnamese people and their customs.

"I have a dream of going back to Vietnam one day," Pegram said. "God is the one who took me to Vietnam. He prepared my heart by giving me so much love for those people, and just

because the government changed, it doesn't mean I am not in love with the people of Vietnam."

Although Pegram was in the United States when South Vietnam fell into communist hands in April 1975, she believed God opened a door for her to minister to the Vietnamese, even though she could not return to their land. She worked with Vietnamese refugees at Fort Chaffee, Ark., where she taught English as a second language and coordinated information on American school systems.

Pegram also was a Foreign Mission Board volunteer refugee worker in Thailand, a counselor to Indonesian refugees, and a case worker for the Southern Baptist Home Mission Board's refugee resettlement office in Atlanta prior to her career missions appointment. She was appointed to Hong Kong as a refugee worker before being transferred to the Philippines.

"The thing I like least is to see somebody else suffer," said Pegram. "I probably would not have gone to live in refugee camps except I saw God lead and prepare me.

"The essence of being a refugee is misery, uncertainty, depression. Refugees are very easily victimized; it's a very difficult way to live. They have lost control of their lives; they even have to get permission to leave the camp. It's hard for adults to live like that.

"Refugees need to be treated as if they matter. These people need to feel they are important human beings, and it's a natural response as a Christian to treat people with respect."

Refugees need someone who will listen to what they have been through, she said.

Serving as an advocate for the refugees with the Philippine government is another aspect of Pegram's ministry. Southern Baptists were the only agency of several at the center, which houses about 15,000 refugees, recently given an award by the Philippine government commending the "spiritual guidance" they provide. In 1987, 300 refugees were baptized at the center, she said.

Refugees also need to be prepared for coming to the United States, she said: "They are so anxious to learn to live in this country, and they want to learn from Americans. It's pretty frightening to go to a place and not know how to live. They are such easy victims, they need someone to talk with and to check things with."

Pegram, who has been stateside since April, is not certain how her studies in primary education at Johns Hopkins will fit in with her current refugee assignment. But she is confident God intends to use it.

"I think that God is equipping me for the next ten years," she said, adding it is interesting that in her 40th year of life she finds herself "in a very intensive program that probably will change the direction of my whole career. I won't call it a mid-life crisis but a joy gift of God.

"The name 'Johns Hopkins' will do a lot that the name 'missionary' won't. It will make me acceptable on the government level."

# Tennessee woman loses appeal

WASHINGTON (BP) — A Tennessee woman who challenged the content of reading textbooks in public schools has lost a final legal appeal for money damages resulting from what a trial court earlier ruled was her false arrest and imprisonment.

Vicki Frost, who gained national attention in a five-year battle with Hawkins County public school officials, had been awarded \$70,000 in compensatory damages by a trial jury two years ago. But the 6th U.S. Circuit Court of Appeals reversed the verdict last July.

In a one-line order issued Dec. 5, the U.S. Supreme Court let stand the appellate panel's ruling.

Frost, who along with some other Christian parents sought but were denied permission to teach their children's reading classes outside school, took the local school board to

court in a separate case, also decided against her earlier this year. In that dispute, the Supreme Court likewise declined to review a decision against the parents by the 6th Circuit panel.

In her second legal suit against school officials, Frost claimed she was arrested unlawfully and jailed for protesting required reading texts used in her daughter's second-grade class. Her arrest followed repeated appearances at Church Hill Elementary School, during which she tried to remove her daughter from class and give her alternative reading lessons in the family car. Frost objected to what she claimed were themes of occultism, secular humanism, evolution, parental disobedience, feminism, and pacifism in a second-grade series by Holt, Rinehart and Winston textbook publishers. (88-604, Frost v. Hawkins County Board of Education)