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NEW LEADERSHIP — At the Fellowship of Tennessee Baptist Evangelists Conference Monday at Belmont Heights Church, new officers were elected. From left: Phil Glisson, outgoing president; John Humphrey, president; Ben Jackson, vice president; and Floyd Lammersfeld, music director.

Evangelists preach salvation

By Wm. Fletcher Allen

The Fellowship of Tennessee Baptist Evangelists held their annual meeting prior to the State Evangelism Conference in Nashville on Monday and heard three vocational evangelists and five musicians proclaim the gospel of Christ.

Phil Glisson, evangelist from Memphis, surrendered leadership of the group to John Humphrey of Dandridge, who was elected to succeed Glisson as president.

Others elected were Ben Jackson, Memphis, who is vice president; and Floyd Lammersfeld, Gleason, music director.

John Kurtz, Don Womack, and Charles "Toonie" Cash were the speakers. The three men are well-known Tennessee evangelists.

Kurtz, who sometimes uses ventriloquism in his messages, spoke from Psalm 23. The Lexington, Ky., native, told of growing up with many sheep on the farm.

He compared the shepherd to Christ, who protects, leads, doctors, cares for His "sheep." And, he said, sheep won't lie down in green pastures until they

are filled and rested. "We are like that," he said. "Christ gives us His rest."

Don Womack, former leader of the Fellowship, and former president of Southern Baptist Evangelists, talked about the Gospel Truth. "We're always talking about the gospel truth," he said, "but there is only one Gospel Truth. The Gospel is the power of the message, salvation is the result of the message."

Womack said, "We live in the age of guided missiles and misguided people. Bad news surrounds us. The people look to us for what we are, not what we do." He added that "salvation is free but it is not cheap. It cost Jesus His life."

Cash closed the meeting with a message on "The Greatest Thing in All the Earth."

Of all the things we know of as having power, all are insignificant, he said. "Salvation is the greatest thing in all the earth."

Cash listed as characteristics of salvation:

- God thought of it as the greatest thing to do, even before He created the universe.

- Jesus bought it with His blood, purchasing a passport to heaven for each saved sinner. And, he said, the Holy Spirit, wrought it, the Bible taught it, the Devil fought it, the individual caught it.

Held in the chapel of Belmont Heights Church, the Fellowship meeting is held each year on the morning of the opening of the State Evangelism Conference — also held at Belmont Heights. It lasts two hours.

Singing for the evangelists and visitors were Duane and Mary Alice Jeffrey, Gary Rice, Keith Longbotham, and Lammersfeld.

Religious liberty

Committee will recommend new SBC commission in Washington

By Dan Martin

DALLAS (BP) — Creation of a new Southern Baptist Convention agency to represent the convention in Washington, D.C., will be recommended to the SBC Executive Committee when it meets Feb. 20-22.

The decision to recommend formation of the Religious Liberty Commission was announced following a Jan. 5-6 meeting of a seven-member committee appointed to study "alternatives" to the relationship between the SBC and the Baptist Joint Committee on Public Affairs, a religious liberty coalition of nine Baptist denominations in the United States and Canada.

Since its formation in 1939, the BJCPA has been the SBC's spokesman on First Amendment issues, including church-state separation and religious liberty. The program statement governing SBC participation notes the SBC recognizes the BJCPA "as the sole office in the Washington area through which it maintains contact with the federal government."

In recommending creation of the new commission, the study committee also recommended steps to alter but not terminate the relationship between the BJCPA and the SBC, including reducing SBC funding and changing the way in which those funds are made available.

In recent years, the SBC has directly provided about \$400,000 per year to the BJCPA, representing about 90 percent of member contributions to the organization's budget.

The study committee recommended funding for 1989-90 "be reduced from the 1988-89 funding level" of \$400,000, but did not specify an amount.

Members of the study committee determined the exact allocation should be left to the program and budget subcommittee of the Executive Committee, which is charged with responsibility

ty for planning the annual SBC budget.

Members, however, voted to communicate with the budget planning group, which meets in mid-January to plan the 1989-90 budget, that the "financial obligation of the SBC to maintain full representation on the BJCPA could be satisfied with a substantial reduction" in funding.

The study committee also voted to communicate to the budgeting group that funds are needed both by the SBC Christian Life Commission for an office in Washington and by the SBC Public Affairs Committee, the 18-member standing committee through which the SBC relates to the BJCPA.

A third "communication" explains funding can be reduced because "the expenses of the Washington bureau of Baptist Press will no longer fall under the purview of the Baptist Joint Committee on Public Affairs."

Baptist Press, the SBC's news service, has five bureaus, including the one at the BJCPA.

The relationship between the BJCPA and the SBC has been controversial in recent years, and several attempts have been made to either defund the BJCPA or sever all ties between the groups.

Critics say the SBC should not fund that which it does not control through election of a majority of trustees. The members of the SBC Public Affairs Committee are the SBC representatives on the 54-member BJCPA board.

Critics also have charged the organization has adopted positions contrary to SBC resolutions and is not responsive nor accountable to the SBC. Executive Director James M. Dunn also has been criticized for his style of operation.

Although the recommendation to create the Religious Liberty Commission (See page 5)

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MOVING? Cut out and mail this address label to the Baptist and Reflector, P. O. Box 728, Brentwood, Tenn. 37024 along with your new address.



PHILIPPINE BIBLE STUDY — Beverly Brown, third from left, with friends in Bible study at United Christian Baptist Church in Metro-Manila. Her husband, Don, is administrator of the Baptist Media Center, publishing house in Manila. They are from South Carolina and have lived in Tennessee. Next week's Baptist and Reflector will have news of the Philippines and the Partnership Mission which gets underway in April. — Photo by Wm. Fletcher Allen

Editorials

'But if you bite and devour one another . . .'

"For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, 'You shall love your neighbor as yourself.'

"But if you bite and devour one another take heed you are not consumed by one another. But I say, walk by the Spirit, and do not gratify the desires of the flesh." — Galatians 5:13-16.

In Galatians 3:28, Paul writes that though we are all different, "You are all one in Christ Jesus." Baptists need to hear that.

Biblical lessons are the best, especially when they are proved in real life.

We once had neighbors who had a lovely young daughter. Before her birth they had bickered and not gotten along too well. But because they loved each other, even their differences were overcome. Their common cause was to build their house into a home. There were the usual quarrels.

After the little girl came into the home, the mother and father began to vie for her affection. They went to extremes with gifts and pleasures of life.

As she became confused in turning first to one — and then to the other parent, she slowly began to lose interest in life. And the parents, who had started out as sharing partners, became callous.

Verbal abuse had its effect on the little girl — and them. Gradually they stopped talking to

each other. Gradually they drifted apart, although they lived in the same house.

About the time friends noticed the home was only a house, the little girl became sick. Her frail condition did not disturb the bickering parents. Their interest in her seemed to wane, because they were so caught up in a lifestyle where each one had to be the victor.

The beautiful, precious daughter, the one they loved so dearly, died. The arguing ceased, but the anguish of her death did not heal the wounds they had inflicted on each other. Gratifying the flesh, they had successfully devoured each other's spirit, and misplaced desire had consumed the once buoyant Christian life.

The father died after years of living in a silent house. They had carefully avoided each other, eyes never meeting eyes. The house seemed to crumble about the mother, alone and weary with living.

That message is not fabricated; it is real. We saw it happen. Thinking about our Southern Baptist Convention, we were caught up again in the tragedy that our neighbors inflicted.

We see something similar happening to the SBC. Our causes are just and noble — as were the opinions and beliefs of our farm neighbors. Our great heritage is solid, well-intentioned. So was the heritage of the neighbors, who had inherited the farm and loved it.

Southern Baptists have been bound together in dedication to missions and evangelism. At marriage, the couple shared

love and mutual goals and concerns.

Kind words and genuine fellowship fell by the wayside. There were fewer and fewer things to agree on — and more to argue and fight about.

Animosity developed. There was no backing down. Neither would say "I'm sorry, what we have is worth saving. Let's make it work." Each one had to be right, each one knew he was right. The common bonds that brought them together suffered under the crushing weight of "you're wrong and I am right."

They called each other names — bad names. The precious little girl died.

We may think, or pretend, that all is well in our Southern Baptist family. It isn't. The convention is sick, and needs healing. We want to play doctor, but we must stop the charade and let the Great Physician work.

Let us, with courage, love, and God's grace, welcome each other back to one great family.

"But if you bite and devour one another, take heed you are not consumed by one another . . . walk in the Spirit, and do not gratify the desires of the flesh."

Flesh keeps us separated from love, from God, from our goal of sharing the Gospel of Christ with the world in twelve years.

The call still comes ringing over the restless waves to send the Light. If we continue to bite each other, we will be devoured. Lord help us not to let the Light fade out. — WFA

Give more than thanks, let laity lead

Southern Baptists are called upon to observe this year as the "Year of the Laity."

It is an official emphasis, and it is on the denominational calendar.

The churches of course do not have to comply with anything on the denominational calendar, but we do make one request.

If an observance of the laity in the church is planned — do it right.

Allow the laity to lead it. Put them in charge and don't be afraid of the results. If programs are planned, give laypersons the leading role.

Make the observance more of a celebration and recognition of the laity — than just an observation that laity exists.

Plan lay-led revivals. Many laypersons in our Tennessee Baptist congregations are capable speakers and have words of salvation to share. Use them. Baptist Men's Day is January 22. Make time for it. Give it more than casual thought.

Lay Renewal Weekends are viable possibilities for waking up a slumbering church, a lethargic congregation. Waking people up to their responsibilities as saved persons will enable churches to come alive and grow in spirituality.

Use laypersons in the pulpit as occasional guest speakers. Let them give testimonies of what Christ has done and is doing in their

lives. Use them to do things in the church that will assist the pastor and the people.

Remember that of one million people in the Tennessee Baptist Convention, all but three to five thousand are called laity. Among "so great a cloud of witnesses," there has to be an abundance of talent. Let them use it.

This is the Year of the Laity — and we challenge the laity to use their God-given gifts without timidity. Share the Good News, speak up for the church, serve the Master, love people, be a part of renewal.

Most pastors recognize the gifts of the laity. And it is the responsibility of pastors to involve laypersons in particular this year. — WFA

Annie Armstrong offering sets record, misses goal

ATLANTA (BP) — Catch-up contributions in November and December pushed total Southern Baptist gifts to the Annie Armstrong Easter Offering for Home Missions to a record \$30.8 million at the end of 1988.

Even though the \$30,854,398 was a record for the offering, total gifts fell short of the \$37.5 million goal for 1988 and did not keep pace with a 4.5 percent inflation rate, Southern Baptist Home Mission Board President Larry Lewis noted.

Lewis announced the final tabulations during a meeting of the Southern Baptist Woman's Missionary Union executive board in Birmingham, Ala., in early January.

The \$30.8 million is an increase of \$611,192, or 2.02 percent, over the \$30.2 million given through the offering in 1987.

Lewis said he was pleased that Southern Baptists responded to an appeal in September to dig deeper into their pockets and catch up on the offering.

In September, Lewis said that if contributions continued at the same rate for the rest of the year, the board would receive an estimated \$30.4 million, an increase of only \$151,000, or 0.5 percent. That amount would have been the lowest percentage increase in Annie Armstrong Offering giving since 1970, when the offering dropped 1.6 percent, he said.

Instead, when final 1988 figures were tabulated, the 2 percent increase ranked the third-lowest in the last 25 years. Offering gifts decreased in 1970, and increased only 1.37 percent in 1967.

During the past 15 years, gifts through the special offering have in-

creased an average of 11.3 percent each year, or 5.15 percent when adjusted for inflation, Lewis noted. The

annual offering for home missions has not reached its goal since 1981.

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Supreme Court accepts Missouri abortion case

WASHINGTON (BP) — The U. S. Supreme Court has agreed to review the constitutionality of a Missouri abortion law.

The 1986 law states that human life "begins at conception" and "unborn children have protectable interests in life, health, and well-being." It prohibits the use of public funds, employees, and facilities for "performing or assisting" an abortion or "encouraging or counseling" a woman to have an abortion not necessary to save her life. The law also requires doctors to perform tests to determine the viability of any fetus 20 weeks old or older.

Following a legal challenge filed by five publicly employed doctors and nurses and two non-profit corporations, the 8th Circuit Court of Appeals struck down specific provisions of the Missouri law last July.

The federal appeals court held the law's preamble statement that life begins at conception is "simply an impermissible state adoption of a theory of when life begins to justify its abortion regulations."

The appeals panel ruled while a state has the right to refuse direct funding of abortions, the provisions of the Missouri law barring the use of public funds created "an undue burden or obstacle" to women seeking counseling or abortion services.

In addition, the 8th Circuit held that requiring doctors to perform specific tests is an "unconstitutional legislative

intrusion on a matter of medical skill and judgment."

In his appeal, Missouri Attorney General William L. Webster asked the Supreme Court not only to overturn the lower court's decision, but also to reconsider its own 1973 decision in *Roe v. Wade* — the landmark case that established a constitutional right to abortion.

"The 8th Circuit's analysis expands Supreme Court precedents in favor of abortion on demand, further contracts the state's compelling interest in the life of viable unborn children and disregards the Supreme Court's holdings that abortion is a private matter which government need in no way subsidize," Webster wrote. "Consequently, if Missouri's carefully drafted statutory provisions are unconstitutional under *Roe v. Wade* and its progeny as the court below maintains, appellants submit that *Roe v. Wade* should itself be reconsidered."

U.S. Solicitor General Charles Fried has filed a friend-of-the-court brief also suggesting the high court reconsider *Roe v. Wade*.

In announcing its decision to review the case, the Supreme Court gave no indication whether it will reconsider the 1973 decision or limit itself to the Missouri law in question. The court is expected to hear oral arguments in the case later this spring and announce its decision before the end of the current court term. (88-605, Webster v. Reproductive Health Service)



FIRST MEETING — D. L. Lowrie, center, executive director-elect of the Tennessee Baptist Convention, visited with Lester Greene, right, moderator of the Mulberry Gap Association, and Joe W. Mayberry, director of missions for the William Carey Association during the convention's recent staff sharing session at Belmont Heights Church in Nashville. — Photo by Lonnie Wilkey

On smoking

Report reveals new hazards

WASHINGTON — On the 25th anniversary of the first federal report warning about the dangers of cigarettes, a new report reveals that smoking causes more than one of every six deaths in the United States.

Surgeon General C. Everett Koop's nearly 700-page report on the health consequences of smoking concludes that smoking remains the single-most important preventable cause of death in American society. In 1985, smoking killed 390,000 Americans, according to the report.

Other new findings include:

- Cigarette smoking is a major cause of strokes, the third-leading

cause of death in the United States.

- Lung cancer has surpassed breast cancer as the leading cause of cancer death among women.

- Cigarette smoking is associated with cancer of the uterine cervix.

But Koop's report also shows that since the initial report on smoking was issued, more than 40 million adults have given up cigarettes.

The report reveals that smoking begins primarily during childhood and adolescence. One-quarter of high school seniors who have ever smoked had their first cigarette by sixth grade, and one-half smoked by eighth grade, according to the report. — BP

300 leaders declare world evangelism 'possible'

SINGAPORE (BP) — "We believe that it is possible to bring the Gospel to all people by the year 2000," world mission leaders meeting in Singapore declared Jan. 8.

But they added an admission of past failures, noting, "We humbly confess our pride, prejudice, competition, and disobedience that have hindered our generation from effectively working at the task of world evangelization."

Their statements were among the declarations in a "Great Commission Manifesto" adopted by more than 300 Christian leaders from 50 countries. Their unanimous vote came during the Jan. 5-8 "Global Consultation on World Evangelization by AD 2000 and Beyond" in Singapore. More than half of the 300-plus participants were mission leaders from the Third World.

"We see afresh," the consultation's manifesto stated, "that cooperation and partnership are absolute

necessities if the Great Commission (Christ's command to share the Gospel with all peoples) is going to be fulfilled by the year 2000."

Four basic aims were listed in the manifesto:

- "Focus particularly on those who have not yet heard the Gospel."
- "Provide every people and population on earth with a valid opportunity to hear the Gospel in a language they can understand. It is our fervent prayer that at least half of humanity will profess allegiance to the Lord Jesus."
- "Establish a mission-minded church-planting movement within every unreached people group so that the Gospel is accessible to all people."
- "Establish a Christian community of worship, instruction in the word, healing, fellowship, prayer, disciple making, evangelism, and missionary

concern in every human community."

The manifesto noted that Christian compassion must extend to "those who live under the bondage of sin and ... victims of poverty and injustice." And it acknowledged that "only in the power of the Holy Spirit" can the world be evangelized. Christians "must be more impressed with God's great power than any force arrayed against us."

"The AD 2000 movement has now laid a foundation," said Thomas Wang, chairman of the consultation's steering committee, an international director of the Lausanne Committee for World Evangelization.

The consultation reflected a new era when Christians are expanding their efforts beyond institutional structures "to a task, a common task," said Bill O'Brien, the consultation's program chairman and executive vice president of the Southern Baptist Foreign Mission Board.

Through its openness to mission leaders from a wide range of Christian traditions and its focus on world evangelization by the year 2000, the consultation enabled "a much broader scope of the body of Christ to come to a plateau where we can meet without other encumbrances," O'Brien said.

Expectations were high during the meeting's final session until Wang unexpectedly announced that the consultation's steering committee would not seek to form an implementing task force, observers said. The action left unclear whether any continuity for the movement would be established.

The steering committee decided to

disband, Wang explained, to give consultation participants "total freedom to decide what they want to do for the future."

Just before dismissal, however, Ralph Winter, general director of the U. S. Center for World Mission, rose to ask for a meeting with participants wanting a means of follow-up — a "meek and mild information office" to allow participants to maintain contact with each other.

About 100 participants who stayed for the meeting adopted Winter's proposal. Several Christian organizations and 85 individuals expressed interest in covering start-up expenses.

Markham accepts Bluegrass pastorate

Leonard S. Markham accepted the call of Bluegrass Church, Nashville, effective Jan. 2.

A native of Knoxville, Markham has served several churches in Kentucky and Tennessee, most recently First Church, Sweetwater.

He earned both the master of divinity and the doctor of ministry degrees from Southern Baptist Theological Seminary, Louisville, Ky. He was chosen to preach the Tennessee Baptist Convention sermon for 1989.



MARKHAM

Missions Fellowship to meet Feb. 17-18

The sixth annual Tennessee Baptist Missions Fellowship which will draw participants in the state's seven Baptist fellowships for vocation and avocational groups also will feature D. L. Lowrie, executive director-elect.

Scheduled for Feb. 17-18 at First Church, Murfreesboro, the meeting will host the criminal justice, veterinarian, construction, medical/dental, RA/HSBYM leaders, lay renewal, and agriculture fellowships in addition to other interested Baptists.

Lowrie will speak on "Layman Involved in Evangelism through Mission

Action." Bob Salley, director, National Fellowship of Baptist Men, Brotherhood Commission, Memphis, and his wife, Jan, will lead the music.

The program also will include testimonies from Tennessee laypersons. Presiding will be Gene Williams of Church Hill, Tennessee Brotherhood president. It will be the last meeting directed by Archie King, state Brotherhood director, who will retire April 30.

Registration and the Missions Fair will begin at 5 p.m. The meeting will conclude on Saturday at noon.

Tennessee partnership aids growth in Michigan

By Lonnie Wilkey, associate editor
As Tennessee Baptists' partnership with Michigan begins its ninth year, Michigan Baptist leaders recently reflected on how their state has benefited from the cooperative endeavor.

Robert Wilson, executive director of the Michigan Baptist Convention, and Billy Whitt, state missions director, shared findings about the partnership during the Tennessee Baptist Convention's annual Staff Sharing Conference at Belmont Heights Church in Nashville.

Whitt related that during 1988, 112 groups, comprised of 3021 volunteers, participated in various projects throughout Michigan. He estimated more than 80 percent of the volunteers were from Tennessee Baptist churches.

During the year six new church buildings were constructed, five churches were remodeled, and numerous Vacation Bible Schools and backyard Bible clubs were held.

In 1988, 13 Bible fellowships, consisting of Bible study once a week, and 12 chapels, consisting of a Sunday School and a morning worship service,

were established.

Nine churches were constituted last year. Whitt said, adding that all were aided in some part by help from Tennessee Baptists during the approximate four-year constituting process.

Wilson emphasized Tennessee Baptists have played an important role during this decade, the "strongest period" in the history of Michigan Baptists.

Wilson cited three major accomplishments:

- Net growth increased by 43 churches from 194 in 1980 to 237 in 1988.

- Michigan Baptists weathered a recession which hit the automobile industry and the state in 1979. "I don't know where we would have been without the undergirding of Tennessee Baptists," Wilson said.

- The convention made the transition from transplanted leadership to a "more indigenous people." The majority of the people we're reaching are now natives, Wilson noted.

As a new decade approaches, Wilson has set some lofty goals for the relatively young convention, which was



MICHIGAN DISCUSSION — Tennessee's directors of missions had an opportunity last week to discuss the Tennessee/Michigan partnership with leaders from Michigan. From left center are, Bill Borgiol, Big Emory Association; Baylon Hilliard, Duck River Association; Billy Whitt, state missions director, Michigan Baptist Convention; and Robert Wilson, executive director, Michigan Baptist Convention.

organized in 1957 with 53 churches.

He called for the continued establishment of new churches and stabilization of current churches in order to reach out to the approximately six million unsaved people in Michigan.

"If we don't do that, we won't make a significant impact on the state and

beyond ourselves," he said.

And, as the state becomes more indigenous, we must establish our own heritage, Wilson observed.

"Michigan Baptists need to be committed to understanding who we are and what we are about," he said.

Television networks implored to reinstate in-house censors

FORT WORTH (BP) — Southern Baptist Radio and Television Commission trustees called on the three major television networks to reinstate to program practices offices, their in-house censors.

The trustees approved a resolution to be sent to the heads of the ABC, NBC, and CBS television networks, the Federal Communications Commission

and "appropriate committees of Congress."

The resolution was approved after commission President Jimmy R. Allen reported that the three networks had either closed or drastically reduced the size of their offices of program practices and standards. Program standards offices were responsible for screening programs for offensive

content.

The resolution deplored "the increased violence, sadism, explicit sexual content, and popularizing of behavior destructive to family life in America contained in network television programming."

Trustees also reviewed the 1988 audit of commission finances, learned that the number of households able to receive ACTS programs now exceeds 9 million and heard a report of a special broadcast on mainland China television.

The program, featuring the Centurymen choir in concert with the Central China Broadcast Traditional Orchestra, was broadcast nationwide in China twice during November. Produc-

tion Vice President Bob Thornton said Chinese authorities estimated the audience at 350 million viewers for each broadcast.

A progress report from Friends of ACTS was distributed to trustees. Friends of ACTS is the San Antonio, Texas-based organization that has contracted to purchase the ACTS network from the commission.

In the report, Center (Chip) Atkins, president of Friends of ACTS, said, "Favorable response to our presentations to various business investors causes us to believe that all the necessary due-diligence will be complete no later than the March 14 closing."

Personal Perspective

By Tom J Madden

It was my privilege, early in my ministry, to pastor two "half-time" churches. I preached at one church on the first and third Sunday of the month and the other the second and fourth. Four times a year there would be a month with five Sundays. It was a common custom for several "part-time" churches in an area to go together for a "fifth Sunday meeting."

It was my good fortune one year that the other churches chose the church I was pastoring to be the host church for the fifth Sunday meeting. The services began on Saturday morning and concluded Sunday afternoon. For nearly two days, all day long, there was singing, preaching, praying, testifying ... and eating.

About midway through the meeting, the pastor in charge told me that at a certain time I was to preach on the subject, "Come and Go." I don't remember what I said but my best recollection is that I gave a great deal more emphasis to "go" than I did to "come."

Recently as I reflected on this I focused on how our Lord used the word "come."

He said, "Come unto me, all ye that labour and are heavy laden, and I will

give you rest." Probably this invitation was first made to those who were heavily laden with the meticulous demands of the Jewish legal system. The many legal technicalities were crushing the very life out of religion. It was to those that Christ gave the gracious invitation to exchange the yoke of Pharisaic legalism for service with Christ, where the yoke was easy and the burden light.

He invites us to come and think with Him. He wants us to be like minded with Him. The Apostle Paul urges us to let the mind of Christ be in us. The meaning of genuine repentance is that we have a complete change, which leads to a new way of thinking. Included in this is the need to think straight about God, about sin, about Christ, His church, and ourselves.

Christ invites us to come and find life's fullness with Him. I once knew a person who could type incredibly fast with one finger. Then, he went to a business school and they taught him to use all ten fingers. He typed still better with ten than with one. Our Lord does not criticize our one fingered efforts, but when we turn our lives over to Him He brings to our weak efforts His own gracious power.

He asks us to come and triumph with Him. His invitation is for us to rise triumphant over the world, the flesh, and the devil, and to look forward in confidence to the day when at His name every knee shall bow!

Come!



MADDEN

NOBTS graduates four Tennesseans



GRAMMER



GRAVES



RAY



SAINT

NEW ORLEANS (BP) — The experience of graduation from seminary is providential, paradoxical, and offers potential, President Landrum P. Leavell II said during December commencement exercises at New Orleans Baptist Theological Seminary.

Leavell addressed a class of 134 graduating seniors, including 25 who received doctorates.

Graduating from seminary is providential, Leavell said, in that "you have been uniquely blessed of God in coming to this point in time, and I'm simply reminding you that to whom much is given, much shall be required."

It is also paradoxical, because it marks both an end and a beginning.

"You have achieved the training that is basic to the calling in which you intend to spend the rest of your life. But this must not be an end to your learning, to your studying, and to your growth," he said.

Four Tennesseans were among the December graduates. Receiving the master of religious education degree were Harriette Grammer, Red Bank Church, Chattanooga; and Roy Lee Saint, Richland Church, Nashville.

The master of divinity degree recipient was Eddie Ray, Calvary Church, Union City.

Receiving the doctor of ministry degree was Roy D. Graves, Riverside Church, Nashville.

Surgeon general to withhold report on abortion

WASHINGTON (BP) — Surgeon General C. Everett Koop has informed President Reagan and a group of organizations he will not release a report on the health effects of abortion on women.

In July 1987, Reagan directed Koop, a longtime abortion opponent, to prepare a comprehensive report on the mental and physical effects of abortion. Since then, Koop and his staff consulted with scientific, medical, psychological, and public-health experts, as well as 27 organizations with religious, philosophical, social, medical, or other professional interests in the abortion issue.

Originally, Koop sent a private letter to the president explaining his reasons for not releasing the report. But after the White House made the letter available to the press, Koop sent an explanation to each of the organizations with which he met, including the Southern Baptist Christian Life Commission.

In a letter to the CLC, Koop wrote:

"After considerable soul searching and with subsequent consultation with many of the groups we met with originally, I sent a lengthy and explanatory letter to President Reagan explaining why such a report was not possible and suggesting that if he wanted an answer to the question originally posed, the only way to do it was through a prospective study. . . .

"The domestic policy people in the White House said after delivery of the letter that I would be hearing from the president and assured me that the letter would be closely held. Instead, they released it to the press."

Koop said in his letter to Reagan that although some people have concluded in their own minds that the negative health effects of abortion on women are overwhelming enough to force the reversal of *Roe v. Wade* — the Supreme Court's landmark decision on abortion — scientific studies do not provide conclusive data about the health effects of abortion on women.

"I believe that the issue of abortion is so emotionally charged that it is possible that many who might read this letter would not understand it because I have not arrived at conclusions they can accept," Koop wrote Reagan. "But I have concluded in my review of this issue that, at this time, the available scientific evidence about the psychological sequelae (effects) of abortion simply cannot support either the preconceived beliefs of those pro-life or of those pro-choice." Koop recommended a prospective study that would extend over a five-year period, costing \$100 million. He said such a study should include the psychological effects of failure to conceive, as well as the physical and mental effects of pregnancy — planned and unplanned, wanted and unwanted — whether carried to delivery, miscarried, or terminated by abortion.

During his consultations on abortion, Koop met with a group of eight Southern Baptists for a two-hour session in his Washington office Nov. 16,

1987.

The group was comprised of N. Larry Baker, then-executive director of the Southern Baptist Christian Life Commission, Nashville; Howard Cobble, pastor of Severns Valley Church, Elizabethtown, Ky.; Tom Elkins, chief of the University of Michigan Medical School Women's Hospital's benign gynecology division, Ann Arbor; Jim Henry, pastor of First Church, Orlando, Fla.

Also Mary Dan Kuhnle, administrator of Sellars Baptist Home and Adoption Center, New Orleans; Robert Parham, associate director of the Christian Life Commission, Nashville; Coy Privette, a state legislator and executive director of the Christian Action League of North Carolina, Raleigh; and Dorothy Sample, president of the North American Baptist Woman's Union and former president of the Southern Baptist Woman's Missionary Union, Flint, Mich.

Committee will recommend new SBC agency . . .

(Continued from page 1)
sion, if adopted, would provide an exclusive Southern Baptist First Amendment presence in Washington, the study committee specified it wishes to maintain a continuing relationship with the BJCPA, cooperating "on those issues on which we can agree."

The recommendation, however, would change the way the BJCPA receives Southern Baptist Cooperative Program unified budget funds. Currently, the organization — although not officially an SBC entity — is funded directly, the same as all boards, institutions and commissions.

The change would put funding in the SBC operating budget, which is administered by the Executive Committee and includes expenses for the Executive Committee, the annual meeting, the Baptist World Alliance contribution and all standing committees, which are not legal entities and cannot receive direct funding.

The recommendation will be presented to the Executive Committee's business and finance subcommittee during its February meeting. If it is approved there, it will be recommended to the entire Executive Committee.

Southern begins new degree program

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary has launched a doctoral program that combines theological inquiry with artistic creativity.

Next fall Southern will offer a doctor of philosophy degree with a concentration in religion and the arts.

"This is a historic first for Southern Baptists," said William L. Hendricks, Southern's director of graduate studies. Only one other school, Graduate Theological Union in Berkeley, Calif., offers a similar degree, he said.

Hendricks noted the program will seek to "transcend doctrinal concerns" and provide a "new way of approaching ministry."

"The degree hopes to move beyond strictly doctrinal particularities to

If the Executive Committee agrees to the creation of the new agency, the action will be recommended to messengers at the 1989 annual meeting of the SBC in Las Vegas, Nev., and to the 1990 annual meeting in New Orleans. According to SBC Bylaw 15, creation of new agencies must be approved by simple majority vote in two consecutive annual meetings.

Other bylaw changes necessitated by the creation of a new agency must be approved only once, but by two-thirds majority votes. Such votes likely would come in the 1990 annual meeting.

If the recommendation to create the Religious Liberty Commission is approved in both annual meetings, it would be the first new agency created since 1960, when the Stewardship Commission was voted into being.

The SBC currently has 20 national entities, including the Executive Committee, four general boards, seven institutions, seven commissions, and one auxiliary.

The most recent study committee was appointed by David Hankins, pastor of Trinity Church of Lake Charles, La., and chairman of the business and finance subcommittee.

focus on creative ways in which all doctrinal perspectives can communicate their particular understanding of the faith," he explained.

Graduates of the program, he said, will be able to teach in a variety of fields, serve as ministers in churches that utilize the arts and provide consultation to congregations seeking to minister through the arts.

Admission requirements to the program include a master of divinity degree and either a master of arts degree or 30 semester hours in some fine art or literary studies. Students also must be proficient in Biblical Greek and Hebrew plus two other foreign languages.

Seven people who meet the admission requirements have applied for the program, he said.

Hankins, as well as Charles Sullivan, pastor of First Church of Lenoir City, Tenn., and chairman of the Executive Committee, serve on the study committee as voting members.

Chairman of the special committee is James Roach, an Albuquerque,

N.M., attorney. Members are Paul Pressler, a Houston appeals court judge; Frank Ingraham, a Nashville attorney; Sam Pace, director of associational missions in Lawton, Okla.; and Doyle Collins, pastor of Vine Street Church, Roseburg, Ore.

One Word More

By W. Fletcher Allen, editor

One of the "musts" for visitors to Manila is a tour of Malacanang the presidential palace. It was originally a country estate owned by a Spanish nobleman.

In our generation, the most prominent family mentioned in connection with Malacanang is the Marcos family.

In the last months of the reign of Ferdinand and Imelda Marcos — we saw many scenes on television of the opulence and exorbitant living style of the Marcoses.

Yes, it is true. Imelda did have more than 3000 pairs of shoes in a spacious area near her bedroom. And when the nine Tennessee Baptists were there on mission last November, we also saw other palace extravaganzas.

There were so many amenities with the sole purpose of serving the president and his wife.

The room where the family prayed and worshipped was filled with icons and idols of every major religion. It was almost like the experience Paul had in Athens — when he saw the marker for the unknown God.

Holding every tourist's attention in that room, however, is a full-length mirror where Marcos could see himself among the idols. We asked the guide the purpose of the mirror — did he compare himself to the "gods" represented by the statues? She shrugged, as if to say, "It's a common thought — certainly possible."



ALLEN

Another room nearby had every kind of health device imaginable. He had an office for his personal dentist. Exercise equipment is sprawled everywhere. There are several oxygen tanks and special oxygen tents.

Portraits abound depicting them as young, strong, beautiful, and charismatic leaders.

I was elated to learn that President Corazon Aquino doesn't live there. She holds some meetings in the palace, but she has made a tourist museum of it, and lives down the street in a more ordinary home.

The Marcos lifestyle is so different from that of Jack Hull.

Jack, a Southern Baptist missionary from Wichita Falls, Texas, died a couple of weeks ago.

He just worked for the Lord until his heart gave out. You might say he gave his heart to Jesus in a real sense.

Jack Hull was shoveling dirt at a construction site of Kifaru Baptist Church near Moshi, Tanzania, helping to prepare the site for the arrival of volunteer construction workers when he collapsed.

After a heart attack a decade ago, said a friend, Jack would keep on working until he got to feeling real bad — then he would slow down until he began to feel better.

Friends also said that the Hulls' home, not quite a palace, was always open to all who came by. His Kikuyu coworkers gave him a special name. Riri Waiguru, they called him, Heavenly Sunlight.

One man lived to keep it all — another lived to give it all away.

Alliance proceeds with plans for new seminary

By Marv Knox

RICHMOND (BP) — A committee of Southern and American Baptists and Presbyterians agreed to develop plans for a new seminary in Richmond during a meeting here Jan. 3.

The meeting involved four leaders of the Southern Baptist Alliance, a two-year-old organization of 40,000 Southern Baptist moderates: Executive Director Stan Hastey, former Acting Executive Director Allen Neely, theological education committee Chairman Tom Graves, and Morris Ashcraft, professor of theology and former academic dean at Southeastern Baptist Theological Seminary.

Other committee members are an administrator from Colgate-Rochester Divinity School in Rochester, N.Y., representing some American Baptist

seminaries; representatives from the American Baptist Board of Education; and representatives from the three members of the Richmond Theological Center: the School of Theology of Virginia Union University, an American Baptist school; the Presbyterian School of Christian Education; and Union Theological Seminary, a Presbyterian school.

The committee agreed to four statements, reported Graves, pastor of St. John's Baptist Church in Charlotte, N.C., who was selected to speak for the group:

• "We recommend that the Southern Baptist Alliance proceed toward the establishment of a school for preparation of ministers in Richmond."

The Alliance voted in November to allocate \$250,000 of its 1989 budget to

finance a divinity school or seminary in Richmond and urged its representatives to meet with educators from other denominations to consider starting the school.

• "We hope that such a school would be a cooperative venture involving the Southern Baptist Alliance and other theological institutions in Richmond and elsewhere."

The schools in the Richmond Theological Center already relate through a consortium arrangement that allows students to study at all three institutions.

• "We have requested Morris Ashcraft, former dean at Southeastern Seminary, to draw up specific scenarios and proposals to be presented to the parties of this ongoing consultation."

• "It is understood that our discussions are still preliminary and tentative, yet moving ahead pending the approval of each of the participant institutions."

Graves outlined procedures for moving forward: "When our proposals are firmly stated and agreed upon by our committee, they will be submitted to the Southern Baptist Alliance convocation, which meets March 1-3. Then appropriate and formal requests will be made for cooperation with the other Richmond-area institutions. . . ."

The new "free-standing" seminary would apply for accreditation through the Association of Theological Schools in the United States and Canada, and the Southern Association of Colleges and Schools, Graves said.

Accidents, opposition hinder Baptist relief work

By Craig Bird

GAZANKULU, South Africa (BP) — At 3 a.m., most people in the small South African town were asleep, including the attendant at the gas station.

But Mark Morris, a Southern Baptist missionary from Memphis, didn't need gasoline. He was looking for water to flush a sliver of glass from his eye.

Less than an hour earlier, Morris and his family had been in an auto ac-

cident. His wife, Cindy, had swerved to avoid a rabbit, lost control of their car, and spun off the road.

The windows on the right side of the car shattered when it struck a tree, spraying both adults, 4-year-old daughter Emily, and 2-year-old Betsy with glass. Hitting the tree was terrifying, but it kept the car from overturning.

Theirs was the third auto accident in five months connected with a Baptist

relief project designed to aid refugees from Mozambique.

"Sometimes," Morris said, "I get the feeling the devil doesn't like what we're doing in Gazankulu."

First Morris was forced off the road by another vehicle as he drove a truck used to deliver grain to refugees. The truck overturned and rolled three times.

When police arrived, they didn't even walk down the hill to look inside the truck cab before they reported a sure fatality. "because no one could be alive in that truck." But other than numerous bruises and a sore ankle entangled in the clutch pedal, Morris was uninjured.

Later the replacement truck was involved in an accident, but again no one was injured seriously.

Human problems also have plagued relief efforts.

A local pastor charged the Baptists with starting a "religious war" and

making people sit through "hours and hours" of sermons before giving them food. The furor died when the Baptists showed the logistical impossibility of preaching for "hours and hours" while distributing food and clothing at three refugee camps each day.

Then, less than two weeks after the opening of Xhurani Baptist Welcome Center — where refugees who have walked for days to escape fighting in Mozambique rest and receive medical treatment before moving on to a camp — soldiers from the South African Defense Force staged a raid and arrested seven refugees as suspected terrorists.

That problem also seems to have eased, and troops have conducted no raids in the months since.

"I guess it just shows we're doing some good if we are under so many attacks and God keeps protecting us," Morris said.

Members help construct new church

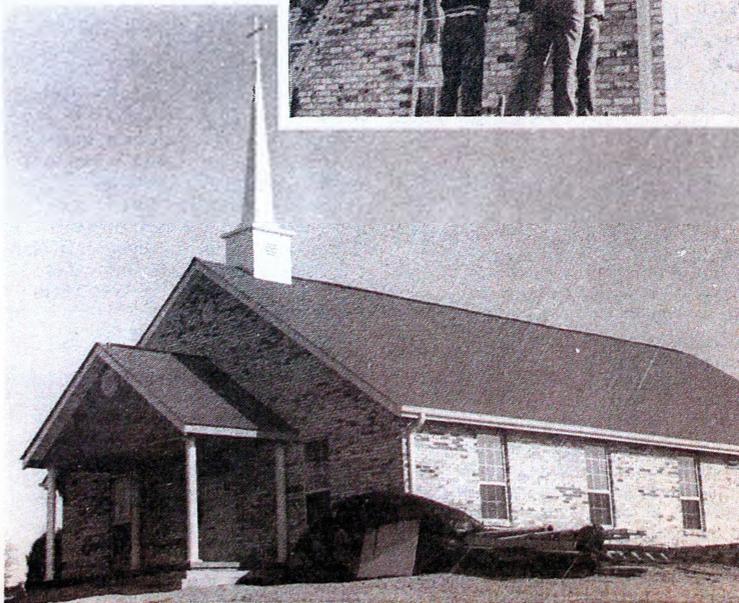
Grace Community Missionary Church is the newest member of the Loudon County Association, reported Raymond Atwood, director of missions.

The church, located between Loudon and Philadelphia, was organized in May 1987 and petitioned the association for membership in February 1988. The church was accepted into membership during the association's meeting last fall.

Atwood noted the church began construction on its building last summer. Church members helped in the building process. Their first service in the new facility was held in December, Atwood said.

Atwood reported the new church is off to a good start with 24 additions since it was constituted.

Joe Guyer is pastor of Grace Community Missionary Church.



HMB introduces new look, number

ATLANTA (BP) — The Southern Baptist Home Mission Board began operations in 1989 with a new telephone number, a new logo, a new identity statement, and a new staff structure.

The new telephone number is (404)

Annuity Board's fixed fund to earn 8.75 percent

DALLAS — Annuity Board retirement plan members with accumulations in the Fixed Fund can expect their money to earn no less than 8.75 percent in 1989, according to board President Darold H. Morgan.

The 1988 rate was 8.8 percent.

Invested in fixed income assets such as bonds and guaranteed insurance contracts, the minimum Fixed Fund crediting rate is determined before the beginning of each year.

The Fixed Fund is the most conservative of the four retirement fund choices and the most popular among plan members, Morgan said. To illustrate, he noted that during the first nine months of 1988, \$71.3 million of the \$114.3 million in retirement contributions was designated to the Fixed Fund by Southern Baptist ministers and church and agency employees.

The total in the fund is nearing \$1 billion.

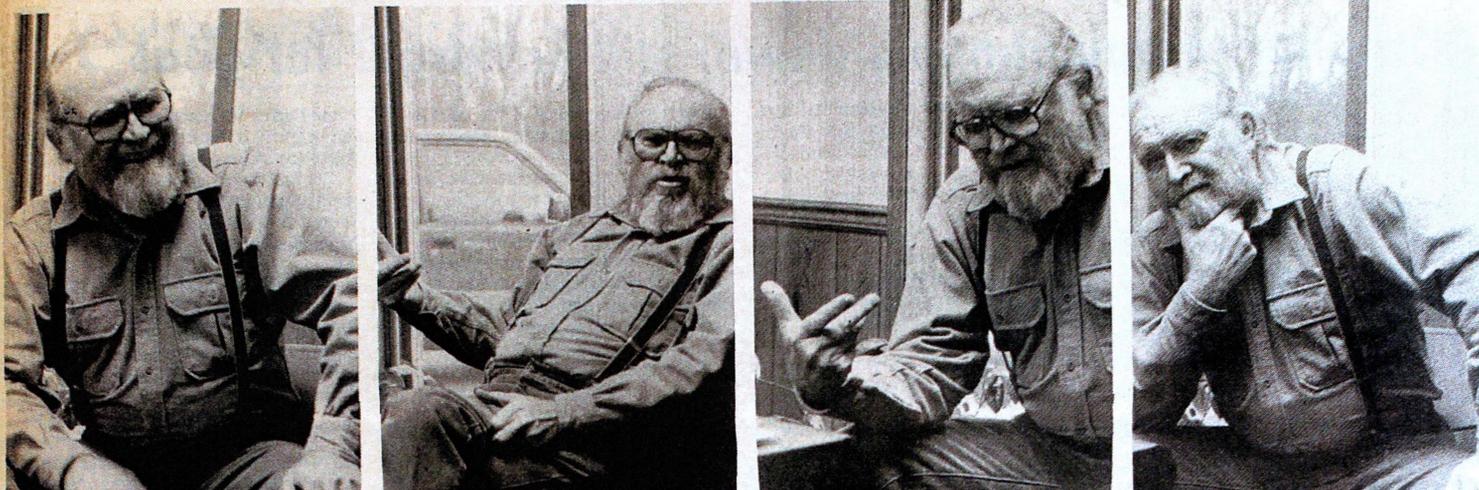
898-7000 and is operative now for a limited number of calls. The board's current switchboard number, (404) 873-4041, will continue to handle most calls until March, when a recording will notify callers of the new number.

The board's toll-free customer services number, (800) 634-2462, and the Home Missions Intercessory PrayerLine, (800) 554-PRAY, will remain unchanged.

Most "direct inward dial" numbers assigned to staff members on a 24-hour basis will remain the same, HMB leaders said. Callers who know a staff member's extension may dial (404) 898-7 plus the extension and reach the staff member at any time, even after the switchboard closes at 4:30 p.m. Eastern Time.

The board will publish a new direct inward dial directory of staff members later this year, after staff affected by reorganization move to new offices. The reorganization went into effect Jan. 1, but not all staff members with new positions will move to new offices or get new telephone extensions.

Tied to implementation of the board's reorganization, Home Mission Board President Larry Lewis announced the board would begin using a new logo and identity statement on all letterheads and materials.



EXPRESSIONS — Gene Evans, retired television and movie star, expressed a variety of emotions, ranging from humor to contemplation during a recent interview. Evans lives in West Tennessee and is a layman at New Union Church in Medon. — Photos by Wm. Fletcher Allen

Gene Evans no longer rides the range

Instead, the veteran Gunsmoke actor has given up the bright lights and smog of Southern California for quiet tranquility of West Tennessee

By Lonnie Wilkey, associate editor

For 41 years Gene Evans rode the range and fought battles on the silver screen while coping with the hustle and bustle of Hollywood.

Today, however, Evans is content watching the golden sunset on his tranquil West Tennessee farm in Hardeman County where the only hustle and bustle is the wind rippling through the trees.

Movie and television Western buffs will remember Evans as a veteran character actor who has appeared in more than 50 major motion pictures and more than 100 popular television shows including "Gunsmoke," "Bonanza," and "My Friend Flicka," in which he had a starring role.

And though his acting talents garnered three Emmy nominations for his roles on "Gunsmoke," he is better known today by the congregation of New Union Church in Medon as a caring neighbor and fellow church member who loves pecan pies.

A native of Arizona and long-time resident of California, it seems unlikely Evans would retire to West Tennessee.

Although he knew some Tennesseans while in the Army during World War II, Evans had never been to Tennessee until an acting job led him to the Volunteer State in 1972.

Evans had a role as Sheriff Thurman in the first "Walking Tall" movie which was filmed in and around Jackson.

While in Tennessee for eight weeks, Evans recalled he saw a great deal of the countryside and made several good friends, whom he returned to visit often.

By this time he was thinking of eventual retirement and when the opportunity arose in 1976 to buy the farm in Hardeman County, he seized it, though it would be several years before he would live there permanently.

Evans not only liked the area, he enjoyed the seasons. "It's im-

portant to have changes," he noted, relating that in California the seasons vary little.

After he bought the farm, Evans built a log cabin which eventually was destroyed by fire while he was away in California. At first tempted to sell and not rebuild, Evans reconsidered at the urging of his daughter, who visits regularly from California.

When he first moved to the farm Evans came to know Harold Armstrong, a neighbor and member of New Union Church. Afterwards, he was clearing the property near his pond at the rear of his cabin when Armstrong came by on a "bushhog."

Evans asked Armstrong if he would bushhog the weeds and overgrowth which his neighbor did gladly. After he completed the task, Armstrong refused payment. Finally, at Evans' persistence, Armstrong told him to make the check payable to New Union Church.

"That made an impression on me because we live in a materialistic society, especially where I come from," Evans noted.

He added: "Here was a guy who worked out a way to make me feel I was not taking advantage of our friendship, while getting his message across."

Evans, who was baptized as a child, still had not begun attending a church in the area, but soon became acquainted with Danny Moss, pastor of New Union.

He eventually began attending regularly when he was in town. After about a year, while Evans was in California, the church burned in January of 1987.

This brought back memories of how his cabin burned. "I had made so many friends," Evans recalled, and when I returned they were "up the long creek."

For several months the church, which had inadequate insurance, met in an old school building which was hot and "had many mosquitos in atten-

dance," Evans related.

Noting he wanted to help but didn't know how, Evans "worried" for a long time before finally turning it over to the Lord in prayer.

With his acting background, a thought occurred to him how he could help the church raise money for rebuilding.

Knowing of the local theatre group in Jackson, Evans thought they could work together to perform a benefit play for the church.

After talking with Moss, who admits he first had reservations simply because something like that had not been done before, Evans proceeded with plans to present "Arsenic and Old Lace."

"You do whatever you need to do and God blesses it," Moss pitched in.

Using the Jackson Theatre Guild as his base, Evans involved many of the local people in the production, including Moss who portrayed an Episcopal priest.

It became a total effort as church members helped build sets, sell soft drinks, and make posters to promote the project.

In addition, Union University allowed the theatre group to practice on campus and Lambuth College, a Methodist-affiliated school, donated the use of its theatre for the play, which ran to packed houses at all eight showings.

The effort made people "aware there was a little church in the boonies that was going to come back and do something," Evans said.

Moss related that including donations from people who learned about the plight because of the theatre production the effort netted the church about \$20,000.

The play also had other benefits, according to Evans. He noted people who never before had seen a live play attended and liked it.

And, while the play helped the church and community, it also "did a lot for me," Evans admitted.

He said when he first bought the

property in Hardeman County, people "would look at me funny" thinking they recognized him, but not quite knowing for sure.

Evans related that most of the local communities have strong family ties and people tend to be wary of anyone who moves into the area. And the fact Evans was a "celebrity" added to the suspicion. The locals wondered, "Why did he want to be here?" Evans said.

Perhaps they thought all I would do would be have wild parties, he laughed.

His involvement, however, with New Union Church definitely was the turning point as far as his acceptance in the community, Evans affirmed.

"The people knew I was serious," he said, adding, "I became a real person." There are times when a person must stand up and be counted, Evans noted.

As Evans, who now accepts only one acting job a year, tends to stay on his farm more and more with fewer trips to California, he has entrenched himself in the community. Neighbors know of his love for pecan pies, and occasionally will drop by with one for him to test.

Though "retired" he's very active. He has been "repaying" the Jackson Theatre Guild for their help with the church benefit by assisting them in plays to raise funds for a regional theatre, a goal that is nearing reality, he noted proudly.

And, at New Union, he recently became a member of the church and is ready to serve when called upon as evidenced by his narrating the church's Christmas cantata.

Though Evans, a widower, still goes to California where he owns a house for an occasional acting role or to visit his three children, his heart is in Tennessee.

It's so quiet here that it takes me a long time to get used to the "racket" out there when I do visit, Evans laughed.

He's definitely content on his new "home on the range."

Missionary appointments down; still on target for goal

RICHMOND (BP) — With 31 new Southern Baptist foreign missionaries appointed Dec. 13, total appointments came to 358 for 1988, compared to 407 in 1987 — a 12 percent decrease.

Despite the drop in missionary appointments for the year, Southern Baptists still can reach their goal of 5600 missionaries in 125 countries by the year 2000, a Southern Baptist Foreign Mission Board statistician predicted.

But it's going to be "very, very close," said Jim Slack, a missionary to the Philippines and scholar-in-residence at the board. Southern Baptists might miss the goal if the appointment rate slows much more, he added. However, with the higher percentages of appointments gained over the last 18 years, especially the last eight, Southern Baptists still are on target, he said.

"We are naturally disappointed that appointments in 1988 fell below 400 for the first time in four years," said Harlan Spurgeon, vice president for mission management and personnel.

Yet appointing 358 people to missionary service in one year is a high achievement, Spurgeon noted, adding, "A drop in appointments in one year is not uncommon, and the factors are not always identifiable."

"Traditionally, we've seen occasional blips in our curve of appointment of missionaries," said FMB President R. Keith Parks. "We think this is not a trend, because the number of people we're dealing with continues to remain at a very high level. We really think we'll be back up next year."

Southern Baptists should not stop praying for the appointment of new

missionaries because of the convention's "financial crunch," Parks said. "We believe that the sending of missionaries will generate support, and we desperately need more missionaries."

The Southern Baptist Convention's theological/political controversy is "sometimes discussed among candidates," Parks said. However, "we don't have any indication that it has had a measurable impact on our appointments at this point."

A focus only on 1988 in comparison to the last three or four years can be seen as negative, said Tim Brendle, associate vice president for mission personnel, referring to the 429 appointments in 1985, 411 in 1986 and 407 in 1987. "But if you back up and take a ten-year look back and look at the next decade, then we're very well on track," he added.

Annual missionary appointments totaled 247 in 1968 and climbed to 350 in 1978. The number topped 400 for the first time in 1982, with 406 appointments, but it dropped to 357 the next year and 343 in 1984.

"Missionaries do not come for appointment by accident," Brendle said. "It takes a deliberate effort on the part of the board, on the part of Southern Baptists in their praying, supporting, giving and their creating that environment in which those who

would offer themselves for missions are clearly aware that Southern Baptists are still a missions people.

"If that is called into question at any point, then that's the most serious threat to the appointment of missionaries that we would have."

Tax seminars scheduled

Tennessee Baptist churches have additional tax responsibilities now because of 1986 tax reform legislation, according to Vern Powers, director of Tennessee Baptist Convention's Protection Plans Department.

Powers said ministers need to be aware of changes in tax-related items.

The Protection Plans Department will sponsor four seminars to assist churches and ministers, said Powers. Harold Richardson, executive vice president of the SBC Annuity Board, will lead the tax seminars:

Feb. 27, Union University, Jackson, Coburn dining room; Feb. 28, Belmont College, Nashville, White dining room; March 1, Carson-Newman College, Jefferson City, Gentry auditorium; and March 2, First church, Chattanooga. All seminars begin at 10 a.m. and end at noon.

"Ministers, treasurers and personnel, finance, and budget committee members will gain practical help," Powers said.

Seminary classes resume in Jackson

JACKSON — Two master's level seminary courses will be offered on the Union University campus beginning Feb. 13 and concluding May 15.

Raymond Bailey, professor of preaching at Southern Baptist Theological Seminary in Louisville, Ky., will teach a basic course on preaching on Mondays from 11:00 a.m. to 2:30 p.m.

David Irby, of the Union religion department, will teach the second part of an introduction to the New Testament on Mondays from 3:00-6:30 p.m. Irby also serves as an adjunct professor for Southern Seminary.

The Jackson Seminary Studies program has been in operation since the fall of 1980, bringing seminary training to the ministers of West Tennessee. The program is jointly sponsored by the six Southern Baptist seminaries and administered through the Seminary Studies Department in Nashville.

Persons interested in enrolling for one or both courses should apply immediately to Herbert Higdon, director of missions for Madison-Chester Association of Baptists, 603 Wallace Rd., Jackson 38305 or to the Seminary

New Orleans Seminary offers doctoral program at Belmont

Ministers in Middle Tennessee and surrounding areas will soon be able to earn the doctor of ministry degree from New Orleans (La.) Baptist Theological Seminary, but do most of their coursework at Belmont College, Nashville.

More than 15 applications have been received for the two-year program which begins this month, said Paul E. Robertson, director of the seminary's doctor of ministry degree program.

The program is designed for ministers who have already earned the master of divinity degree or its equivalent and have had at least three years of experience in the ministry.

Program guidelines specify that applicants must "give promise of excellence in ministry through evaluation by peers, faculty members, test scores, written essays, and academic records."

Course work will include a two-week colloquium, classical exposure seminars, a course on research techniques and project design, professional seminars, a ministerial project and final evaluation.

Studies Department, 901 Commerce Street, Suite 500, Nashville 37203. The deadline to apply for admission is Jan. 30. No applications or course registrations can be accepted after this date.

Matriculation fees are \$200 for one course and \$350 for both courses. Non-Baptist students pay double these amounts. Persons who wish merely to audit pay \$75 per course, regardless of denomination.

Tennesseans graduate from Southern



RALEY



PASTORE



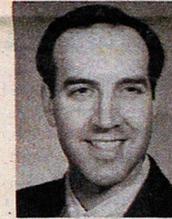
WHIPPLE



STEVENS



WILLIAMS



GROOS



MARTIN



McKINNEY



SEGERS



SELLERS



STEINER



STRANGE



FIGUE



ROSAS



KNIGHT

Twenty Tennessee students were awarded degrees from Southern Baptist Theological Seminary, Louisville, Ky., during the school's 162nd commencement, Dec. 16.

The Tennesseans were among approximately 215 people to receive degrees from the schools of theology, church music, Christian education, and social work.

Herschel Hobbs, pastor emeritus of First Church, Oklahoma City, Okla.,

delivered the commencement address.

The Tennessee doctor of arts degree recipient was Michael J. Raley of Nashville. The doctor of ministry degree recipient was Robert Stephen Coombs of Knoxville.

Master of arts in Christian education degree recipients included Leslie Berg Pastore, Two Rivers Church, Nashville; and Michael Warren Whipple, Cleveland.

Those receiving the master of church music degree were Bradley J. Stevens, Ball Camp Church, Knoxville; Jonathan Dale Williams, Woodcock

Memorial Church, Nashville; Jerry Neal Chatham, First Church, Trezevant; Phillip Arlen Groos, Knoxville; James Lynn King, Maplewood Church, Paris; Michael Scott Martin, Memphis; Kathleen Ann McKinney, Little Hope Church, Clarksville; Dan Calvin Reynolds, Chattanooga; David Lee Russell, Chattanooga; Michael Willitt Segers, Wallace Memorial Church, Knoxville; Sarah Beth Sellers, Inglewood Church Nashville; Clarence Eugene Steiner, West Paris Church, Paris; and Ponder Oren Strange Jr., Swann's Chapel Church, Dandridge.

Doctor of philosophy degree recipients were Stanley C. Pigue, Audubon Park Church, Memphis; and Louis Joseph Rosas III, First Church, Millington.

The master of theology degree recipient was Marshal Anthony Knight, Knoxville.

Tennessee ... from Curve to Fly, including Love Lady and other places in between ...

Leadership ...

New Salem Church, Dukedom, called Jere Pence as pastor, effective Dec. 18. Serving in a bivocational capacity, Pence is also a welder.

He was ordained to the ministry Jan. 15 by New Prospect Church, Greenfield.

Jim Manis accepted the call to the pastorate of Macedonia Church, Townsend. The Sevierville native was ordained to the ministry last fall.

He and his wife, Betty, have four children, Jimmy Paul, Scotty Ray, Sonny Charles, and Rebekah Renee.

Niles Ferry Church, Greenback, recently called Coy Webb as pastor.

A graduate of the University of Tennessee, Knoxville, and Midwestern Baptist Theological Seminary, Kansas City, Mo., Webb was formerly director of community ministries for Kaw Valley Association, Topeka, Kan.

He and his wife, the former Kathy Fulton, have two children, Mandy and Matthew.

Phillip W. Jones has accepted the call of First Church, Lawrenceburg, as

Haun accepts call of Sparta church

H. Dean Haun accepted the call as pastor of First Church, Sparta, effective Jan. 1. Haun comes to Sparta from Chilhowee Association where he served for three and a half years as pastor of Calvary Church.

Haun received his bachelor of arts degree from Cumberland College, Williamsburg, Ky., and his master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

Haun formerly had served churches in Kentucky, Texas, Florida, and Tennessee.



HAUN

associate pastor/church growth.

Jones, his wife, Karen, and their two children come from Maryville where he was minister of education and youth at Broadway Church.

Loretto Church, Loretto, has called Richard DeLuna as associate pastor. Coming from Niles, Ohio, he and his wife, Sheila, have two sons.

Pleasant Grove Church, Leoma, recently called Buck Howard as pastor.

Coming from Clifton View Church, Johnson City, William Duncan recently began serving as pastor of Lynn Valley Church, Elizabethton.

Roan Creek Church, Mountain City, elected Mike McNutt part-time youth director. McNutt is a student at Carson-Newman College, Jefferson City.

Center Grove Church, Tullahoma, recently gave a reception honoring the 25th wedding anniversary of its pastor and his wife, David and Pat Wall.

Jerry Bailey has accepted the call to the pastorate of Providence Church, Sevierville.

In Sevier County Association, First Church, Red Bank, called Kenny Blalock as pastor.

Plateau Church, Crossville, has called Bill Beck as pastor.

David Moore accepted the call of Radnor Church, Nashville, as pastor to young and median adults.

A graduate of Georgetown (Ky.) College and Southern Baptist Theological Seminary, Louisville, Ky., Moore has been pastor of several churches, two of which were in Nashville.

He and his wife, Melissa, have two children.

Liberty Hill Church, Ethridge, called Richard Long as pastor Dec. 18.

First Church, Algood, recently added a secretary, Joyce Purtle, and a minister of music, Mike Casey, to its staff. Perry Purtle is pastor.

Revivals ...

Center Grove Church, Tullahoma, requests prayer for its Feb. 19-22 revival. W. B. Oakley of Dyer will be the evangelist.

Antioch Church, Athens, will hold a one-day revival Feb. 5. Morning services will be at 10:45 a.m. and evening services, 7:00 p.m.

Jerry King, director of the Tennessee Baptist Convention's Evangelism Department, will lead the revival. Kenneth E. Elkins is pastor of Antioch.

Churches ...

Calvary Church, Lenoir City, recently observed the 72nd anniversary of its organization in the home of W. E. Glover.

Present members of the church who joined over 50 years ago include Gilbert Johnston, Cora Sherrill, Ailene Williams, Fleta Monger, Etta Kerley, Luceile Glass, Mrs. George Preston, Clara Ellison, Agness Butcher, and Paul Kerley.

Two Rivers Church, Nashville, is presenting a six-part film series dedicated to building and sustaining stronger marriages. The series, entitled "The Homebuilders," features



A QUARTER OF A CENTURY — First Church, Portland, honored Richard and Carolyn Patton with a surprise reception honoring his 25th anniversary as pastor. Members presented Patton with a video recorder and his wife with a diamond watch. Pictured with the Pattons are their daughter, Amanda, and son, David.

Dennis Rainey of Campus Crusade for Christ. It began Jan. 8 at 5:45 p.m. in Two Rivers' sanctuary and will continue each Sunday through Feb. 12.

Having paid the debt on adjacent property it had purchased, First Church, Tiptonville, recently held a note-burning ceremony. Judson Lambert is pastor.

Publication delayed

The public relations office, TBC, regrets that the February issue of the Green Light will be late because of printing difficulties.



CHILDRENS' HOME EFFORT — Groundbreaking recently was held for a new Tennessee Baptist Childrens' Home in Kingsport, to be located on a six-acre lot which the Bethesda Fellowship Church helped to secure for the TBCH. Participating in the occasion were, from left with shovels, Fred Brooks, contractor; John Coates, moderator, Sullivan Association; Ivan Raley, chairman, TBCH board of directors; Gerald Stow, executive director, TBCH; R. Tommy Holtzclaw, director of missions, Sullivan Association; and Burl McMillan, regional director, TBCH. Joining in on the groundbreaking on the second row, from left, were Danny West, pastor, Litz Manor Church; Glenn Rogers, pastor Colonial Heights Church; Frank Hawkins, pastor, First Church, Kingsport; Earl Chatman Jr., pastor, Reservoir Road Church; and Richard Slaght, member, Bethesda Fellowship Church.



OFFICERS NAMED — Directors of missions in Tennessee Baptist associations recently elected officers for the upcoming year. From left are, Charles T. Livengood, Alpha & Judson, vice president; Michael L. Prowse, Stone, secretary; and Ira Perkins, Big Hatchie, president.



RETIREE HONORED — Mike Womack, right, moderator of the Holston Association and pastor of Calvary Church in Erwin, recently presented a painting of an East Tennessee scene to Leslie Baumgartner and his wife, Jannie. Baumgartner, who recently retired from the Tennessee Baptist Convention as director of the Missions Department, was director of missions for the Holston Association before joining the TBC in 1960.

Boldness in the face of opposition

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

Boldness in the face of opposition is hard to comprehend for the vast majority of modern-day Christians. What many of us face today seems insignificant compared to what people like Martin Niemoller faced in Nazi Germany prior to and during World War II. When called on to bend to human dictates rather than obey the commands of God, Niemoller displayed holy boldness, facing opposition and imprisonment at the hands of Hitler himself. Perhaps, the German pastor, remembering the boldness of Peter and John, drew strength from the sufficiency of God's grace for the early church leaders.

The closing words of Peter's second message grieved and troubled the leaders of the temple. The priests and Sadducees were annoyed because unlearned men (v. 13) were preaching a resurrection from the dead (v. 2) in which those Jewish leaders did not believe. Having Peter and John arrested and imprisoned overnight, the



WILLIAMS

priests and Sadducees brought them to the temple to give account of their actions.

The disciple's defense (vv. 8-14)
Once again Peter was empowered by the Spirit of God to speak. His only defense was the truth, truth that those who questioned him could not comprehend fully. Jesus, crucified and resurrected, the stone they would not accept, had become the cornerstone, the pre-eminent figure of all history. Peter's defense was in the name of Jesus, "whereby we must be saved" (v. 12).

The rulers of the temple perceived "that (Peter and John) had been with Jesus" (v. 13). For those who demanded physical evidence, standing in that place was one who had received much in the name of Jesus (v. 14). This man, lame from birth, was "standing" evidence of the power in that name. Is it any wonder the temple leaders were speechless in the face of such a defense?

The ruler's decision (vv. 15-18)
The leaders knew the problem; they knew that anything done or said in the name of Jesus was trouble for their positions. What they had to do, they thought, was to stop Peter and John

from speaking to anyone in the name of Jesus (v. 17).

That's how Satan would have us act today: do whatever you want and speak whenever you want but do it in your name, not in the name of Jesus.

BIBLE BOOK SERIES

January 22 Lesson

Basic Passage: Acts 4:1-31

Focal Passages: Acts 4:8-14, 18-20, 23, 29-31

The disciples' determination (vv. 19-20)

Peter and John were clear in their understanding of their duty and they were determined to perform it. Their response to the command to stop speaking for their Lord was in keeping with what they knew to be the truth. Their answer to those who wanted to silence them could be paraphrased, "you do what you think you need to do; we will do what we know we must do."

We are reminded in verse 20 of the duty given us by our Lord. Reading Matthew 28:19, 20; Mark 16:15; and Acts 1:8, we are reminded that, like Peter and John, contemporary Chris-

tians cannot be silent concerning what Jesus has done for us.

The Lord's deliverance (vv. 23-31)
Even after taking such a strong stand for the Lord, Peter and John had doubts. They faced the dilemma of speaking and, in effect, being in contempt of court or remaining silent and disobeying God.

They found the answer to their dilemma on their knees (v. 23). With fellow believers, they shared their need. In one accord (v. 24) the church gathered for the first prayer meeting recorded after Pentecost to seek guidance from the sovereign Lord, creator of the universe (v. 24).

Praying in accordance with the Lord's Scripture, they recognized the prophetic truth of Psalms 2 and drew a direct line of application to Jesus and His accusers. They asked God to deliver them from the dilemma they were in. They needed boldness to speak (v. 29), and results (signs and wonders) to affirm their witness (v. 30).

The results of that prayer are found in verse 31. God gave them a fresh touch of the Spirit, filling them to overflowing with courage to speak the word of God.

Forgiveness: A measure of love

By Joe Wiles, pastor; Silverpoint Church, Silverpoint

Twenty years ago I went to Korea as a paying guest of the United States Army. When I first arrived, I noticed the poverty and the results of malnutrition. After I had been there several months, I really no longer noticed. Oh, on occasion a particularly striking situation did catch my attention. It was not that I chose to disregard people; rather, I became accustomed to the situation. I really did not "see" the people around me.



WILES

On the guest list (Luke 7:36)
A Pharisee named Simon invited Jesus to a large dinner. It seems to have been Simon's way of showing Jesus how the "best" people lived. He apparently had little respect for Jesus, but did want to find out more about Him.

Gracious gratitude (Luke 7:37-38)
Into this scene came a sinful woman whom everyone knew was not the sort to attend a public dinner. She brought with her a jar of perfume and knelt at Jesus' feet. As she thought about the forgiveness she needed and the sins of her life, she began to weep. Wiping the tears from Jesus' feet with her hair, she poured the perfume on His feet. The aroma must have filled the room. Just as tangibly, the onlookers' criticism could be sensed.

Simon's criticism (Luke 7:39-40)
Simon inwardly criticized Jesus for allowing the woman to touch Him. Some might think this strange behavior for a gracious host but Simon knew about the woman who anointed Jesus. She was not fit to be around a true prophet: Jesus was to be a sinner.

Jesus told Simon a parable of forgiveness and gratitude. He asked

Simon a question of who loved more, the one who had been forgiven much or the one forgiven little. Simon was honest enough to say that the one who had been forgiven most would love more. Jesus complimented Simon on his correct answer.

UNIFORM LESSON SERIES

January 22 Lesson

Basic Passage: Luke 7:36-50

Focal Passage: Luke 7:36-50

The Pharisee, however, had derived the wrong interpretation from the parable. He had not applied it to the woman whom he felt to be beyond forgiveness. He saw no room for gratitude and love from her.

Gentle criticisms (Luke 7:44-47)
Jesus gently rebuked Simon and praised the woman Simon felt to be beneath contempt. Jesus' first question should confront us as well. He asked Simon if he truly saw the woman he disliked. She had been the gracious hostess, while Simon had been rude. She had done the menial task of washing Jesus' feet, while it was beneath Simon to do so. She had kissed Jesus' feet while Simon refused to kiss Jesus' cheeks. Simon had not put oil on the head of his guest, while the woman had anointed His feet with very expensive perfume.

In case Simon missed the lesson from the parable, Jesus stated it clearly. This woman was a great sinner. Simon had that part correct.

But since she was so sinful and had been forgiven all her many sins, she loved much. One such as Simon who needed little forgiveness, at least in Simon's opinion, would love little.

A saved sinner (Luke 7:48-50)
Jesus was not willing to let the matter drop, telling the woman that her sins were forgiven. Those about the

table questioned Jesus' right to forgive sins. Jesus did nothing to defend His statement. Instead He went further, saying that her faith had saved her. She could now depart in peace, the peace that only Jesus could give.

I suspect that those present wondered about the entire situation. Jesus spoke with authority, telling His host that he was incorrect in his ideas about forgiveness. Simon saw only a sinful woman disrupting his meal. Jesus saw a woman who had a great need to be forgiven and made right with God. One wonders if Simon ever truly saw the woman. Jesus certainly did.

What about us?

We see the sins of others and their sins are there for all to see. Yet seeing the sins sometimes blinds us to the person. When we see individuals as

people who truly need help and forgiveness from our Lord, we see them in a different way.

We should love the sinner, not the sins. But we often hate the sinner as well as the sin. Even when we don't hate the sinner, we find they have no existence in our lives. We do not "see" them as having worth.

We have been forgiven much if we are God's children. Therefore, we should love our Lord very much. If this is true, then we must love others as He loves us.

A self-righteous attitude toward sinners of the world blocks our ability to lead them to a saving faith in Jesus. It may cause them to miss finding the joy of forgiveness. Jesus pointed out the woman as a real treasure. Simon saw her as trash. May we see all people as those whom God treasures.

Seminary program begins new term at Belmont

NASHVILLE — Courses in Christian theology and administrative theory begin Feb. 13 in the Nashville Seminary Studies Program and will continue through May 15.

Charles Scalise, assistant professor of supervised ministry at Southern Baptist Theological Seminary in Louisville, Ky., will teach the second part of an introductory course in Christian theology on Mondays from 12:30-4:00 p.m.

Charles Tidwell, professor of church administration at Southwestern Baptist Theological Seminary in Fort Worth, Texas, will teach a telecourse on administrative theory on Mondays from 6:00-9:00 p.m.

The Nashville Seminary Studies Program, which meets at Belmont College, has been in operation since the fall of 1986, bringing seminary training to the ministers of Middle Tennessee.

The program is jointly sponsored by the six Southern Baptist seminaries and is administered through the Seminary Studies Department in Nashville.

Persons interested in enrolling for one or both of the spring courses should contact the vice president for religious affairs at Belmont College, Nashville 37212-5729 (Tel. 615/385-6435) or to the Seminary Studies Department, 901 Commerce Street, Suite 500, Nashville 37203. The deadline for admission is Jan. 30. No applications or course registrations can be accepted after this date.

Matriculation fees are \$200 for one course and \$350 for both courses. Non-Baptist students pay double these amounts. Persons who wish merely to audit pay \$75 per course, regardless of denomination.

Exercising moral discipline

By Phil Jett, pastor; Englewood Church, Jackson

This lesson introduces a series of five lessons on dealing with how the church can face difficult questions. How does a church exercise discipline over immorality in the church? The church at Corinth was not only a church without a unified spirit, it was also a church that had been disgraced by sin within its membership. How we deal with church discipline must include at least four considerations: the effect on the individual church member, the church as a whole, our witness to the lost, and the Lordship of Christ within the church.



JETT

It would be necessary to deal with all of the basic passage (1 Corinthians 4:6-6:20) to consider all of these areas; however, space and time will not allow that in a single lesson. Therefore, in studying the focal passage, we will consider four guidelines for dealing with the individual member openly practicing immorality.

Meekness in spirit
(1 Corinthians 4:18-21)
As Paul concludes his section on disunity and opens the section on discipline, he deals with the basic attitude problem in Corinth. They were "puffed up," totally disregarding authority.

Verse 21 asks a question and then answers it with another question. Paul debated how he should address the problems at Corinth: with the rod of discipline or love in a spirit of meekness? I believe Paul was saying that he was going to use a love in spirit of meekness to deal with disunity as well as the immorality; however, he did not want to be misinterpreted as saying that he will not discipline.

One of the problems we have today is that church membership is taken so lightly and treated so carelessly, that for church leaders to administer discipline is an insult to many church members, no matter what they have done. As a church leader (pastor, deacon, Sunday School teacher, or whatever role of leadership), we need to take seriously the fact that church discipline, done in an attitude of love, is as necessary as parents' discipline of their child in love if that child is ever to mature.

Mourn over sinner
(1 Corinthians 5:1-2)
The word "mourn" (v. 2) is a word used to grieve over the dead. It is the deepest and most painful kind of personal sorrow one can experience. Before you can truly participate in church discipline regarding any sin, that attitude must be present, or other attitudes such as prejudice and personal vindictiveness may creep into the discipline process.

The particular sin in question at Corinth was a form of incest. A church member was living with his step-mother in a permanent arrangement.

This kind of sin was condemned by Old Testament law (Leviticus 18:6-8; 20:11) as well as by most of the laws of the Gentile nations. In verse one Paul asserted even the unsaved Gentiles would not practice this kind of life-style. Instead of the Corinthian church's mourning over it, they were boasting of the fact that they were free to openly practice any life-style in their new-found freedom. Paul stressed that this was worse than paganism. We should always mourn over sin.

Move toward sincerity and truth
(1 Corinthians 5:6-8)
The Corinthians were glorying in the sin that was destroying the whole. Paul used leaven as an analogy for sin. It is tiny, but mighty; it is there, but unseen; it puffs up the whole and spreads to infest more than itself. He said the church must purge itself of this old leaven (malice and wickedness) and take on the unleavened bread (sincerity and truth).

The analogy came from the process of the preparation of the Passover. Paul compared the immorality that cannot be tolerated and must be rooted out of the church with the leaven that had to be discovered and eradicated before the time of the Jewish Passover. The "leaven" is replaced by a commitment to Jesus Christ, the truth, and a dedication to a Christian walk consistent with our talk.

Discipline, whether relating to a spirit of disunity or immorality, should be exercised with great care, but it should be exercised. Its purpose must always be redemptive inside and a positive witness outside the church. Christians who live in a disciplined life-style experience the joy of the freedom found in Christ without the bondage of unconfessed sin.

Historical Commission releases new pamphlets

To help Southern Baptists know the heritage of their convictions, the Southern Baptist Historical Commission has just released Foundations of Baptist Heritage, a new pamphlet series treating ten basic convictions.

The ten convictions include the Lordship of Christ, Biblical authority, salvation by grace, priesthood of all believers, religious freedom, believer's baptism by immersion, responsible church membership, autonomy and cooperation, evangelism and missions, and congregational worship.

LIFE AND WORK LESSON SERIES
January 22 Lesson
Basic Passage: 1 Corinthians 4:6-6:20
Focal Passages: 1 Corinthians 4:18-5:8

Membership is serious
(1 Corinthians 5:3-5)
The purpose of discipline is not to purify the church, but to redeem the church member. Paul used strong words to instruct them: "take away from among you" (v. 2); "deliver such an one unto Satan" (v. 5); "purge out" (v. 7); "put away" (v. 13). Notice that Paul did not suggest that we deal with the offender lightly; however, I think it would be unfair to say that Paul did not want to deal with the offender redemptively. I believe he was simply saying we cannot tolerate this kind of immoral behavior without an awareness that it seriously affects the church.

In the contemporary church we have come to expect a large number of our membership to have no active participation in ministry. This will continually destroy the church from within and damage her witness to the world.

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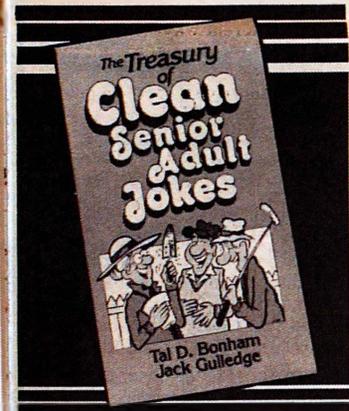
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Tal D. Bonham, known for his seven other clean joke books, is executive director-treasurer of the Convention of Baptists in Ohio.
Jack Gullede is editor of *Mature Living*, Family Ministry Section, The Sunday School Board, Nashville, Tennessee.

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(BP) BRIEFLY

Compiled from Baptist Press, news service
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Missionary dies while working in Tanzania

MOSHI, Tanzania — Wendell R. "Jack" Hull, a Southern Baptist missionary from Wichita Falls, Texas, died Jan. 5 after suffering a heart attack at the construction site of Kifaru Church near Moshi, Tanzania.

Hull, 64, was shoveling dirt with a Tanzanian pastor in preparation for the arrival of volunteer construction workers from Virginia when he fell over backwards. He was taken to a nearby clinic but had died by the time he was transported to a hospital in Moshi, about 12 miles away.

Hull, who was appointed as a missionary in 1959, had a heart attack about ten years ago, and afterwards, "would keep on working until he got to feeling real bad, then he'd slow down until he got to feeling better," said Jim Houser, the Southern Baptist Foreign Mission Board's associate to the director for Eastern and Southern Africa. "His natural pace was just go, go, go."

Hull's home always was open to missionaries and Africans alike, which was one reason he was so loved by Africans, Houser said. His most recent position, besides being a church starter, was co-director of stewardship and evangelism for the Tanzania Baptist Convention.

Surviving Hull are his wife, Dorothy, mother, five grown children, and 12 grandchildren. The funeral service and burial were scheduled to take place in Tanzania.

Role of guiding children said to need caring men, women

NASHVILLE — Working with preschoolers and children at church is not a masculine or feminine role but a Christian responsibility that requires love and dedication, according to three leaders of preschool and children's work at the Southern Baptist Sunday School Board.

Cos Davis, manager of the Sunday School preschool program section; Sybil Waldrop, manager of the Sunday School preschool curriculum section; and Bill Young, manager of the Church Training preschool-children's section, discussed their concerns about the lack of male involvement in work with preschoolers and children.

People who work with children — male or female — need to show love for children and focus on meeting their needs, Davis explained. The greatest influence on a child's life is during the first five years, and a child needs to see men as well as women involved in church activities that affect the child, Young said.

Waldrop pointed out that because of the importance of the first five years of life, men and women working in preschool have the most important jobs in the

church. Too often, preschool responsibilities are assigned to women based on a stereotype that it is woman's work, said Waldrop. These responsibilities are belittled as babysitting and keeping the children busy while the parents are in church when, actually, life-long foundations and attitudes about church and God are being developed in the preschool years, she said.

A balance of men and women who see their Christian service role in the preschool area is necessary for the development of the children, the three agreed.

Lewis urges students to develop 20-20 vision

GRACEVILLE, Fla. — Southern Baptist Home Mission Board President Larry Lewis urged graduating college students to develop "20-20 vision" for the kind of world they would like to see in the year 2020.

Lewis delivered the winter commencement address at Florida Baptist Theological College, formerly Baptist Bible Institute, in Graceville.

Recalling that he graduated from college 32 years ago, Lewis urged today's graduates to dream about the kind of world they would like to see in 32 years, and to start now in trying to change and improve the world.

Baptist Joint Committee promotes two staffers

WASHINGTON — Two Baptist Joint Committee on Public Affairs staff members received promotions effective Jan. 1. Kathy Palen was elected acting director of the office of information services, and Oliver S. Thomas was named associate executive director, announced Executive Director James M. Dunn.

The Baptist Joint Committee is a Washington-based religious liberty organization comprised of nine Baptist denominations in the United States and Canada. The two veteran staff members have assumed responsibilities previously held by Stan Hastey, a 15-year Baptist Joint Committee staffer who left his post to head the Southern Baptist Alliance, Dunn said.

Palen has been assistant to the director of information services for the Baptist Joint Committee and the congressional correspondent for the Washington bureau of Baptist Press since 1985. Her new post calls for her to continue to report on Congress, as well as the White House and the Supreme Court, for Baptist Press. She also directs public relations activities for the Baptist Joint Committee.

Thomas, a Tennessee native, has been general counsel and director of research for the Baptist Joint Committee since 1985. His new position calls for him to continue with those responsibilities, and now he also serves as spokesman in the absence of the executive director and shares a policy-making role with the executive director.

PBAC receives \$2 million trust

WEST PALM BEACH, Fla. — Palm Beach Atlantic College in West Palm Beach, Fla., has received an anonymous trust of \$2 million, announced President Claude H. Rhea. The trust has been established to provide \$165,000 per year for 20 years for the school's annual fund, Rhea said.

Hungarian lay academy slated to open in 1990

BUDAPEST, Hungary (BP) — A key Hungarian official has given new assurances of his government's openness to a Baptist lay academy in Budapest for training bivocational pastors and other church workers in Eastern Europe.

The International Baptist Lay Academy in Budapest is scheduled to

open in the summer of 1990 and will be affiliated with Baptist Theological Seminary in Ruschlikon, Switzerland.

Barna Sarkadi-Nagy, vice president of the Hungarian State Office for Church Affairs, "assured us the academy would be able to carry out freely its educational programs," said John David Hopper, president of the

Ruschlikon seminary and a longtime Southern Baptist missionary in Europe. Hopper was part of a delegation that met with the official Nov. 22.

To assist the new academy, Southern Baptist Foreign Mission Board administrations asked board trustees in December to assign a Southern Baptist couple to work in Hungary. The trustees' strategy committee first approved Foreign Mission Board participation in the academy last June.

Hungarian pastor Laszlo Gerzsenyi has been named the academy's first director. He was selected Nov. 25 by the Ruschlikon seminary's executive board, which was assigned the task by the European Baptist Federation. The

federation encompasses 26 Baptist bodies in Western and Eastern Europe.

Gerzsenyi leads a Baptist church in the Budapest suburb of Pecel and is a church history professor at Hungarian Baptist Seminary in Budapest. He received a doctor of ministry degree from Southern Baptist Theological Seminary in Louisville, Ky., and for five years was pastor of a Hungarian Baptist congregation in Detroit.

Sarkadi-Nagy has given Baptist representatives a green light for opening the academy on two other occasions. He met with a delegation in Budapest last May that included Foreign Mission Board President R. Keith Parks.

FMB phone line answers questions

RICHMOND (BP) — Questions and concerns about foreign missions funding accounted for nearly half the calls received by the Southern Baptist Foreign Mission Board's special "AnswerLine" telephone service, designed to counter rumors and misinformation about missions.

AnswerLine, which operated from Nov. 14 through Dec. 16, enabled the mission board to receive "a different kind of telephone call in which people expressed concerns and feelings," said Bob Desbien, assistant vice president for public relations. It was one way the board could say it is open and accessible, he said.

Through AnswerLine, 89 callers posed 113 questions, Desbien reported.

Forty-two calls focused on concerns about cuts being made in mission operating budgets overseas for 1989, or questions about the two key channels of foreign missions funding, the Southern Baptist Cooperative Program unified budget and the annual Lottie Moon Christmas Offering.

Several callers, for example, asked whether missionary salaries are being cut. According to Carl Johnson, vice

president of finance, missionary salaries have been frozen since 1987. And salaries of both missionaries and home office workers will be frozen in 1989. The only adjustments up or down in current support for missionaries are the ongoing cost-of-living adjustments related to fluctuations of currency and inflation in the countries where missionaries work, Johnson said.

Seven calls focused on the dismissal of missionary Michael Willett last July over doctrinal questions. Willett had been in language study in Costa Rica preparing to teach at a Venezuelan Baptist seminary.

Calls expressing concerns about the direction of Southern Baptist foreign missions have always been welcomed, Desbien said. They have been handled as part of the overall flow of calls received at the board, such as requests for information about missionaries and informational brochures. The board receives more than 700 calls a month covering a range of questions and requests.

No extra money was spent on staffing or equipment for AnswerLine, Desbien said.

Young named editor in Arizona

PHOENIX, Ariz. (BP) — Elizabeth Young has been promoted to editor of the Baptist Beacon, newsjournal of the Arizona Southern Baptist Convention, effective Jan. 1.

Young had been managing editor of the publication since 1987. She joined the paper's staff as newswriter and journalistic consultant in June 1980 and subsequently was promoted to assistant editor and then associate editor.

Throughout her tenure, Young has been responsible for the day-to-day operation of the Arizona paper.

Young, 30, is a graduate of Baylor University in Waco, Texas, and Arizona State University in Tempe, Ariz. Her final project for her master's degree was a readership survey of the Baptist Beacon.

During her undergraduate days, Young served as a summer intern with the Rocky Mountain Baptist, newsjournal of the Colorado Baptist General Convention, and as a Southern Baptist Home Mission Board summer missionary in Long Beach, Calif. A Baptist Standard scholarship, awarded by the Texas Baptist newsjournal, helped provide for one year of her college education.

A California native, Young's initial contact with state Baptist papers came at an early age. Her father, J. Terry Young, is a former editor of the California Southern Baptist newspaper and currently is professor of theology at New Orleans Baptist Theological Seminary.