

# Baptist and Reflector

VOL. 155/NO. 2/JANUARY 11, 1989

STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

## Evangelism theme: Making Jesus your Lord

By Wm. Fletcher Allen

Baptist laity were featured at the 1988 State Evangelism Conference, and the emphasis will continue when this year's conference is held Jan. 16-17, with the Southern Baptist "Year of the Laity" in midstream.

The evangelism meeting will be held at Belmont Heights Church, Nashville, with a closing session Tuesday night at 6:45 at Nashville's Opry House off Briley Parkway.

As a special feature of the two-day conference, music leaders will be laypersons.

According to Jerry King, Evangelism Department director, Tennessee Baptist Convention, the conference theme is "Making Jesus Your Lord."

Speakers for the statewide emphasis on evangelism include Phil Glisson, Richard H. Harris, Junior Hill,

meets Monday morning at 10 in the Belmont Heights chapel — with the public invited.

Harris is with the Home Mission Board and Jones is a Brooklyn, N. Y., pastor. Hill is an evangelist from Hartselle, Ala. Lowrie is executive director-elect, TBC, and Madden, who retires in April, is TBC executive secretary.

Metcalf, pastor of Central Church Fountain City, Knoxville, is currently serving as TBC president. Rankin is with the Foreign Mission Board, and Sullivan is pastor of Broadmoor Church, Shreveport, La. He is a past vice president of the Southern Baptist Convention.

Sessions at Belmont Heights Church are at 2 and 6:45 p.m. Monday and at 9:30 a.m. and 2 p.m. on Tuesday.

Leading music at the sessions are Bob Carlton, TV news director, Southside Church, Johnson City; Ronnie Phelps, Dotson Memorial Church, Maryville; Andy Roe, telephone company engineer and a member of Broadmoor Church; and Frank Steil, insurance agent, Central Church, Hixson.

### Over parsonages

**By Lonnie Wilkey, associate editor**  
NASHVILLE — Twenty Nashville Association churches have been named in a lawsuit filed by Nashville's metropolitan government regarding the tax-exempt status of church parsonages.

Overall, the city is seeking to tax 141 tax-exempt properties which the city claims are not used for religious or charitable purposes.



RANKIN



MADDEN



GLISSON



HILL

Others on the program include Karin Ford, organist, music department, Belmont College; Lauren Moody, pianist, Woodmont Church, Nashville; Carol Pharris, WMU president from Etowah, and Fred Pinckard, law

renewal consultant from Cleveland. Orvind Dangeau, stewardship director, TBC, and James Rose, Sunday School Board, will give features on Witnessing-Giving Life, and Media in Witnessing, on Tuesday afternoon.

There will be an emphasis on "Here's Hope-1990" and a National Mass Evangelism Seminar at 7:55 on Monday night.

King emphasizes that all Tennessee Baptists are invited to all sessions of the State Evangelism Conference.

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### A number to call

To contact those attending the 1989 State Evangelism Conference, people may call (615) 385-3872.

William A. Jones Jr., D. L. Lowrie, Tom Madden, Calvin Metcalf, Jerry Rankin, and John Sullivan.

Lois Jane Huddlestone of Gallatin is the music soloist, and Julian Suggs, TBC Music Department director, will direct the Tennessee Baptist Chorale in special music on Monday evening.

Glisson, a Memphis evangelist, serves as president of the Fellowship of Vocational Evangelists. His group

## Nashville churches named in lawsuit

The lawsuit, filed Dec. 29, seeks "a claritory judgment" regarding the taxability of church residential property, said Robert Taylor, attorney for the Tennessee Baptist Convention who has been consulted by Nashville pastors.

Metro Tax Assessor Jim Ed Clary, a Southern Baptist who said he "has never advocated taxing the house of the Lord one bit," claimed the purpose of church parsonages is residential and that they are not used "purely and solely" for religious purposes.

State law allows churches one exemption for ministerial housing. Taylor said the lawsuit seeks to strike down a 1984 statute which states: "For the purposes of this section, a church parsonage shall be deemed to be property used purely and exclusively for religious purposes; provided, however, that no church shall be granted an ex-

emption on more than one parsonage." Taylor noted the courts must determine if the legislature exceeded its authority in adopting the 1984 statute.

Clary said parsonages are built to "provide a service which every individual must have" and noted that residents of church parsonages receive the same government services, such as fire and police protection, at no cost that their neighbors have to pay for through property taxes.

"I feel that everybody should pay their fair share," Clary said.

At least one Nashville pastor agreed parsonages should be taxed.

"It's an act of integrity and fairness for churches to pay taxes, that as I see it, are on properties (church parsonages) not used for religious purposes and ministries," said Bill Sherman,

(See page 3)

## TBC budget gifts are stable

"We have completed two months of our budget year, and we are doing well," reports Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

December's receipts for the Cooperative Program budget were less than those for December 1987, but the two-months' receipts are running ahead by \$601,731.83.

CP budget income for December was \$1,714,232.67, compared to the previous December's \$2,084,710.72. The difference is \$370,478.05.

However, total CP budget receipts for the first two months of this budget year amount to \$3,830,764.76 — an increase of 18.64 percent.

Though the receipts have increased over the comparable time period for last year's budget, the TBC CP budget is down by \$383,467.07.

Madden said that one reason for December's below budget figures is that some December receipts from churches did not reach the TBC Accounting Office until January.

"We have every reason to be optimistic and thankful for what Tennessee Baptist churches are doing through Cooperative Program giving," he said. "November and December have been good months, and January's first week was excellent. Through the years, our churches have been faithful to their commitment to share Christ with others — and they have always been generous with their gifts."

Last November messengers to the Tennessee Baptist Convention's annual meeting approved an annual CP budget of \$25,281,000. One-twelfth of that budget is \$2,106,750, or one month's gifts. While that is a figure to keep in mind for each month, giving is better some months than others.



**SIGN OF THE TIMES** — Piles of telephones in Baptist Building hallways are evidence of an upcoming move by five Tennessee Baptist entities into the new Baptist Center which should be completed by mid-February. A new phone system is in effect for all TBC departments and institutions.

## Editorials

# With God, nothing is impossible — nothing

As we begin 1989, Southern Baptists are reminded that we have only eleven years in which to fulfill our pledge of Bold Mission Thrust — to take the good news of Jesus Christ to every person in this world.

When this exciting plan was approved by messengers to the 1976 Southern Baptist Convention in Norfolk, we had almost a quarter century. Those years have been whacked in half. Groups have splintered off — taking money, spiritual gifts, and Christian influence with them.

We have spent a valuable decade arguing with each other. In so doing, we have reduced the effectiveness of an unyielding and powerful missions and evangelism train, fed by a cooperative spirit, superlative missions offerings, and the grand old Cooperative Program.

In that same convention, messengers elected James L. Sullivan as president of the SBC in a first-ballot victory over four other candidates after Adrian Rogers withdrew. After the election Sullivan said, "I don't think we realize the possibilities we have as a denomination." He also said he has great faith in the convention.

"It is not a closed-shop operation," Sullivan said, "planned and operated by a few people at the top of the denomination, but it is a grass roots operation, where anybody in it, if he has a suggestion, is welcomed and he will be heard."

He stated then that he believes strongly in the creativity, individuality, and diversity of Southern Baptists, and said that fragmentation is dangerous because constant arguing "neutralizes our efforts and paralyzes our energies."

John Hurt, then editor of the *Texas Baptist Standard*, wrote that the election was not a clear-cut issue since Rogers, pastor of Bellevue Church, Memphis, withdrew after being nominated. Rogers gained much praise for that, and for his presidency of the Pastor's Conference. It was seen as a move toward convention stability.

Readers who have followed this far may ask whether this editorial is written to chastise anyone or any group in particular. The answer is no.

There is no intent to single out individuals, groups, or "sides."

The Southern Baptist Convention does not belong to the writers or readers of *SBC Today*, *Southern Baptist Advocate*, the *Baptist and Reflector*, or any other news journal. Nor should it be regarded as the prize for any group to win or control. The SBC is people — more than 14 million people.

This is merely a plea for a "call to order," a summons to the faithful and committed, whoever you are, and no matter which "side" you support.

In the first days of this new year, Southern

Baptists must challenge our leaders to be catalysts for a genuine bringing together.

Furthermore, Southern Baptists have highly regarded soul liberty. They have not liked to be told who to vote for, or whether the labeled groups are "good" or "bad." Most of them want to be a part of the team — and no one can tell another Southern Baptist that he can't be called a Southern Baptist. No group or "side" has authority to ostracize others. No group or "side" can speak for all or even half of us. Messengers speak once a year. Though they may represent the SBC, they are only a small part of it.

Southern Baptists always have had outcasts. When we were strong enough to break from the tyranny of religious freedom oppressors, we began to bash each other. There have been outcasts in almost every generation.

It is time to call the outcasts home. For the sake of all that God has called us to be and do, let Christ — not man, be our judge.

It is time to call the outcasts home. Tell them, wherever you are, come home. If retribution is needed, let it come from God. Love does not hold grudges. Recall Christ's parable of the wayward son, the envious brother, and the father who loved them both. He welcomed the frivolous one, reassured the envious one, and forgave both. As only a father can do, he welcomed them home. — WFA

## Hobbs one of last taught by the 'old giants'

### You can help us save money

The weekly printing, addressing, and mailing budget for the *Baptist and Reflector* is almost \$10,000.

All we do in preparing the paper costs much more than it did five, ten, or 20 years ago. Postage costs have doubled several times — as the main culprit.

As good stewards of dollars invested in publication of the paper, we apply cost-saving measures in all areas, without sacrificing quality.

You, our readers, can help. Hundreds of dollars are wasted each year on address changes that come to us from the postal service. When you move without notifying us of your new address — the postal service charges us thirty cents. For example, on Jan. 3, we received 170 address changes for which we had to pay thirty cents each — a total of approximately \$50.

And, on many of these, the address change had already been made. The postal service was derelict in assessing us for address changes made two or three months ago, needlessly holding the changes for two or three months.

We will try to rectify that situation — but still we call on each subscriber/who moves, to include the *Baptist and Reflector* on the list of important mailers whom you notify of your new address.

You will help us to keep costs down as we eliminate unnecessary expense. We will all be beneficiaries of such cooperation. — Editor

LOUISVILLE, Ky. (BP) — When Hershel Hobbs returned to Southern Baptist Theological Seminary to address December graduates, his visit brought back memories of 50 years ago.

In May 1938, Hobbs — later to become one of Southern Baptists' most influential leaders in this century — graduated from school with a doctorate in New Testament. Despite his achievements as a writer, pastor and denominational statesman, the 81-year-old Alabama native still sounded almost awe-struck when he talked about his theological mentors at Southern.

"I was among the last generation of students to be taught by who we used to call the old giants," said Hobbs, pastor emeritus of First Baptist Church of Oklahoma City. "I was taught by men like A.T. Robertson, W. Hersey Davis, John R. Sampey, Kyle Yates, J.B. Weatherspoon, J. McKee Adams, W.O. Carver, Gaines S. Dobbins. That's a roll-call of giants."

Many Southern Baptists would call Hobbs a giant in his own right. In addition to being president of the Southern Baptist Convention from 1961 to 1963, he also has been Southern Baptist Pastors' Conference president, preacher for the "International Baptist Hour" radio program and chairman of the committee that in 1963 revised Southern Baptists' statement of faith, *The Baptist Faith and Message*. He also has written scores of books, Sunday school lessons and articles and was vice president of the Baptist World Alliance.

In much of his writing and speaking, Hobbs harkens back to the Greek New Testament he learned to love under the tutelage of Robertson and Davis. All

Southern Baptists, he said, can benefit from their scholarship. "One reason I quote Dr. Robertson and Dr. Davis in my writings is to keep them alive in Southern Baptist heritage," he explained.

Hobbs was sitting on the front row in Robertson's senior Greek class when the renowned Greek scholar was struck with a fatal stroke in 1934. After Robertson's death, Hobbs picked up his Greek studies with Davis.

He remembered Davis motivating his students to "plow deep into the text and turn up some fresh dirt." Hobbs said he has tried to do that, and "if I have succeeded in any way, I attribute it to Dr. Davis."

Partly because of his role in the revision of the *Baptist Faith and Message*, Hobbs often gets inquiries about doctrine and Biblical interpretation. His response usually includes an analysis of the Greek text.

For instance, several people had asked Hobbs his opinion on pastoral authority after the 1988 Southern Baptist

Convention annual meeting. The convention passed a resolution on the priesthood of the believers that cautioned that the doctrine should not be used to "undermine pastoral authority" and urged church members to "obey your leaders" in accordance with Hebrews 13:17.

Hobbs researched the Greek word translated "obey" and found it actually exhorts Christians to "follow their leaders. 'I think anybody would agree if a church calls a man as a pastor then the church ought to follow (his leadership),' said Hobbs. 'If he's wrong, our belief in the priesthood of the believer and our democratic form of church government can take care of it by the church and the pastor finding a meeting of the minds.'"

Hobbs said he is concerned that many Southern Baptist pastors give more attention to maintaining pastoral authority than providing leadership. "I don't find that (authoritative pastoral style) in the New Testament," he said.

### Baptist and Reflector

Newsjournal of Tennessee Baptist Convention  
Established in 1835

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*Baptist and Reflector* is published weekly except Christmas week by the Executive Board, Tennessee Baptist Convention, 205 Franklin Road, Brentwood, Tenn. 37027. Subscription prices: \$6.55 individual; clubs of ten or more, \$6.25; church budget plan, 10.9¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood and at additional mailing office. (USPS 041-780).

Space forbids printing of resolutions, obituaries, and poetry. Advertising rates on request.

*Baptist and Reflector* holds membership with Baptist Press (BP) news service of the Southern Baptist Convention. Telephone: (615) 373-2255.

POSTMASTER: Send address changes to *Baptist and Reflector*, P. O. Box 728, Brentwood, Tenn. 37024.

# SBC's CP giving climbs in December; still short of goal

NASHVILLE (BP) — Southern Baptists' unified ministry budget finally eclipsed the inflation rate in December. But at the end of the first quarter of its fiscal year, the Cooperative Program still lags almost 12 percent behind the pace needed to reach its goal.

The national Cooperative Program received \$12,151,002 in December, a 26.5 percent increase over December 1987, announced Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee.

December receipts brought the budget's year-to-date total to \$32,158,188, or 6.78 percent over the first quarter of 1987-88, Bennett said. The U.S. inflation rate currently is about 4 percent.

The December contributions came following two months in which Cooperative Program receipts were lower than totals for the same period the previous year. In fact, November's \$9,055,571 total was the lowest in 37 months and pulled year-to-date receipts to almost 2.5 percent below the amount recorded for the first two months of 1987-88.

However, December receipts followed predictions made by observers from some of the 36 state Baptist conventions, who said the month would be a catch-up time for the budget. The \$12 million-plus total was the fourth-best in Cooperative Program history, following January of the three previous years.

"I am absolutely pleased with the level of giving to world missions

through the Cooperative Program in December," Bennett said. "I am gratified by the year-to-date increase of 6.78 percent.

"However, the first three months do not necessarily establish a trend, and the December receipts taken alone absolutely do not establish a trend. I hope for faithfulness during the remaining nine months of the fiscal year, that we might reach our Cooperative Program goal."

That goal is \$145.6 million, allocated to support evangelistic, missionary, church-starting, and educational ministries worldwide. It includes a first-phase basic operating budget of \$137.61 million, a capital needs budget of almost \$6.9 million and a second-phase basic operating budget of about \$1.1 million.

The Cooperative Program's first-quarter total is 11.65 percent, or more than \$4.2 million, behind the pace needed to reach the total budget. It is 6.52 percent, or more than \$2.2 million, behind the pace needed to reach the first-phase basic operating budget.

Southern Baptists must contribute an average of \$12,604,646 each month for the balance of the fiscal year if they are to reach the \$145.6 million overall goal. They must contribute an average of \$11,716,868 each month if they are to reach the \$137.61 million first-phase goal.

Cooperative Program funds originate from church members, and they pass through congregations to state conventions and on to national and international causes.

# Nashville Association churches named in lawsuit . . .

(Continued from page 1)  
pastor of Woodmont Church.

Sherman added that he believes churches should pay a service fee for police and fire protection. "If we would do that, then the community would say churches are doing their part," he said.

He added, however, that if the current lawsuit is "a precedential first step that would lead to the taxing of places of worship and places of Christian education, I think that's inappropriate.

Several Nashville pastors, however, disputed Clary's claim that church parsonages are not used "purely and solely" for religious purposes.

Carl Price, pastor of Lakewood Church, said the parsonage "is an essential part of a church's ministry."

In most cases, the ministry of a pastor "includes a ministry to people in the community that exceeds the membership of his church," Price said.

Bob Old, pastor of First Church, Joelton, noted a pastor is not employed by a church, but is self-employed.

"A pastor is a man whose life is given solely for religious benefit. He is not called to work eight hours a day, but is on 24-hour call," Old said, noting he often counsels and prepares sermons at his home.

Old added that Tax Assessor Clary "has a lack of understanding of a man's call to a lifestyle of evangelism and religious activity.

"That cannot be separated from his private life," Old maintained.

The Joelton pastor, who is organizing Nashville pastors in defense of the suit, emphasized the parsonage is "an extension of the church's religious ministry, mission, and influence."

From a historical view, the taxation of church parsonages is invalid, said Kenneth Castleberry, pastor of Dalewood Church.

"Because parsonages always have been considered part of the church's

total ministry to the community, they should in effect be treated as other church property and not be taxed," he said.

Taylor concurred: "There is no doubt in anyone's mind that the framers of the constitution, and legislators since, intended for church parsonages to be exempt from taxation."

Taylor observed that the court decision in this case will have statewide impact. If the court rules in favor of the lawsuit, tax assessors in other areas also will tax church parsonages, Taylor predicted.

The Nashville attorney also predicted a favorable ruling would hurt small rural churches across the state.

Old agreed, noting that in most cases smaller churches could not afford full-time pastors if they did not provide church housing, and that property taxes on parsonages would cause a financial strain on some church budgets.

The Nashville churches involved in the suit have been summoned and have until Jan. 30 to file a defensive action

to the plaintiff's attorney.

A meeting of Nashville pastors and representatives from other denominations is scheduled Jan. 12 at the associational building in Nashville to discuss strategies for countering the lawsuit.

Churches named in the suit are: First Church, Joelton; First Church, Old Hickory; Neely's Bend; Eastland; Dalewood; Lockeland; Shelby Avenue; Edgefield; Richland; Harsh Chapel; Lakewood; Calvary; Charlotte Road; Woodmont; Rosedale; Hillcrest; Bellevue; Concord; Glenwood; and Whitley Memorial.

## Hospital appoints Huguley

J. Claude Huguley has been named associate director, pastoral services, at Baptist Hospital in Nashville, according to C. David Stringfield, president. Lewis M. Lamberth Jr. is director of pastoral services.

Prior to joining the hospital, the Columbia, S.C., native was pastor of Bond Church in Philadelphia, Miss. He is a graduate of Southern Baptist Theological Seminary, Louisville, Ky.

## Tennesseans appointed as home missionaries



J. FURR



L. FURR

Five people with Tennessee ties were among 16 people appointed to mission service by the Southern Baptist Home Mission Board in November.

Jimmy Furr was appointed interfaith witness regional director for the Nashville area. His wife, Linda, was appointed family and church worker.

Since 1984, Furr has served as pastor of Harrison Street Church in LaVista, Neb. He is a native of Tunica, Miss., and a graduate of New Orleans Seminary. Mrs. Furr has been an interfaith witness associate in Mississippi and Nebraska since 1982.



HUDGINS

Nashville native Scott Hudgins was appointed campus ministry apprentice for the Metropolitan New York Baptist Association. A graduate of Union Theological Seminary in New York City, he has been a volunteer campus minister since 1986 and a soup kitchen coordinator since 1985, both in New York City.

While living in Nashville, Hudgins was a director of the Royal Ambassador camping program with the Tennessee Baptist Convention during the summer of 1985. His parents are Howard Hudgins and Gayle Perrin, both of Nashville.

Bluff City native Rhonie Tyson was appointed family and church worker in Hartford, Conn. Her husband, Maner, was appointed church and community ministry apprentice.

A recent graduate of Southern Seminary, Maner Tyson served as a US-2 missionary in Waterbury, Conn., from 1982-1984. Mrs. Tyson, also a graduate of Southern Seminary, served in Natal, Brazil, as a Journeyman missionary with the Foreign Mission Board from 1982-1984. She has been a speaker at the Tennessee Baptist Student Union Convention and the national Acteens convention. She is the daughter of Rhondel Black of Blountville and Aneida Black of Bluff City.

## Search committees begin tasks

Two sub-committees of the Executive Board, Tennessee Baptist Convention, have organized as search committees, and a third is already at work.

Replacements will be sought for retiring directors of two departments — and the third director will be named to head the new Family Ministry department.

M. B. Howard is chairman of a sub-committee named to seek a replacement for Archie King, Brotherhood Department director, who has retired. James McCluskey heads a sub-committee seeking to replace Leslie Baumgartner who retired as Missions Department director. Both men are serving on an interim basis for several months, or until replacements are secured.

Howard Olive chairs the Family Ministry search sub-committee.

Under new employment guidelines approved by the Executive Board, recommendations accompanied by resumes should be sent to the TBC offices in Brentwood. Recommendations must be sent by Feb. 15.

That address is: Executive Secretary's Office, P. O. Box 728, Brentwood, Tenn. 37024. Each recommendation must include a resume of the nominee.

Serving with Howard on the Brotherhood Department director search committee are: James Strayhorn, vice chairman; Dean Buchanan, George Coaker, Sarah Farmer, Don Owens, Elmer Sharp, Thurman Spurgin, and Emerson Wiles Jr., ex officio.

Serving with McCluskey on the Missions Department director search committee are: Ray Fowler, vice chairman; Lon Shoopman Jr., Doug Baker, David Crocker, Guy Farris, Fred Pinckard, and Hershel Chevallier, ex officio.

# SBC 'centrist' coalition forms; coordinator named

By Dan Martin

DALLAS (BP)— About two dozen Southern Baptists from around the nation — saying they represent the mainstream in the Southern Baptist Convention — met in Dallas in mid-December to form what they call a "centrist" coalition.

The organization, to be called Baptists Committed to the Southern Baptist Convention, also hired a full-time "coordinator," David Currie of Paint Rock, Texas, to "get the movement underway in the states."

A news release issued by Currie after the Dec. 15-16 meeting said the group will "direct its message toward the 'broad center' of Southern Baptists who are disenchanted with the fundamentalist takeover of the convention and yet do not wish to abandon the convention or start a new denomination."

Winfred Moore, pastor of First Church, Amarillo, called the December meeting and will be chairman of the group. An executive committee will be named later, he said.

Moore, former first vice president of the SBC and twice candidate for president, said: "We are traditional, mainstream, conservative Southern Baptists who are deeply committed to this convention and its historic principles. These principles, which are our heritage and legacy, and which must be preserved if our convention is to survive, include the priesthood of the believer, the autonomy of the local church, the separation of church and

state, and cooperative missions.

"Surely Southern Baptists can stop fighting and unite under these principles which have historically defined us as a group.

"With contributions down, baptisms down, and unity shattered, enough is enough. Southern Baptists want and deserve a group to lead us out of this despair, a group which is truly committed to all that Southern Baptists have been in the past and which has a vision of cooperative mission for the future which includes all Southern Baptists.

"We support the restoration of our convention, not its destruction."

Although the news release said the group formally organized at the December meeting, a group also calling itself Baptists Committed to the Southern Baptist Convention sent out a mass mailing to more than 34,000 Southern Baptist churches in advance of the 1988 annual meeting of the SBC.

The mailing included a ten-minute recorded cassette tape from Moore and a brochure produced by Baptists Committed to the Southern Baptist Convention. The mailing stirred controversy in the SBC because of various charges the brochure made against conservative leaders.

Paul Pressler, a Houston appeals court judge who was specifically mentioned in the brochure, responded to Baptists Committed by noting: "It appears to be a reorganization of the same people who for ten years have been resisting a return to Biblical

theology.

"Baptists need to be working together to promote the Cooperative Program, evangelism, and missions, not starting new political organizations that will be divisive and counterproductive to the welfare of the convention."

John Baugh, a Houston businessman who has been active in Laity For the Baptist Faith and Message, one of the founders of the coalition, said the name comes from "two things: first, Baptists Committed to the Southern Baptist Convention means we are Baptists committed to being a part of the SBC and assisting in causing it to be what it should become. Second, without any doubt, the people whom I know in that group are traditional, mainstream Southern Baptists."

Moore told Baptist Press that although he called the December meeting and invited the 25 or so participants, he was unable to attend because of a schedule conflict.

James Slotton, pastor of River Road Baptist Church in Richmond, Va., who chaired the two-day session, said: "This is an attempt to form a centrist coalition which stands as an alternative between the political right wing

on one hand and just checking out of denominational participation on the other.

"We feel there are people who wish to rally to that alternative. We feel there is a need for an emphasis on the essentials of Baptists. We think the Baptist understanding of the priesthood of the believer is in jeopardy; that the democracy of the local congregation is being threatened by pastoral autocracy . . ."

Slotton, who declined to identify the other participants in the meeting, said Baptists Committed is "a coalition which includes fundamentalists, moderates and anybody who is willing to work together around a commitment to the faith that honors Baptist freedom."

He said the new organization will be "issues oriented. We are going to preach the Baptist essentials. We are not candidate oriented. . . ."

Potential candidates for the presidency of the SBC at the 1989 annual meeting in Las Vegas were not discussed, he said. "This (the organization) is not about candidates; it is about the issues which are at stake."

## Our Readers Write

### Meeting place for the TBC

The Tennessee Baptist Convention, meeting in Jackson in 1988, by vote instructed the Arrangements Committee of the TBC to recommend to the Convention meeting places for up to five years in the future.

This committee is receiving invitations from churches and groups representing public meeting facilities to host the Convention in 1992 in East Tennessee, the 1993 Convention in Middle Tennessee, and the 1994 Convention in West Tennessee. (At least two invitations for 1992 have already been received for East Tennessee.)

Those who wish to host the Convention should have the following minimum capacities: seating 1850, automobile parking spaces 740, areas for the book store and displays 10,000 square feet, sleeping rooms available 725, and adequate dining capacity in the city.

The invitation should be mailed to the Arrangements Committee of the Tennessee Baptist Convention, P. O. Box 728, Brentwood 37024.

Nathan Hale, pastor  
P. O. Box 1037  
Lebanon 37088

### Make your will

It is wise, prudent, and good common sense, to call attention to January as "Make Your Will Month." Each Christian has the opportunity to permit his or her material resources to provide for the needs of our ministry.

Our negligence could allow the courts to care for our unfinished business.

Beyond the needs of immediate family members are those of the mission fields, our local churches, educational institutions, agencies, associational ministries, children and adult homes, hospitals, and other causes.

The need is so great that each of us could make or update our wills and include a percentage or fixed amount for the ministries of our concern. Brother Earl Wilson, Baptist Foundation president and treasurer, will be pleased to hear from you today and assist you with your will.

Call him at the Baptist Building in Brentwood, (615) 371-2029. Representatives from our agencies and institutions also could help.

David Cooper  
816 Butler  
Boliver 38008

## One Woman's View

By June McEwen

"Tell me the old, old story; write on my heart every word." "Let me tell you a story." "Once upon a time . . ." The promise of a story in these phrases excites our interest and catches our attention. We are endlessly fascinated by tales of conflict and resolution, adventure, struggles against great odds, challenges, successes and failures. People at every age and place wait with bated breath to find out what happens next.

Families have stories which they tell and re-tell. These tales are repeated around Thanksgiving tables, Christmas "reunions," and in the den or living room following weddings, funerals, graduations, or the arrival of a new baby.

One of the important functions of family seems to be the passing on of family legends, history, and happenings.

Listen carefully to the stories told when your family gathers. Pay attention to the stories you tell over and over. A story that bears many tellings (and maybe many variations) is probably very significant to the storyteller. It is likely that these oft-repeated anecdotes have special meanings for how we see ourselves, how we face crises and celebrations, and how we cope with life's vicissitudes.

Try bringing to mind the stories your grandparents told you and your cousins. Think about the stories your parents tell over and over. What can you learn about your family and yourself as you hear these stories?

Is it possible that the context created by these family tales influence the way you live, the way you teach your children, the way you cope with pain

and suffering? Perhaps these stories are ways of passing on family values.

In our pilgrimage as Christians, we have stories to read and to hear repeatedly that shape our witness and give direction to the way we live. Stories from the Old Testament give us examples of faith, courage, obedience, and commitment.

In Chapter 11 of the epistle to the Hebrews, the writer catalogs names attached to marvelous stories which are examples for us: Abel, Enoch, Noah, Abraham, Jacob, Sarah, Joseph, Moses, Rahab, Barak, Samson, Jephthah, David, and Samuel.

Jesus is probably the most effective teller of stories of all time. He raised the parable to previously unknown heights as a way to teach and to assure the listener's remembering the lesson. Jesus used the brief, simple but distinctive parable to convey the mysteries of God's care for His creation and His intention to redeem us.

A brief review of John's gospel reveals the richness and variety of stories which Jesus told during His brief mission in Palestine: the sower, the lost coin, the lost sheep, the lost son, the good Samaritan, the steward and the rich man, the unjust judge, the talents.

Perhaps the most important story each Christian tells is the story of his or her personal encounter with Jesus Christ as Lord and Savior. Certainly this story bears repeating to many, many audiences. I am convinced that the most important audience for relating what happened to us, once upon a time, is our family.

If we can tell them this story and then live the story, we will fulfill God's commission to preach and teach the old, old story in the field of the world for which we bear primary importance. Telling and re-telling this story in the family will bear fruit that will bless our homes, our land, and the world.

### Morristown pastor dies

Sammy E. Pinkston, pastor of Cherokee Hills Church, Morristown, died Dec. 26 after a long illness. He was 56 years old.

The funeral was Dec. 28 at the Morristown church and was led by George Johnson, pastor of Morningside Church, Morristown, and Glenn Toomey, director of missions, Nolachucky Association.

The native of Knoxville served in Morristown for eight years. He also was pastor of Pleasant Grove Piney Church, New Market, and Buffalo Church, Rutledge.

Survivors include his wife, Barbara, two sons, three daughters, and three grandchildren.



PINKSTON



McEWEN

# Indecent talk banned 24 hours on radio, TV

NASHVILLE (BP) — Opponents of pornography received good news when the Federal Communications Commission Dec. 21 extended its ban on indecent communications over radio and

commercial television airwaves to 24 hours a day.

Larry Braidfoot, Southern Baptist Christian Life Commission watchdog on pornography issues, said the FCC previously had not banned sexually explicit broadcasting on late night broadcasts.

"The FCC's decision on the eve of the Christmas holidays caps a struggle which has been going on throughout most of the 1980s," Braidfoot said. "Anti-porn groups have long sought the FCC's cooperation in keeping indecent communications off these airwaves," he said.

Congress had instructed the FCC to take such action against pornographic broadcasts. The FCC's annual appropriations package contained that congressional mandate.

The ban highlights a year of increased federal legislative tightening of restrictions on the pornography industry, said Braidfoot, of Nashville. "Early in 1988, Congress overwhelmingly passed a bill aimed at the nation's burgeoning 'dial-a-porn' industry."

Dial-a-porn refers to services in which a member of the public calls a published number and either hears a pornographic recording or engages in explicit sex talk with whoever answers the call.

"As Congress faced adjournment in October, it added a major obscenity and child pornography amendment to the omnibus drug bill," Braidfoot said. "Both bills set forth new sanctions and gave new powers of enforcement to

federal law enforcement officials to use in the war on obscenity and pornography affecting children."

In mid-year, the FCC also embarked on a series of indecency enforcement actions, Braidfoot said. He said these were the first such FCC actions in recent years.

"The FCC initiated investigations to restrain the proliferation of 'shock radio' programs in which decency standards involving sexual and bodily functions have been disregarded," he said.

Obscene broadcasts generally are regarded as those that appeal to the prurient interest and lack serious artistic, literary, political, or scientific value.

With the new federal legislation in place and the FCC's pre-Christmas action, the federal government may have reached the limit of what it can do with the program of pornography, Braidfoot said.

"Now, as never before, pornography will be an evil to be contested at the state and local level," he said.

# TBC names Parker as church starter

A. Wilson Parker of Jamestown has been named the first church starter strategist to serve in Tennessee.

The retired pastor and denominational worker will serve in middle Tennessee under the sponsorship of the Tennessee Baptist Convention and Home Mission Board.



PARKER

The former pastor and founder of Wallace Memorial Church, Knoxville, also served as executive director of the Iowa Southern Baptist Fellowship and as a home missionary in Montana, South and North Dakota, New York, and Pennsylvania.

Parker also was pastor of Beaver Dam Church and New Hopewell Church, Knoxville; East Maryville Church, Maryville; Park Road Church and Unity Church, Jamestown; and Lantana Road Church, Central Church, and Homestead Church, all in Crossville.

# Seminary classes set for Jan. 30

JEFFERSON CITY — Spring classes for the Southern Baptist Theological Seminary extension program begin Jan. 30 at Carson-Newman College. The courses, open to anyone with a college degree, may be taken toward a seminary degree or for further study.

Two courses will be offered this semester. Introduction to Christian Evangelism will be taught by Harold L. Poe, assistant professor of evangelism at Southern Baptist Theological Seminary. The course focuses on history and principles of evangelistic movements and their relevance for today and the current trends and methodologies of effective evangelism.

An interpretive study of the historical setting and subsequent application of Amos and Hosea will be taught by Mark Biddle, C-N assistant professor of religion.

Registration for the courses will be held at the first class meeting Jan. 30. Late registrations will be accepted Feb. 6. Course credit is transferrable to any Southern Baptist Convention seminary. Tuition is \$110 per course.

Contact William Blevins for further information at (615) 475-9061.

# HMB telecast set Feb. 5

Southern Baptist home missionaries and their efforts to share the Gospel with America will be the focus of the 1989 Home Missions Teleconference to air Feb. 5.

Missionaries and national missions leaders will be available to answer questions from viewers who call in during the teleconference.

Eight home missionaries will be featured during the teleconference: Ray Allen, New England; Sharyan Utley, Tulsa, Okla.; Don Sharp, Chicago, Ill.; C. L. Hanshaw, Ridge-land, S. C.; John Haeger, Fraser, Colo.; Augustine Salazar, Fresno, Calif.; Carolyn McClendon, New Orleans, La.; and Rob and Lori

Pengra, Scappoose, Ore.

Two Home Mission Board staff members will host the teleconference. Esther Burroughs is the national evangelism consultant with women, and Jay Durham Jr. is the director of the Media Department.

Larry Lewis, president of the Home Mission Board; James Smith, president of the Southern Baptist Brotherhood Commission; and Marjorie J. McCullough, president of the Southern Baptist Woman's Missionary Union, will also participate in the interviews.

The teleconference will air on ACTS Network and Baptist Telecommunication Network (Spacenet 1, Channel 21) from 3-4:30 p.m. (CST).

# One Word More

By W. Fletcher Allen, editor

Debbie Madoni is on her way to Venezuela — Maracaibo, to be exact. She came by the office last week, the same week her photo was in the Baptist and Reflector as one of four Tennesseans named by the Foreign Mission Board as journeymen.

She will spend two years there, "alongside career missionaries, sharing duties ... and freeing missionaries to carry out more crucial assignments."

Debbie grew up in Jackson, and is a Union University graduate. I could tell that she was excited about her upcoming ministry. She will be going to Venezuela in



ALLEN

March, she said, after orientation at the Missionary Learning Center in Rockville, Va.

She wanted to know something, in advance, about Maracaibo. I told her all that could be told by one who spent two weeks in Venezuela last August, and only three or four days in Maracaibo.

I told her she would like it, she would be loved by the missionaries and Venezuelan Baptists, she would be able to minister and witness. I finished eloquently by saying, "And there's one more thing, Debbie, you may end up as a career missionary."

She smiled faintly, and said to me with soft but intense passion, "If that's the way it works out — that's all right too."

Yes, I am sure it will be all right.

That day I was reminded of her commitment when the mail brought some information about seminarians Jeff and Regina Palmer. They have also served as missionary journeymen — in the Philippines.

When nine of us visited the Philippines in October-November to establish a Partnership Mission, we journeyed out from Davao City to the famed Rural Life Center where Harold and

Joyce Watson have worked "miracles" in food and meat production and soil conservation. They have been acclaimed throughout Southeast Asia.

And they told us they wanted Jeff and Regina to come back — they had been such committed journeymen.

Well, Harold and Joyce, they are headed your way. After orientation and commissioning, the Foreign Mission Board is sending them directly to Mindanao where you will shepherd them as they become "fullgrown" missionaries.

Is it a strange coincidence that Debbie Madoni once served as youth director at First Church, Waverly; and that Jeff Palmer went to Union and he and Regina say that First Church, Waverly, where he served in music and youth, was instrumental in their Christian growth?

Later in the week, another piece of mail came to me. It was a letter from longtime friends Paul and Carol Boone, missionaries to Zimbabwe. They were telling me about their work at the Sanyati Baptist Hospital at Kadoma.

They admonished me not to think they were overworked and underpaid. "Other things are more important," they wrote.

"Today at church there were probably about 150 people," but they were distressed that only four married adult men were present. "There cannot be a strong church in America or Africa without committed men," they told me. "How do we improve that? It requires a lot of time and work, very little money, patience, knowledge of the language, close walk with the Lord, your prayers and ours."

They reminded me of their gratitude for Cooperative Program and Lottie Moon Offering money — and prayers. Without trying, they also reminded me of that lovely word — commitment.

Jeff and Regina Palmer are well on the way. Debbie Madoni is getting started. Commitment! The Lord blesses, honors, and enhances commitment.

# Year of the Laity

David Wrather • Fall Creek Church • Norene

David Wrather has lived in Norene, near Lebanon, for 15 years. He is a farm supply buyer. David and his wife, Linda, have three children. He has been an active member at Fall Creek Church for about 15 years as a deacon, Sunday School teacher, RA leader, and church music director. He talks about the importance of the Royal Ambassador program.

"Royal Ambassadors is probably the greatest influence for missions that young boys have.

"No other program in the church for boys focuses on missions quite like RAs.

"I believe RA's brings them a little bit closer to missions. We talk about things, normally not focused on in Sunday School, like good citizenship and working in the community for people in need.

"RAs provides another influence for God in the lives of these boys during the middle of the week."

— 1988-89 has been designated as the Year of the Laity throughout the Southern Baptist Convention. This article is one of a series designed to highlight the Baptist laity in Tennessee. Suggestions for individuals to be featured are welcome and may be sent to the Baptist and Reflector. Include the person's phone number and address.

# Tennessee leads SBC in awards increase

By Connie Davis, assistant editor

Tennessee not only led all states in the numerical gain of church study course awards earned for 1987-88 but also had the largest percentage increase — 20.1 percent.

The gain of 9620 awards earned by Tennessee Baptists to total 57,488 was reported by the church study course records office at the Sunday School Board, Nashville.

Tennessee's increase led Texas which has more than twice as many Baptists as Tennessee though Texas and three other states had more total awards earned.

Total awards earned by four associations and three churches in the state ranked among the top 25 in the SBC.

Nashville, Knox, Shelby, and Chilhowee associations ranked 5th (6997), 6th (6802), 8th (5893), and 23rd (3434), respectively, among SBC associations.

Central Church, Bearden, Knoxville, was third among the top SBC churches with 1691 awards. Grandview Church, Maryville, was 12th and Audubon Park Church, Memphis, was 18th.

Second Church, Houston, led the SBC in total study course awards received with 4001. Union Association, Texas, ranked first among the top 25 SBC associations receiving the awards with 11,485.

For the year, the number of persons enrolled in the study course system rose 14 percent over last year to 1.16 million, according to William R. Cox, church study course coordinator at the board.

Cox said the number of SBC churches participating has increased from 35 percent in 1978 to 50.1 percent in 1988.

## 1987-88 Percentage Increase Over 1986-87

Subject Area	SBC	Tennessee
The Church	-2%	54%
Evangelism/Witnessing	37%	133%
Christian Growth/Service	-9%	21%
The Christian Family	74%	146%
Bible Studies	-1%	4%
Baptist Doctrine	-2%	2%
Christian Ethics	2%	10%
Christian History	161%	27%
Missions	12%	-2%
Church Music	-33%	-70%
Basic Church Leadership	2%	-2%
Age Division/Special Group Characteristics	-10%	-9%
Sunday School Leadership	2%	-10%
Church Training Leadership	-3%	52%
*Woman's Missionary Union Leadership	38%	158%
Brotherhood Leadership	-22%	-61%
Church Music Leadership	-20%	-13%
Pastoral Ministries	-7%	13%
Deacon Ministry	-1%	18%
*Church Media Library Leadership	-1%	7%
Church Recreation Leadership	397%	658%
Church Administrative Services	-56%	-80%
Stewardship	-36%	-42%
Church Weekday Education	(new program in 87-88)	
Repeat Courses	12%	37%
Total	4%	20%

\* Tennessee Baptists earned the largest number of awards in the SBC in this subject area.

Note: A comparison by percentages among states was not available.

Of the state's 2920 churches, 1249 were involved, and of the 1.1 million Tennessee Baptists, 23,278 received awards.

Commenting on Tennessee's top number of Church Media Library Leadership awards — 604 — Eleanor Yarborough, Tennessee Baptist Convention Media Ministries Department, noted that the feat was "significant in

terms of the fact that there are so many media library workers in Texas." The department had emphasized training during the past year, she said.

Also responsible for church recreation ministries, Yarborough stated that the 658 percent increase reflected a growing realization that it's not just "fun and games" but a ministry, and

that many workers are bivocational or have other church staff jobs.

The large gain in Woman's Missionary Union Leadership awards may be attributed to the training tour held for the first time in ten sites across the state to introduce new manuals, said Carol Kelly, Tennessee WMU associate.

Don Mauldin of the TBC Church Training Department reported that the increase in the study of The Christian Family reflects interest in courses like "Parenting By Grace." His department also worked with Evangelism and Sunday School departments to introduce the "Training Sunday School Workers in Evangelism" module study.

Also noting the 133 percent increase in Evangelism/Witnessing, Jerry King, Evangelism Department director, said it was "a direct result of the emphasis we placed last year on the lay evangelism school." These were held in associations to train church leaders in preparation for the 1988-89 Year of the Laity.

## Personal Perspective

By Tom J Madden

Like many of us these January days, I am studying afresh the Gospel of John. As always new and fresh truths come tumbling out of God's Word as it is prayerfully studied. I experienced this as I looked again at the raising of Lazarus from the dead. Jesus made sure that everyone acknowledged that Lazarus was dead. He had been sick, had expired, and had lain in the grave four days.

The clay thrilled to the command of Jesus as He cried with a loud voice, "Lazarus, come forth!" He came out bound. The question came to my mind, why did Jesus not unbind him in the grave?

One thought is that He wanted the disciples to do what they could. They could not raise him from the dead but they could unbind him.

Was Jesus also endeavoring to show us that even when we have been raised in newness of life we may still be bound by the grave clothes of our unregenerate days? I am reminded that when the Israelites left Egypt, they did not leave the Egyptians, but were followed by them. We can still be bound by pride, love of money, love of worldly pleasure, our old sinful habits and ways.

Lazarus had received life but our Lord wanted him to receive liberty also, so He commanded, "Loose him, and let him go."

I found myself saying, "Lord give us Lazaruses! Dead! Raised! Bound! Loosed! Feasting! Witnessing! Lord, give us Lazaruses!"



MADDEN

## 'Glasnost' spreads to Signal Mountain

By Joy Jordan, news assistant

As waves of "glasnost" have swept across the Soviet Union and a bewildered world community, far-reaching effects of the new openness have rippled all the way to a quiet corner of East Tennessee.

Since the 1985 debut of Mikhail Gorbachev as U.S.S.R. General Secretary, political pundits have analyzed the viability and authenticity of his program for "glasnost." Meanwhile, a hopeful—but cautious—world watched the eastern hemisphere's super power release over 300 prisoners of conscience, sign a significant arms limitation treaty, allow augmented freedom of religion, agree to withdraw troops from Afghanistan, and encourage a burgeoning class of entrepreneurs.

And last month, a member of Signal Mountain Church near Chattanooga added his experience to the growing list of developments in Soviet policy.

In 1977, when psychiatrist Ross Campbell wrote *How to Really Love Your Child* based on Christian parenting, its publication in Russian hardly seemed plausible. But 12 years and thousands of editions in 30 languages later, the Soviet Union has purchased 500,000 copies of the book—uncensored and unabridged.

A recent call from his publisher Victor Books, a subsidiary of Scripture Press, relaying the Soviet request, represented for Campbell "a real

breakthrough . . . I can hardly believe it."

The book had been one of only a few hundred from the West at a Moscow book fair in 1987. The president of Victor Press wrote Campbell after the fair, describing a woman who entered "with an air of authority." Browsing through the volumes on display, she seemed intrigued with *How to Really Love Your Child*, subsequently retreating to a corner for several hours to read it.

Upon finishing, she announced, "This is what our people need. I will arrange to have it for our people."

A year later, Campbell received a contract for the requisition of half a million copies of his book to be placed in Soviet health centers for the purpose, it stated, of "encouraging Soviet family morals and family living."

"Theoretically," Campbell pointed out, his excitement unabated, "it has the potential of being in the hands of every Soviet parent."

The former general practitioner's idea for this, his first book, sprang from his work with Wycliffe Bible Translators in Bolivia, where he saw every imaginable ailment including "really severe psychological problems."

As an alternative to other Christian child-rearing aids which, he believed, were "so harsh in their presentation of a punishment-oriented" approach, Campbell wanted to emphasize "the other side—a child's need for love and

affection. Children have a hard time accepting a parent's value system," he added, "if they do not feel loved and accepted by the parent."

Stressing the value system pervasive in *How to Really Love Your Child*, Campbell noted, "The last chapter even discusses how to become a Christian, how to be sure your child is a Christian.

"It doesn't make rational sense," he mused. "They (the Soviets) could have plagiarized it if they'd wanted to, rewritten it, published it in the government's name," omitting all traces of antithetical ideologies.

Indeed, passages such as "this personal, intimate relationship with God through His Son Jesus Christ is the most important thing in life . . . the 'something' which our young people are yearning for" constitute an unlikely text to be printed and distributed under the auspices of a government whose inspiration, Karl Marx, considered religion "the opiate of the people."

Some pundits may have new fodder for their discussions.

## Workshop on occult rescheduled

The workshop on the occult and Satanism, which was planned for Feb. 10-11 at Camp Carson, Newport, has been rescheduled for April 21-22 at Camp Linden, Linden.

The Interfaith Witness Associate Training Workshop also will deal with

the New Age Movement. Training will prepare persons to become Interfaith Witness Associates through the Home Mission Board in the two subject areas, reported James Redding of the Tennessee Baptist Convention missions department.

**Paul Clark of Calvary**

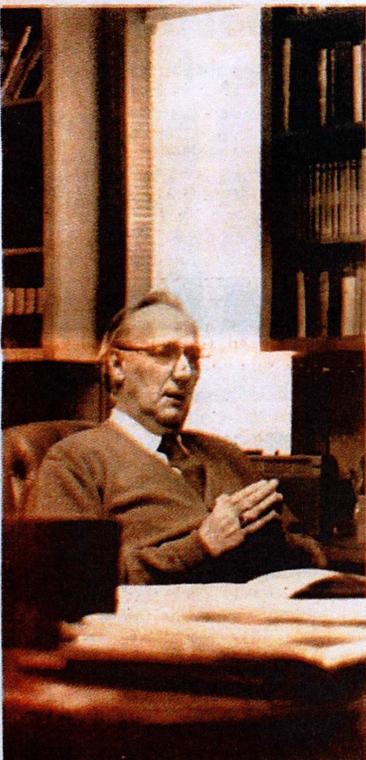
**Jackson pastor gets new heart in St. Louis**

*By Wm. Fletcher Allen*

Almost two years ago, Paul Clark left Jackson, and, by way of Memphis, headed for St. Louis where he was to get a new heart. Now he's the only Tennessee Baptist pastor who has a heart transplant.

The old one had bothered him. In fact, his old heart had just about given out. The Bolivar native was happily ensconced as pastor of Calvary Church, Jackson. He had served the Tennessee Baptist Convention in various capacities, always willing to do "just one more job."

He was on the search committee that recommended Tom Madden as TBC executive secretary ten years ago. He



PAUL CLARK reminisces.

was a hard-working Baptist pastor. Because of some problems with his heart, Clark had had a pacemaker implanted in 1984. He had a slow heartbeat.

He knew he had serious problems in January of 1987. He and Mrs. Clark attended a basketball game at Union University with the Earl Wilsons of Brentwood. Wilson is executive director of the Baptist Foundation.

It was then that Clark "blacked out" because of that same weak heartbeat.

"I got progressively worse," he says with a telling smile. "Finally the roof caved in. It was on my birthday, Jan. 13. I was planning for prayer meeting at the church. I got so sick that my wife had to take me to the Jackson hospital."

Clark was hurried on to Baptist Memorial in Memphis. He did not go back home from there. Heart specialists there kept him under care until they located the best and nearest

hospital for him.

He was sent to Barnes Hospital in St. Louis, the place where he was to get a new heart, if one could be located in time. "I don't remember much about all that," says Clark, "but I know it must have been a difficult time for everyone involved."

Mrs. Clark soon learned that husband Paul was to be on a waiting list at Barnes, one of the ten leading hospitals in the United States.

He had stayed ten days at Baptist Memorial in Memphis. There were some hard days of waiting in St. Louis. Mrs. Clark stayed with her sister who lived in St. Louis.

"It was ironic," Clark says. "I was taken to Memphis on Jan. 13, my birthday. And the heart transplant was actually done on April 15 — that's income tax day!"

The heart replacement came from a 21-year-old man who was killed while riding his motorcycle. That part of it is difficult for Paul Clark to talk about. He gets misty-eyed when the topic is discussed.

"We will always be grateful to the Lord for His kindness," says the Tennessee pastor. "He gave us a good doctor and a great hospital."

Clark's operation was one of 100 that have been done by the Bowman transplant team at Barnes Hospital.

"I was at Barnes for almost four months during the waiting period, the operation, and recuperation," Clark says. "I got the transplant on IRS Day in April and woke up on Easter Sunday."

Although he can smile about it now, Clark says the aftermath proved to be almost as traumatic as the waiting period. Before the operation, family members had been notified because Clark's condition had deteriorated dangerously.

But later, "I had to learn to walk again — from scratch," he says. "I was in despair, I could not think. I couldn't even move my legs. I thought that life with quality was gone forever."

It was at this point that Clark's doctors intervened. They learned that Union University had planned to give him an honorary doctorate — and that he was certain he would never be able to "walk the aisle to get it."

Instead of keeping Clark at Barnes,

**Sevierville church holds bicentennial celebration**

First Church, Sevierville, has begun a year-long celebration of its bicentennial. The church was founded in 1789 as Forks of Little Pigeon Church.

The opening ceremony on Jan. 1 included the unveiling of a specially-designed bicentennial flag and the presentation of a resolution from the Tennessee General Assembly. The keynote message was delivered by Joe Wren, Sevierville's pastor.

A 200-page history of the church, entitled Forks of Little Pigeon Church, has been written by Harold Ownby,



CALVARY PASTOR — Clark is happy to be at work. (Photos by Lonnie Wilkey)

they insisted that he go back to Jackson and receive his honors.

"Well, that did it," Clark says with a smile. "My wife drove me back to Jackson. What a trip that was!"

Calvary Church, where Clark had served as pastor for 20 years when his heart "broke down," is adjacent to the Union campus. "We were going to drive by the church," he says. The church had planned an anniversary celebration before he got ill.

"When we got there, there was a police car waiting for us — and I wondered what we had done wrong." A member of the church, a policeman, led the Clarks to the church with lights flashing — to a reception of about 150 people.

"They took us over to Union, where I was wheeled down the aisle and lifted up on the stage. I got my degree. And the best thing that could happen — did happen. I found out I could do it."

Clark was masked because of the possibility of contagion from germs. "I know I looked strange, but I was home," he says. "It brought new life to me to be able to make that trip."

After three or four days in Jackson among church family, the Clarks headed back to St. Louis and Barnes Hospital where he stayed for three more weeks of therapy.

"I took therapy treatments at Jackson General when we got back," he says. The only trouble he now has, he says, is getting his feet and legs to function right all the time. He is supposed to walk daily, and he uses an exercise bicycle several miles a day.

Clark goes to Barnes Hospital twice a year. "And I eat normally," he

remarks. "I gradually got back to work, easing back into the pulpit ministry and visiting. We are anticipating returning to two morning worship services (which were cut back to one when he became ill).

The church has voted to build a family life and education building which "is important to church growth."

Clark is appreciative of Calvary members, and to church staff members who carried on programs and ministries while he was out.

I appeal to people to take care of their bodies," he says, "and I appeal to them to donate their organs upon death — it really is a matter of life or death to those who wait for transplants.

"I waited for six weeks for a heart transplant, and on one occasion I was almost gone."

When Jan. 13 comes around, Clark will remember the day he went to Memphis and began a long and traumatic period of despair and waiting. But he will also remember April 15, 1987, when his faith was answered.

He has served on the Baptist Foundation board of trustees, and the TBC Executive Board. He was secretary of the TBC Pastors' Conference, and has held several offices in associational work — including moderator.

When he finally got back to work at Calvary Church in 1987, they held a 20th anniversary celebration that had been postponed from Jan. 13. "I enjoyed that," Clark says.

That is an understatement from a Baptist pastor with a new heart.

bicentennial steering committee chairman.

Significant events in the history of the church will be highlighted in a video entitled, "A Modern Miracle."

Events during the year include a three-act historical pageant, a special emphasis each month, a birthday party for the children, a bicentennial cookbook, a bicentennial hymn and poem, recognition days for former pastors, special speakers and musical programs, dinner on the grounds of the

old church site, and a display of historical items.

The church will also mark its anniversary with the construction of a three-story family life/education building.

Members of the bicentennial steering committee include Harold Ownby, chairman; Herbert Lawson; Libby Williams; Katie McMahan; Patsy Wallace; Dwight McMahan; and Helen Loveday. This committee is working with eight sub-committees to plan the celebration.

In Watauga Association

# Webb brings experience to pastoral counseling post

By Lonnie Wilkey, associate editor  
ELIZABETHTON — In 1987 members of the Watauga Association of Baptists saw a need to provide pastoral counseling on a part-time basis.

Finding a qualified counselor to fill the post proved to be easy.

Already in the association was Art Webb, pastor of Powder Branch Church in Johnson City, who happened to be a retired Army chaplain.

In addition, the Goodlettsville native had counseling experience with a local alcohol and drug agency and is certified by the state of Tennessee as both a substance abuse and professional counselor. He also recently was approved by the Southern Baptist Home Mission Board as a volunteer chaplain to the Carter County Sheriff's Department.

Webb accepted the challenge and began the new ministry, counseling one and a half days each week at the associational building in Elizabethton.

The ministry caught on. While designed to minister first to the special needs of pastors and their families, it also was available to members of the association's churches and then to the community at large as time permitted.

Webb noted he had to increase his counseling time to two days and then three days per week to meet the demand for the service.

At the time he was counseling 13 individuals on a weekly basis, not including those who attended a divorce support group he had established.

Webb admitted that though the ministry was not "something somebody thought of overnight," it "had grown faster than we anticipated."

We believed there were enough people who needed the service, but the

question was whether they would use it, he added.

Realizing the need for expansion of services, messengers voted at the association's fall meeting last October to upgrade the post to full time.

Thus, according to J. C. Carpenter of the Tennessee Baptist Convention's Missions Department, Watauga Association is the only association in the state to have a full-time pastoral counselor and family ministries director on staff.

Webb stressed the counseling service is treated as a ministry and, as such, there is no cost. "We charge for a service, but we provide a ministry," he explained.

The counseling ministry has gained popularity outside the association. Webb noted, adding he now sees an average of 15 clients weekly in addition to the divorce support group.

"We have found a lot of people choose to come here because they know the counselor is a Christian," he related. Also, Webb added, many peo-

## New role for Miller

David B. Miller recently began duties as director of missions for Indian Creek Association, based in Waynesboro.

Previously, Miller was pastor of First Church, Rutherford. He also has held pastorates at Parkburg Church, Jackson, and Eva Church, Eva.

A native of Jackson, Miller is a graduate of Union University in Jackson and Southern Baptist Theological Seminary in Louisville, Ky.

He and his wife, Sandra, have three sons — Brian, Barry, and Bradley.



MILLER

ple do not want counseling if it is not "based on Christian principles."

Webb emphasized the ministry was not established so pastors could refer all their counseling. "But we're here if they need to refer individuals to us," he said.

The former Army chaplain, who still serves as pastor of Powder Branch Church, related many of the association's pastors are bivocational.

These pastors simply do not have time to offer extensive counseling services, Webb said.

In addition to taking the burden off those pastors, Webb serves as a resource for the association's pastors who conduct their own counseling. "There is no sense of competition, but a sense of cooperation," Webb said.



FIRST IN TENNESSEE — Art Webb, of the Watauga Association, is the only full-time pastoral counselor on the staff of a Tennessee Baptist association.

## Tennessee couples appointed by Foreign Mission Board

RICHMOND, Va. — Two Tennessee couples were among 31 people named as missionaries by the Southern Baptist Foreign Mission Board Dec. 13 at Central Church in Richmond.

Jeffrey and Regina Palmer will serve in the Philippines where Palmer will work in agricultural development.

Palmer, a native of Waverly, considers Trace Creek Church in New Johnsonville as his home church.

He is a graduate of Union University, Jackson, and Murray (Ky.) State University. He has attended Southern Baptist Theological Seminary in Louisville, Ky.

Mrs. Palmer is the former Regina Moore of Camden. She is a registered nurse and is a graduate of Murray State University. She also considers Trace Creek as her home church.

The Palmers have two children. Tony and Cindy Ludlow were appointed to serve in Japan where he will



LUDLOWS



PALMERS

work as a church starter.

A native of Arkansas, Ludlow holds degrees from Memphis State University and Mid-America Baptist Theological Seminary in Memphis.

Mrs. Ludlow is the former Cindy Goad of Memphis. She is a graduate of the University of Tennessee at Martin.

Both families will undergo a seven-week orientation in Rockville, Va., before leaving for the mission field.

## DeZearn new DOM in Jefferson County

Jerry E. DeZearn became director of missions for the Jefferson County Association, effective Jan. 1.

The association is headquartered in Jefferson City.

Since 1981, DeZearn has been pastor of Pleasant Grove Piney Church in New Market. He also has been pastor of McPheeters Bend Church, Church Hill; Oakland Church, Rutledge; and Mt. Zion Church, Bulls Gap.

A graduate of Knox County, DeZearn is a graduate of Carson-Newman College in Jefferson City. He also has attended Southern Baptist Theological Seminary in Louisville, Ky.

DeZearn and his wife, Glenda, have two daughters.



DeZEARN

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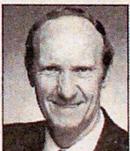
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# Tennessee

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## Leadership ...

Terry H. Garvin accepted the call of Calvary Church, Jackson, as associate pastor in education and outreach, effective Jan. 8.

A native of Booneville, Miss., Garvin graduated from Blue Mountain (Miss.) College. He has served in various ministry capacities at several churches in Mississippi and Montana.

Garvin is married to the former Rebecca Todd of Memphis. They have three children, Nathan, Nicholas, and Michael.

Mt. Hermon Church, Clarksville, called James Rich as pastor, effective Dec. 5.

Rich has served churches in Texas and West Tennessee. He and his wife, Judy, have four children, James, Jamie, Jay, and Isaac.

House Mountain Church, Corryton, has called Eric Boyer as part-time youth director.

The church, which averages 80 in Sunday School, also reported that its

Lottie Moon Christmas Offering goal was \$2000. It received \$2200 in only one service.

Dan J. Dunkel is pastor of House Mountain.

Leaving Rogersville where he was pastor of Choptack Church, David Tullock accepted the call to the pastorate of First Church, Rossville, Ga., effective Dec. 26.

Tullock holds degrees from Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

He is married to the former Penny Downs of Chattanooga. She also graduated from Carson-Newman College.

First Church, Tiptonville, recently presented a plaque to James Strayhorn commemorating 27 years of "outstanding service" as Sunday School director. The Tiptonville church set a high attendance goal of 210 on Strayhorn's commemoration day. Two hundred eleven people were present.

Ralph Duncan, pastor of Mount View Church, Antioch, observed the 42nd anniversary of his first sermon by instigating the distribution of tape-recorded selected messages.

The native of Speedwell has been pastor of churches in five states and has led revivals in 14 states.

Sermon tapes may be ordered. For information contact Ralph Duncan, 294 Elysian Fields Rd., Nashville, 37211.

Jerry Essary resigned from the pastorate of Alamo Church, Rives, effective Dec. 18, in order to accept the call as education and youth director at another church.

Reelfoot Church, Troy, called Donald R. Maxey as pastor, effective Jan. 15.

Coming from Providence Church, Crockett Mills, Maxey and his wife, Linda, have two sons, Chad and Corey.

## Ordinations ...

Black Oak Ridge Church, Knoxville, recently ordained four deacons: Ronald Campbell, David Carter,

Ronald Stooksbury, and James Hurst. Charles M. Sharits is pastor.

On Christmas Day, Rutledge Church Rutledge, ordained Gary M. Collins to the ministry.

Collins recently was called to the pastorate of First Southern Baptist Church, Hillsboro, Kan.

Kerry Layne Bond is pastor of Rutledge.

Baker's Gap Church, Mountain City, recently ordained Glenn Arney and Steve Cornett as deacons.

A father and son, Bill and Danny Cook, were ordained as deacons by First Church, Tiptonville.

James Nunley was ordained to the diaconate Jan. 8 by First Church, Manchester.

## Associations ...

Grainger Association of Baptists reported that 194 people attended its "M Night" at Kingswood School Chapel.

The efficiency banner was presented to First Church, Bean Station, and the attendance banner, to Calvary Church Mooresburg.

Church Training awards were given to Buffalo Church, Rutledge, for largest enrollment, attendance, and numerical percentage gain and to Tampico Church, Rutledge, for largest gain in numerical attendance.

Holston Association is planning to begin monthly or twice-monthly worship services for the deaf. Pat Bureson is the deaf ministry coordinator; Bev Smothers is the associational director of Christian Social Ministries.

"The Doctrines Baptists Believe" was the theme of a Jan. 13-14 workshop sponsored by Hamilton County Association at Brainerd Hills Church, Chattanooga.

## Churches ...

On Dec. 11, Oakland Church, Springfield, celebrated its 100th anniversary.

Frank Evans, director of missions for Robertson County Association and former pastor of Oakland, preached the morning message and presented a plaque to the church from the Historical Society of the Tennessee Baptist Convention.

Charles Gallaher is pastor.

## HMB promotes Doster

ATLANTA - Dean Doster of McKelzie has been elected a regional coordinator for the Southern Baptist Home Mission Board by the agency's executive committee.

Doster is currently associate vice president for evangelism at the Home Mission Board. He came to the agency in 1984 as associate director of the personal evangelism department.

Doster previously served as associate director of the Tennessee Baptist Children's Home. He also has served First Church, Ripley; Englewood Church, Jackson; Allen Church, Brownsville; and Bethlehem Church, Greenfield.



DOSTER

## Tennesseans graduate from Southwestern



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BOWERS

BRYANT

CAMPBELL

DRUMMER



JACKSON

LAY

MCCOY

PEALER

PENDERGRASS



RAMSEY

SMITH

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WITT

FORT WORTH, Texas - Ministers should exemplify a Christian work ethic and "earn what you're paid," the president of New Orleans (La.) Baptist Theological Seminary told graduates during commencement ceremonies Dec. 16 at Southwestern Baptist Theological Seminary.

"There are churches all over America today that are in trouble because they have pastors who suffer from a lack of the Christian work ethic," Landrum Leavell reminded the graduates.

Leavell told graduates they "must will to do the will of God," adding personal and spiritual growth comes through "simple, child-like obedience to the Word of God" and "the constant

ing power and molding influence of the Holy Spirit."

Southwestern Seminary President Russell Dilday conferred 298 degrees on the class, including 21 from the school of church music; 145 from the school of religious education; and 132 from the school of theology. Thirty-three received doctors degrees, the most in Southwestern's history. Students from seven foreign countries received degrees.

The December class included 16 from Tennessee.

Master of divinity degree recipients include Gregory Cluade Bowers, Germantown Church, Germantown; Mark Douglas Bryant, East Niota Church, Niota; Joseph Randall Drummer,

Knoxville; John Arving Jackson, Broadway Church, Memphis; Thomas Mack Pealer, Unaka Avenue Church, Johnson City; Reginald C. Thomas, Huntingdon; and Robert F. Witt, Arlington Church, Knoxville.

Masters of arts in religious education degree recipients include Rachel L. Bomar, Capleville Church, Memphis; Kelly Campbell, First Church, Greenfield; Jeffrey H. Lay, First Church, Crossville; Philip S. Long, Englewood Church, Jackson; Mark W. Pendergrass, Memphis; Lisa D. Ramsey, Calvary Church, Knoxville; Barry F. Smith, Black Oak Heights Church, Knoxville; and Alison E. Tomes, Brownsville Church, Brownsville.

# Ministry and witness in the temple

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

In Acts chapter two following the empowering of the church by the Holy Spirit, we found the first sermon proclaimed in the church by Peter. In this study we find the first miracle by the Lord through the church. As the newborn church bore witness to this miracle brought about in the name of Jesus, they heard once again from Peter in the second proclamation of the Gospel in the church's early days.

Make note of the fact that our two points of study, the miracle and then the message, correspond with one another. Miracles were never performed to amaze onlookers; rather, these wonders were wrought to manifest the message of God's grace through His Son for those in need.



WILLIAMS

### The miracle

Though set free from the law, Peter and John still kept the law to the extent of going at the appointed hour, 3:00 p.m., to pray. There they met one in need.

In all likelihood, one or both of them had seen this man there before, for, crippled from birth, he had been

brought daily (v. 2) to the temple. But now there was a difference. They didn't have money to give him, but the apostles shared with the helpless beggar what they did have, the power of their risen Lord.

Today, the church as a whole has wealth. And perhaps because of that wealth, the church today lacks power.

Luke's account of this first miracle is detailed, describing the immediate strength flowing in the feet and ankle bones of the lame man, allowing him to stand, walk, and leap. Notice that his praise was directed. He gave praise to his God. The joy in his heart gave way to public praise. As the people wondered in amazement of the miracle (vv. 10 and 11), Peter took advantage of the opportunity to proclaim the second sermon of the early church.

### The message

In comparing these first two messages of the church we need to note that the theme in both is the same. Peter preached unto them Jesus: Jesus the only begotten Son of God, in the flesh, Jesus crucified, Jesus risen, Jesus the Son of God glorified. We would do well today to follow the example of the early church and preach and teach in simple terms faith in Christ Jesus.

Peter was very careful to identify fully the source of power evidenced in

the miracle of healing. There is in his message a strong reference to the national identity of Jesus (v. 13). There can be no doubt in the minds of those who listened of the one responsible for the complete, perfect "soundness" (v. 16) in the life of that one who had been lame from birth. It was "through faith in His (Jesus') name" (v. 16) that bones were made strong.

### BIBLE BOOK SERIES

#### January 15 Lesson

Basic Passage: Acts 3:1-26

Focal Passages: Acts 3:1-7, 11-16a, 19

Another aspect of Peter's message evidenced in both chapters two and three is that God wanted people to know of the need for repentance (2:38, 3:19). Many today have the mistaken idea that they can just go on living in sin, open rebellion, open rejection of God, and yet be included in "the Kingdom." Again, perhaps it would be best if we followed Peter's example and teach in truth the need for repentance. Notice in verse 19 that conversion follows repentance and that as a result of our repentance and conversion our sins are "blotted out," wiped away.

Commentators differ over the meaning of the latter portion of verse 19. Peter's exact meaning when he said

"time of refreshing shall come" is unclear. Yet there is vivid meaning in its application.

Remember when you asked the Lord into your heart? You repented of your sin and were "converted." Was there not a sense of newness, a sense of release, when your burden of sin was lifted?

To take that application a step further, isn't there a similar feeling of refreshment in the life of the Christian when, having sinned, the Christian knows the joy of forgiveness and cleansing of that sin through Jesus (1 John 1:9)?

Notice, also that in the last of verse 19, we find the key to this time of refreshing: the "presence of the Lord." When people repent and confess Christ they are turned from the power and presence of Satan to the power and presence of our Lord, from sin to righteousness.

Peter's message began with "ye men of Israel" (v. 2). He ended the message by reminding the Jewish nation (v. 26) that first of all God sent His Son to them. As a nation, they had rejected Him.

Salvation in His name (Acts 4:12) is for Jew and Gentile alike, for whosoever will turn in repentance and confess Christ Jesus as Lord!

# Healed and forgiven

By Joe Wiles, pastor; Silverpoint Church, Silverpoint

I have never heard truly good criticism, even when such was given "constructively." If it is difficult to take "good" criticism, then how much more difficult it is to take unjust, irrational criticism accompanied by malice?

Such criticism stings and hurts. The pain can stop us from doing as we should. Jesus never allowed the biting, critical spirit of His detractors to stop His ministry of healing and forgiveness.

### A critical crowd

(Luke 5:17)  
Jesus was well into His ministry of healing when the religious snobs came to see Him in action. They were in need of assistance just as surely as the most diseased or hurting person in the crowd. However, their critical spirit precluded them from being helped by the teaching and healing.

Raising the roof (Luke 5:18-20)  
This has always been one of my favorite stories about Jesus. We see men of faith taking a man who was totally paralyzed to the Master. That was not so surprising, but the method seems to have been unique. When the crowd would not let them in, they lowered the sick man down through the roof.

Imagine the consternation the home owner felt in seeing his roof torn up! Some scholars believe this was the home of Simon Peter.

Jesus looked up and, seeing the faith of this poor man's friends, told the man that his sins were forgiven. We must never belittle the work we do

when we bring someone to meet Jesus. Our faith that Jesus can help seems to go a long way in helping others find forgiveness for sins.

### UNIFORM LESSON SERIES

#### January 15 Lesson

Basic Passage: Luke 5:12-26

Focal Passage: Luke 5:17-26

### Right question — wrong answer

(Luke 5:21)

When Jesus spoke words of forgiveness, the Pharisees were quick to find fault. Only God can forgive sins. This was, and is, true. But they decided that Jesus was committing blasphemy since He could not be God. The reasoning was valid, but the conclusion was based on prejudice. It blinded them to the meaning of the healing and teaching ministry of the Lord.

### Right reasoning (Luke 5:22-24)

Jesus knew their thoughts and their wrong conclusion. Forgiveness of sins is not something we can see happening. It is known only by secondary things, such as a changed life or different habits. There seems to be no immediate proof of forgiveness readily apparent to us.

Jesus did not debate whether He could do both. Instead, He proved that He could forgive sins by telling the man to get up and walk. If the man walked, then the implication was that his sins were forgiven.

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### Proof of power (Luke 5:25-26)

While all watched, the man actually stood, picked up his mat, and walked! He went out glorifying God. Amazed, the people glorified God as well. They had seen proven that Jesus could not only heal but also forgive sins.

Although there is no more mention of what the Pharisees did, I imagine that they did not like the proof they saw concerning Jesus. They refused to accept His reasoning. Other scriptures show that few ever accepted Jesus as the Son of God. Paul is a notable exception.

We often hear it repeated that there are "none so blind as those who will not see." These leaders of Israel were like that. Instead of amazement and wonder, they displayed critical attitudes. They had no room to glorify God, for they were still pondering the question of Jesus' authority to forgive sins. They missed all Jesus had done because of their fault finding.

It is easy to see the Pharisees as wrong in what they did. Unfortunately, many today are just as critical of us when we do things for the Lord. If the preacher is not polished enough, we pick at his sermon and miss the message. If the Sunday School teacher is boring, we spend time "constructively" criticizing him or her and never see the valuable lesson in life presented. When we are busy about the Lord's work, others see us and often miss what we are trying to accomplish

because of their critical spirits.

Through all criticism surely Jesus is with us. He has been criticized too. Our task is to be faithful in what is right in the eyes of our Lord.

### Belmont offers scholarships

Belmont College will offer full-tuition scholarships to all seminary extension students for spring semester.

The term, which begins Feb. 14, will last 13 weeks. Two courses will be taught, including a study of the book of Acts taught by Carl Price, pastor of Lakewood Church, Nashville.

The study of Acts will meet from 5:30-7 p.m. on Tuesdays.

The second course, principles of preaching, will be taught by Bill Sims, pastor of First Church, Ashland City, and will meet from 7:15-8:45 p.m. on Tuesdays.

With tuition scholarships, students will be required only to pay for the textbooks.

For more information, contact the Office of Religious Affairs, 1900 Belmont Boulevard, Nashville, Tenn., 37212-3757, or call (615) 385-6435.

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# Growing through the Spirit

By Phil Jett, pastor; Englewood Church, Jackson

This is the last of three lessons dealing with unity within the life of the church. We have seen that unity comes through a common call in Christ (1 Corinthians 1:1-3) and a common spirit of thanksgiving (1:4-9). Last Sunday, we saw that the call of the cross (1:18-25) and the call to glorify God (1:26-31) unify the believers.

This lesson points to the control of the Holy Spirit as a maturing factor in the fellowship of the church which helps bring victory over jealousy and strife. In the selected Scripture, we will consider how unity can come to a body of believers when they are controlled by the Holy Spirit.

Control of the Holy Spirit shows our weakness and God's power (2:2-5). Paul uses himself as an illustration of how God is able to use the weak to confront the strong, laying a foundation for dealing with divisions in the church. He reminds the Corinthians that neither the Gospel he preached nor the manner in which he preached it had in any way contributed to the

division in the congregation. He had come to them as a proclaimer. His message was Christ crucified and his method, the power of the Holy Spirit.

Paul refers to his sense of insufficiency (2:3), contrasting his powerlessness and God's power. His aim is for them to trust in God and not in the messenger God sent (2:5). Paul depended totally upon the power of the Holy Spirit in his preaching to change lives, not in a performance which he himself would display.

This should be helpful to us who feel insufficient for the task to which God has called us, as we are reminded that Paul experienced these same emotions. When we depend upon God's power in the midst of our weakness, conflict is diffused.

**Control of the Holy Spirit brings knowledge of God (2:12-16)**

In these verses, we see the knowledge of God coming to the believer in what could be called three stages.

The Holy Spirit comes at salvation (2:12). The very moment you trust in Jesus Christ, the spirit of God indwells your body and makes His temple (1 Corinthians 6:19-20). He seals you (Ephesians 1:13-14). The Holy Spirit always remains with you as a believer

(John 14:16). The Holy Spirit is truly God's gift to the believer, liberating him or her to serve (2 Corinthians 3:17).

The Holy Spirit guides us to truth (2:13). The truth of God is found in the Word of God. The Holy Spirit teaches us how to understand its truth. God gives us new insights as we compare one part of the Scripture with another.

## LIFE AND WORK LESSON SERIES

January 15 Lesson

Basic Passage: 1 Corinthians 2:1 to 4:5  
Focal Passages: 1 Corinthians 2:2-5, 12-16, 3:1-3

The Holy Spirit brings us to know the mind of Christ (2:14-16). The contrast here is between the saved (spiritual) person and the unsaved (natural) person. In saying we have the mind of Christ (2:16), it is not Paul's intention to imply that we are infallible in our grasp of God's truths. Rather, he is pointing to the person whose life is lived from the perspective of Jesus the crucified Christ in comparison to the person whose mind-set is on self.

**Control of the Holy Spirit removes road-blocks to unity (3:1-3)**

Paul, having compared the non-believer to the believer, now adds an

additional term: carnal. Paul is declaring there are two kinds of saved people. One is spiritual (mature); the other is carnal (immature).

Many of the road-blocks to unity, according to Paul, result from believers who are carnal. The Holy Spirit indwells them, but the individual does not allow the Holy Spirit to control his or her life.

Paul uses illustrations of diet and dealing with others. In diet, he refers to those who can only be fed milk (immature) and those who can digest meat (mature).

The writer of Hebrews indicates that maturity is required to respond to the heavenly priesthood of Jesus Christ and that some are too immature to handle heavenly things (6:1-4).

The second area that can be a road-block to unity is how we deal with others. Paul believes that the applied Gospel is an indication of whether the proclaimed Gospel has really been received. The carnal Christian creates envy, strife, and division. When these are present, the Holy Spirit is not at work. Paul felt an urgency to help the church at Corinth understand that, like the church today, division, strife, and envy are not compatible with the work of the Holy Spirit.

The control of the Holy Spirit is necessary to develop growing unity within the family of God. It begins with an awareness that the Holy Spirit has come to us at salvation, reveals truth to us through His Word, and leads us to relate to others in a spirit of faithful service.



JETT



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**Black churches find resources in Southern Baptist Convention**

NASHVILLE — While leaders of black Baptist churches are attracted to the Southern Baptist Convention because of diversity of resources, they also are finding an openness for inclusion, according to Sid Smith.

Smith, manager of the black church development section at the Southern Baptist Sunday School Board, said black churches represent the denomination's fastest growing group with approximately 1200 churches including about 200,000 members, up from about 1000 churches in 1985.

Smith estimates that at least another 50,000 blacks are members of perhaps 3000 predominantly white churches for a convention black membership total of well over 250,000.

Convention agencies such as the Sunday School Board, Home Mission Board and Foreign Mission Board have staff components dealing with ministries in black churches. Several state conventions also have staff personnel assigned specifically to work with black churches.

"Southern Baptists suffer an image crisis based on our heritage, but that's not where Southern Baptists are today. It's a new day for blacks in the SBC," Smith said.

**Don't use 'leftovers,' retired missionary urges**

KANSAS CITY, Mo. — Baptists cannot win the world for Christ with "leftovers," a retired Southern Baptist missionary recently told students at Midwestern Baptist Theological Seminary.

John E. Mills, who retired in June after more than four decades with the Southern Baptist Foreign Mission Board, was guest speaker for the seminary's World Missions Day emphasis. The quarterly program brings people who are involved in missions to the Kansas City, Mo., campus.

Mills and his wife, Virginia, were appointed by the FMB as missionaries in 1947. They served in Lagos, Nigeria; Abidjan, Ivory Coast; and Accra, Ghana. Returning to the United States in the mid-1970's, Mills was FMB vice president/director of West Africa for 12 years. Just prior to retirement, he was special assistant to FMB President R. Keith Parks.

Pointing to the need for increased financial support of foreign missions, Mills said: "What's been happening is, we tell ourselves that if there's anything left over — and there's usually not — we'll increase our gifts to missions. But we keep getting bigger; we hire another staff member, build another building, buy another gadget — and we don't go to all the cities and villages, and the

world does not hear the Gospel.

"We've been trying to win the world with leftovers, and it won't work. ... I do not believe the world awaits because Southern Baptists are too few or do not have enough resources. I believe it waits for our commitment."

**Soviets can visit churches, citizen tells U.S. students**

ABILENE, Texas — Although religion has been ignored in the Soviet Union for most of this century, people there now are free to visit churches, a Soviet citizen told students at Hardin-Simmons University in Abilene, Texas.

Churches always have been open, but they were ignored after the Bolshevik revolution separated church and state in 1917, Tatiana Nikitin said during a visit with her husband, Sergei, to the Texas Baptist school.

Soviets could choose their religion, but no one cared to help them, Mrs. Nikitin explained. "Now the situation is more lucky," she added, "... because our government understands that only in connection with our church and our believers can we overcome every difficulty in our lives, especially in our spiritual lives."

The Kikitins visited Abilene as part of the "Soviets, Meet Middle America" program. They are research physicists and folklore singers.

**Parolee arrested in missionary death**

SAN ANGELO, Texas — San Angelo police have charged a 35-year-old parolee from Houston with murder in the Nov. 9 strangulation death of Mrs. Ona Jones.

Jerry Don Faye, 35, was arrested Dec. 20 on a burglary warrant in an unrelated case but gave a voluntary statement about the death of Mrs. Jones. Faye is being held in Tom Green County Jail on charges of murder and burglary of two other habitations.

Mrs. Jones, 57, a retired Southern Baptist missionary who served 32 years in Zimbabwe, was found dead in her burning house at the Baptist Memorial Geriatric Center in San Angelo shortly before 3 a.m. Nov. 9. Her husband, Sam, was away attending a Bible conference at Alto Frio Encampment.

**Samford names divinity school**

BIRMINGHAM, Ala. — The divinity school at Samford University has been named the Beeson School of Divinity, to honor benefactor Ralph Waldo Beeson of Birmingham, Ala., and in memory of his late father, John Wesley Beeson.

Samford trustees approved the new name at their December meeting, recognizing Ralph Beeson's contributions to the Alabama Baptist school. Samford president Thomas E. Corts described Ralph Beeson as "the university's greatest donor."

Beeson, 88, was announced as the anonymous donor who last spring provided for the divinity school and the university the largest gift in Samford history. The amount of the gift was not announced. While Samford is a Baptist institution, the Beeson School of Divinity is interdenominational.

**Foreign Mission Board appoints first missionary to deaf**

RICHMOND (BP) — Being first sometimes means giving up something.

Janet Mayhall gave up her determination to get married and became the first Southern Baptist career foreign missionary appointed to work with the deaf.

She didn't plan it that way, but that's the way it worked out when Mayhall was appointed by the Southern Baptist Foreign Mission Board in December to go to Colombia.

A missionary couple in Venezuela, David and Jerry Browder, now are working full time with the deaf, but

when they were appointed in 1983, they were assigned to mission business services in that country. Several other missionaries participate in various deaf ministries. But Mayhall is the first career missionary appointed specifically to work with the deaf.

"All my life, I grew up thinking, 'I'll get married and have a family,'" says Mayhall, of Magee, Miss.

For years, however, God has been tugging at her heart to be a missionary, she explains. But she kept saying no to God and waiting for a husband, believing she would not find a

mate on the mission field.

While attending seminary, Mayhall sometimes walked across campus intending to meet with visiting Foreign Mission Board missionary enlistment representatives. But each time she turned back. She knew she would say no when asked: "Are you satisfied with being single?"

Eventually "I met the man of my dreams," Mayhall relates. He was a pastor. "I enjoyed being with him, and I was ready to get married. But I still had missions in the back of my mind, and I really didn't see any way that that could occur if I married him." The relationship ended after a few months.

Mayhall finally committed herself to missions at a Christian singles' conference during a worship service invitation. The invitation hymn was "I Have Decided To Follow Jesus."

"I went up on the second verse, which says, 'Though none go with me, I still will follow,'" she recalls. "That meant a lot to me because I was telling God that I would follow Him first and then accept whatever or whomever He brings into my life."

Mayhall is taking to the mission field an unusual capacity to understand people of another culture, says Betty Law, FMB associate director for Spanish South America. The daughter of retired missionaries David and Ollie Mayhall of Magee, she grew up in Nigeria. She also worked as a missionary journeyman in Brazil.

The deaf are "a separate cultural group," Law explains. "I think her ability to understand other cultures

will be an asset to her in entering both the Spanish culture of Colombia and the deaf culture in Barranquilla and throughout Colombia."

After working as a journeyman, Mayhall earned a master's degree in speech and hearing science at the University of Southern Mississippi in Hattiesburg and taught deaf students at a county school in Tifton, Ga.

**European Baptists approve transfer**

RUSCHLIKON, Switzerland (BP) — Leaders of the Baptist Theological Seminary in Ruschlikon, Switzerland, have approved a transfer of ownership of the seminary's property to European Baptists and have begun discussion of a possible statement of religious principles the continent's Baptists hold in common.

In accepting the seminary property, Knud Wumpelmann, general secretary of the European Baptist Federation and chairman of the seminary board, said the decision to transfer ownership "has been met with gratitude and enthusiasm all over Europe."

Trustees of the Southern Baptist Foreign Mission Board voted Oct. 12 to transfer ownership of the seminary to European Baptists and made several recommendations, including the possibility of a statement of religious principles.

FMB trustees urged the seminary to draft a statement to "give expression to the seminary's Biblical commitment and to which seminary teachers would subscribe."

**Justice Department drops suit against Christian conference center**

RICHMOND (BP) — The U.S. Justice Department has dismissed a civil rights lawsuit filed against a Christian conference center in Altavista, Va.

The Justice Department previously claimed Master's Inn, which provides facilities to Christian groups holding spiritual retreats, violated the Civil Rights Act of 1964 when it denied access to a group of Mormons.

The center's president and director, Larry Ferguson, countered that the center was open to any Christian group. But he called the Mormons, or the Church of Jesus Christ of Latter-day Saints, a cult and described Mormon beliefs as anti-Christ.

Ferguson, a member of Hyland Heights Church in Lynchburg, Va., said that while most retreats are sponsored by Southern Baptists, members of Lutheran and Presbyterian churches

use the center.

Concerning the Mormon group, he said: "To open our doors to cults would mean we'd have to propagate beliefs that are against our gospel. If we were forced to open our doors to Mormons, we'd have to open them to the Church of Satan."

The Mormons took their case to the Justice Department, which filed a suit Aug. 3 in U.S. District Court in Lynchburg. The suit maintained Master's Inn is a public accommodation and must abide by Title II of the Civil Rights Act, which forbids discrimination on the basis of religion in accepting lodgers. Ferguson denied the center is a public accommodation and asked the Justice Department to review the case. In November, based on "new factual information," the department acknowledged Ferguson's claim and dismissed the case.