

# Baptist and Reflector

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## Witnessing lifestyle urged at Evangelism Conference

By Lonnie Wilkey; Wm. Fletcher Allen, and Connie Davis contributing  
NASHVILLE — For the first time in several years the weather cooperated with the Tennessee Baptist State Evangelism Conference.

Sunny skies and moderate temperatures welcomed approximately 1300 participants Jan. 16-17 to Belmont Heights Church in Nashville where they were exhorted to reach new peaks in evangelism and personal witnessing by program leaders.

At the concluding session at the Grand Old Opry House, the crowd increased to about 2000 people as Tom Madden, TBC executive secretary-treasurer who will retire April 30, addressed the conference for the final time in an official role. Madden was given a standing ovation when introduced by Jerry King, director of the TBC Evangelism Department which sponsored the conference.

In recognition of the Year of the Laity, observed this year throughout the Southern Baptist Convention, Tennessee Baptist laypersons were among those enlisted to lead music, give testimonies, and pray during the conference.

"My prayer is the Year of the Laity emphasis would be more than a slogan," King said.

Sullivan sets theme  
John Sullivan, pastor of Broadmoor Church in Shreveport, La., set the tone for the two-day meeting with four sermons interpreting the conference's theme of "Making Jesus Your Lord."

Sullivan focused on various aspects of the Lordship of Christ. At the Monday night session he dealt with the mind of Christ. "In this life," he said, "we are to become like unto all that Jesus was during His earthly life."

Referring to Philippians 3, the Louisiana pastor said, "Here is where

Satan will rip us off — saying there is a power as strong as the power of resurrection. Remember that God came among men to deal with men's lives. He became man. Then at Pentecost, He came to live in man."

### Christ's Lordship

During one of his sermons the following day, Sullivan explored the Lordship of Christ as it relates to stewardship, citing the story of Lazarus and the rich man.

"Are we guilty of having full pockets and empty hearts when it comes to our stewardship responsibilities?" he asked.

Sullivan pictured a "travesty" that could become a reality if Southern Baptists fail to meet their financial obligations.

"I suspect if things continue as they have, there will come a day when God will call our young people to be missionaries and Southern Baptists won't have the money to send them."

### Metcalf challenges

TBC President Calvin Metcalf challenged the crowd at Belmont Heights, consisting of mostly pastors and church staff, to reach a "magnificent obsession" with Jesus Christ.

An obsession is not always bad. Metcalf said, noting "to be obsessed with good is as much a possibility as being obsessed with evil."

Metcalf, pastor of Central Church, Fountain City, Knoxville, said people "who are beautifully obsessed with Jesus will want to share their love



HILL

JONES

METCALF

SULLIVAN

— Photos by Connie Davis

story with all who will listen."

### Jones preaches three times

William Jones, a Brooklyn, N. Y., pastor, challenged conference participants with three sermons. He used the illustration of the feeding of the multitude in the Gospel of John to point out the result of something going "from our hands to His hands."

Unlike all of the other miracles recorded in the Bible which were transforming, this was a miracle of expansion, Jones noted.

Phil Glisson, outgoing president of the Fellowship of Tennessee Baptist Evangelists, observed "many people are saved today, but they have little or no time for church."

They say they love Jesus (the head) but they do not love His body (the church), he said.

"Jesus considered the church great enough to die for; we should love it enough to live for it," Glisson declared.

Junior Hill, a Hartselle, Ala., evan-

gelist, described "backsliding" in one of his two sermons. Basing his message on Proverbs 14:14, Hill said there are few cases of people "falling out" of church. "People get caught up in their own ways and God becomes secondary," he noted, but added many remain in church.

Symptoms of that type of backsliding, Hill said, are unhappiness in service, lack of embarrassment of sin, and unconcern about sinners.

### Don't be preoccupied

D. L. Lowrie, TBC executive director-elect, addressed the final session at Belmont Heights.

To encourage pastors, many of whom deal with difficult situations in churches, Lowrie referred them to 2 Timothy 1.

There are things around us that will cause the fire of our ministries to go out, Lowrie warned, adding that we live in an age where what "we are called to do is looked on with con-

(See page 5)

## Philippines missions projects begin April 1

An advance team of nine Tennessee Baptists spent two weeks (Oct. 24-Nov. 4) in the Philippines, and brought a recommendation to the Tennessee Baptist Convention for a partnership. The

Tennessee/Philippines Partnership Mission, similar to the recently concluded arrangement with Venezuela, was approved unanimously.

The Partnership Mission officially begins April 1. This is another in a series of articles to acquaint Tennessee Baptists with the missionaries, Philippine Baptist leaders, and the culture and geography of the island republic.

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### By Wm. Fletcher Allen

The Spanish conquistadors called them "las islas del poniente," the islands to the west.

They were discovered in 1521 when Ferdinand Magellan proved that the east could be reached by sailing westward from Europe. We call those sun-drenched islands the Philippines. The great explorer chanced upon them in his search for the Moluccas, and they became Spain's bastion in the east for three centuries, entrenching the Catholic Church, and assuring the Philippines of a Latin heritage that would be a vital aspect of the people's multi-faceted identity.

The islands, there are more than 7000 of them, got their name from Spain's King Philip II, Magellan's sovereign.

It is said that if you mix the romantic hues of Spain with the bold textures of America and swirl the ingredients in

a pot of colors and flavors of Far Eastern passion and exotic life, the Philippines would be the finished product.

The nation that has been colonized twice (Spain and the United States), has 58 million people of Spanish, Indo-Malay, and Chinese stock, and is now re-discovering democracy and freedom.

Despite these different influences and cultures, geography and climate, the Filipino distinguishing

(See page 5)



CLC MEETING — Three Nashville pastors provided theme interpretations for the Christian Life Commission's race relations meeting Jan. 16-17 at First Church, Nashville. From left are, Jerry Sutton, Two Rivers Church; Richard Land, CLC executive director; Joel Snider, Crieveewood; and Charles Page, First Church, Nashville. See related story on page 3. — Photo by Lonnie Wilkey

LOVING? Cut out and mail this address label to the Baptist and Reflector, P. O. Box 720, Brentwood, Tenn. 37024 along with your new address.

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## Editorials

# Winter days are busy days — plan now

Southern Baptists are busy people.

There often has been lighthearted reference that we should be required to pass a test for physical endurance and stamina prior to becoming Southern Baptists.

We think of late summer and fall as the busiest months on the denominational and local church calendar — but January and February will get an abundance of votes in a showdown.

For instance, here are several of the main denominational emphases for the cold winter months. Three have already passed.

January 8 — recognized in Southern Baptist churches as **Soul-Winning Commitment Day**. With a slowing of evangelistic fervor, resulting in fewer baptisms, this is a worthy emphasis. Churches that did not observe this in a special way have opportunity to set a future time, and put it on the calendar.

January 15 — **Sanctity of Human Life**. Not only could churches use this occasion to distribute information from the Christian Life Commission regarding options abortions, other family-related problems could be discussed. Churches could schedule classes on the Biblical concept of sexual chastity and the right to life for unborn babies. Child abuse could be discussed, and the entire church fami-

ly could be made aware of the evil of abortion on demand.

January 22 — **Baptist Men's Day**. It is good to set aside a day for recognition of men in the life of the church. However, emphasis should also be made concerning the need for ongoing, daily use of Spiritual gifts by the men, especially in the area of the diaconate and church leadership.

January 1-31 — Designated on the SBC calendar as **Make Your Will Month**, January is a good time to make a will. Both husband and wife should have up-to-date, specific wills — made with family and the church in mind, and other Baptist causes.

February 5 — Celebrated in Baptist churches around the world as **Baptist World Alliance Day**, this is a golden opportunity to help church members realize the vitality of the great family of Baptists around the world — from Russia to Argentina to Rwanda, the Philippines, and the United States. The body of believers, including Southern Baptists, meets every five years for fellowship and education, inspiration and unity of belief. South Korea will host the 1990 session.

February 12 — The Christian Life Commission leads in observation of **Race Relations Sunday**. We learn to love others as we

disregard racial feelings that diminish our Christian witness.

February 19 — **Southern Baptist Seminary, College, and School Day** is a time to celebrate the contributions of our Baptist educational institutions. In Tennessee, we will recognize Union University, Carson-Newman College, Belmont College, and Harrison-Chilhowee Academy — their students, faculty, administrators, and their alumni.

February 26 — **Volunteers in Missions Day** has special meaning for Tennessee Baptists. Baptists from the Volunteer State long have been noted for helping others. We have volunteered for Burkina Faso (Upper Volta), Venezuela, and the Philippines — for Michigan, the Dakotas, and other places. Our best years as volunteers are yet to come.

These two months of special days will benefit us with inspiration, education, fellowship, and service. We will become better Baptists and more dedicated Christians as we learn about and get involved in these ministries — and the opportunities.

If you haven't celebrated those that came early in January, you can set a special date. And if you haven't planned to do something for the other dates — begin to plan now. — WFA

## Nashville hosts two good meetings

Nashville was the scene of two important conferences last week, both of significant worth.

The State Evangelism Conference, sponsored by the Evangelism Department, Tennessee Baptist Convention, gave opportunity to almost 2000 participants to hear some quality preaching. John Sullivan of Louisiana was a powerful theme speaker, and D. L. Lowrie's "hello" was matched by Tom Madden's "good-bye."

In downtown Nashville's First Church, the Christian Life Commission, SBC, had several good messages about race relations — appropriately on the day officially set aside to honor Martin L. King Jr.

Attendance was better for the evangelism meeting at Belmont Heights Church than in immediately previous years. We hope it was because of speakers and topics — rather than the sunshine which at other times has been conspicuously absent.

On the CLC's meeting on Race Relations, we applaud Richard Land for planning the meeting. It was his first as executive director. However, the audience of about 180 was woefully short of expectation.

The program for the CLC conference was excellent, and we predict that should this become a traditional meeting, attendance will rise sharply. Speakers like Frank Thomas, Foy Valentine, Emmanuel McCall, Sid Smith

— and the rest, would entice more participants. Land's Tuesday message was sound and his proposals, which were approved by the group, should help Southern Baptists get about the business of meaningful relationships among all people.

Jerry King's evangelism meeting was his first as department director, and the results were good. As a layman, we think it would have been helpful to have had a lay speaker on the laity theme.

Several Tennessee Baptists attended sessions of the conferences. There was information, education, praise, and worship at both last week. Nashville was a good place to be. — WFA

## Missions involvement on rise in Third World nations

SINGAPORE (BP) — An American missionary's preaching spurred Edison Queiroz of Brazil to become a Christian years ago.

Queiroz is working for the day when Brazilians themselves are leading most fellow Brazilians — and others throughout the world — to faith in Christ.

"For years and years, we were receiving and receiving and receiving and giving nothing" to the cause of evangelism, Queiroz acknowledged. But a new day has dawned, he said, "The church in Latin America is learning to give people to missions and money to missions."

Throughout the Third World, in fact, missions involvement is on the rise. Evidence of that growth abounded at the Global Consultation on World Evangelization by AD 2000 and Beyond, a January meeting in Singapore of 300 Christian leaders from 50 countries. More than half the participants were leaders of Third World mission movements. About 400

foreign mission agencies are based in Third World countries, according to mission researcher David Barrett. They have sent an estimated 30,000 missionaries outside their countries. The numbers swell considerably when Third World home mission agencies and workers are added.

Queiroz is executive director of the Congress on Missions for Ibero-Americans, a mission movement that emerged from a 1987 conference in Sao Paulo, Brazil, attended by 3000 Christians from Latin America, Portugal and Spain. The congress is credited widely for sparking a strong interest in missions among Christians in many countries.

For Queiroz, however, missions involvement is nothing new. As pastor of Santo Andre First Church in the Sao Paulo area, he led the congregation to support 21 missionaries. Among them are four stationed in Hong Kong, one in Yugoslavia and eight among the Indians of the Amazon jungle. Queiroz was pastor of the church for 13 years

before assuming his position with the congress last May.

In India, meanwhile, a government policy "has thrown the church into a situation where it has to assume responsibility for the propagation of the gospel," said Ebenezer Sunder Raj, general secretary of the India

Missions Association, which encompasses 48 mission organizations in the country of 800 million people.

That policy, spanning about a decade, has tightened the approval of visas to foreigners wanting to live in India.

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**CLC conference on race**

**'We have only brothers, sisters'**

By Wm. Fletcher Allen; Lonnie Wilkey and Connie Davis contributing

Preachers should stop instructing the world long enough to listen to the world, Joel Snider told about 180 participants at the outset of the Christian Life Commission's "Southern Baptists and Race" conference last week in Nashville.

And the conference concluded with a worship service in which Frank Thomas said that Paul, after being purchased, redeemed, and set free, said to Christ, "I want to be your voluntary slave."

The conference, spearheaded by CLC executive director Richard Land, was held at First Church, Nashville, Jan. 16-17.

Last September when Land was elected executive director of the SBC moral concerns agency, he pledged to make racial injustice one of his high priorities.

Tuesday's program was highlighted by two messages by Frank Thomas, pastor of New Faith Church, Matteson, Ill.; and messages by Charles Page, pastor of the host church; Lloyd Elder, president of the Sunday School Board, Land; and a panel of nine discussing strategies for improving race relations in the SBC.

"We are not yet through the racial crisis," stated Foy Valentine, CLC director from 1960-87, referring to it as an American dilemma.

Sharing a historical perspective of Southern Baptists' civil rights struggle, Valentine recounted the 1964 convention which was visited by Martin Luther King, King, in Atlantic City for another meeting, and his beliefs were opposed by the convention though it later reversed its position on the civil rights bill.

Valentine, the object of threats, stated that "If I had it to do over again, I would call harder for systematic change."

Joel Snider, pastor, Creevewood Church, Nashville, suggested that the prophet Jonah's problem was one of

prejudice for the people of Ninevah rather than avoidance of an evil city.

He reported other "blind spots" of Christians based on a theology of "God is good; God's people are good; God's people are always right."

Snider appealed to preachers to stop instructing the world long enough to sit and listen to the world.

Jerry Sutton, pastor of Two Rivers Church, Nashville, in one of the theme interpretations, referred to racism as cultural because it "is embedded, literally, in the context of every culture."

Sutton noted that "cultural" racism is a world view, widespread, is rooted within one's heart, and is wrong. "The Bible calls it sin," Sutton declared.

**'Open door' policy**

He noted churches "must maintain an 'open door' policy with respect to its membership."

"We must refuse to judge people by the externals of skin color, or the content of their wallets, or their achievements or lack of achievements."

Emmanuel McCall, director of the black church extension division of the Southern Baptist Home Mission Board in Atlanta, told conference participants Southern Baptists have an "unparalleled opportunity" to impact the nation and the world with the Gospel of Christ.

McCall cited several strengths of Southern Baptists including the fact that "we are the most ethnically diverse body of believers in the United States."

He reminded participants, however, of a warning found in the New Testament: "If the bugle gives an uncertain sound, who will get ready for battle?"

McCall offered several solutions, the first being love. "We Southern Baptists need to remind our constituency of the Biblical characteristics of love."

Sid Smith, manager of the black church development section of the Baptist Sunday School Board, noted the SBC has "come a long way" in regards to race relations.

"Born in slavery, conceived in racism, and dedicated to the proposition that slave owners could become missionaries, the Southern Baptist Convention has made a dramatic change."

He noted, however, that despite reports from non-Southern Baptist researchers that the SBC is the "most racially and ethnically inclusive denomination today" there is "still a long way to go."

**Law won't end it**

Page told the participants that "law will not bring an end to racial prejudice ... even though the law has done much good, this is not sufficient for the church."

"When the Bible says 'neither Jew nor Greek' it means every person is equal in God's sight," he said. "The law is the bare minimum, and the believer will do much more than the law requires. There must be a supernatural change on the inside. We can obey all the laws and still be racially prejudiced."

Elder spoke to the racial challenge and "the response of a Christian education."

"The challenge for us," said Elder, "is to learn from our Christian faith

how to behave.

"We have great opportunity through racial relations to make one of our greatest contributions to the world today," he said. "The challenge to the Christian education is to change the pattern of behavior to the way of Christ."

**Not like politics**

"We must not go the way of politics," he said, "which is that 'we will do whatever is necessary to get our way anyway.' We must be redeemed," he added.

Elder said Southern Baptists and the Sunday School Board can do more than is being done for race relations. "We must be busy helping people live out their lives for Christ," he said.

"We can do much more," Elder said, adding that there are only 949 Black churches in the SBC. He said that possibly 46 percent of the 32 billion Blacks in the United States are lost.

Speaking on racial reconciliation, Thomas said rather than major on differences, we must learn to live together. "Is it possible that we have broken relationships with God which prevent us from having right relationships with people?" he asked.

"Racism is a relationship as to why we can't be in fellowship," Thomas said, and that "we must be reconciled with each other."

"In our fallen relationship with God," Thomas said, "we are not reconciled to him, thus we hand down judgments and thus justify our ill-treatment of people on grounds of race, sex, poverty."

"The things we say we don't like about others usually is an excuse for our acts and reasons for liking them — but not the real issue," Thomas said.

**Racism — idolatry**

"At its worst, racism is idolatry — and at its best it is silly and unproductive," said the Illinois preacher. "God has made it possible for us to be reconciled, so it is foolish for us to rationalize excuses."

Thomas is one of several speakers who referred to Martin Luther King's life as an example. "We have not yet begun to mine the resources found in his life," he said. He reminded the conference audience that King believed that "only after we have received grace can we be redeemed and thus reconciled." God was busy reconciling Himself unto us, he said, and we must accept that grace.

"Once we are redeemed and accept that grace, and the knowledge we are



ILLINOIS PASTOR Frank Thomas provided two messages during the Christian Life Commission's race relations conference Jan. 16-17 at First Church, Nashville. — Photo by Wm. Fletcher Allen

created by the same God, we are reconciled and don't have enemies. We have only brothers and sisters."

**What about Caine?**

One delegate asked the CLC if it had asked Curtis Caine to resign. Caine, commissioner from Mississippi, last September, had said that Martin Luther King Jr. was a fraud. The question regarding a response to Caine is on the CLC's agenda for its late January meeting in Nashville. He was assured.

Several delegates in the audience made suggestions and asked questions of the panel comprised of Land, Clayton, Jerry DeOliveira, David D'Amico, Elder, McCall, Sid Smith, James Smith, and Carolyn Weatherford.

Land's major message on Tuesday included seven resolutions which were approved by the participants. (These are listed in a separate article).

Thomas closed the meeting as he led a worship service, with 2 Kings 5 as his text.

"Sometimes we in the church act like lepers," he said. "We are afraid to touch each other. "But God doesn't leave us lepers. God's remedy for our leprosy of racial hatred must be accepted."

"As in the case of Namaan's cure," he said, "the power is not in the water for washing — the power is in doing what God says do. God will use racism to heal us, save us — but we will have to be obedient — and wash seven times."

**Resolutions approved at CLC conference**

- We call upon Southern Baptist Christians to resolve to stand publicly and privately for racial justice and equality and to speak out against racism wherever and whenever it occurs.
- We call upon individual Southern Baptists, and Southern Baptist churches, to reach across racial boundaries, establishing friendships, fraternal rather than paternal relationships, through meal times, prayer times, and recreational times.
- We call upon Southern Baptist churches to observe Race Relations Sunday with various activities such as pulpit exchanges with churches of differing ethnic and racial composition.
- We call upon Southern Baptists to urge their agencies and institutions to seek diligently to bring about greater African-American representation at every level of Southern Baptist institutional life.
- We call upon Southern Baptists to repent of past bigotry, and to pray for, and minister to, those still within its deadly clutches, either as persecuted or persecutor.
- We call upon Southern Baptists, out of our own incessant past experience, and intermittent present experience with racism, to witness both here and abroad, to its devastating impact on both its victims, the persecutor and the persecuted.
- As Southern Baptists we have not always stood for these things, but God has, His Word has, and with His help, we do now, and we shall in the future.



CONFERENCE PARTICIPANTS — Southern Baptists, left to right, Emmanuel McCall of Atlanta, Greg Sumii of Fresno, Calif., and David D'Amico of New York City, confer during the Southern Baptist Race Relations Conference in Nashville.

# Our Readers Write ... on death, King's birthday and more ...

## Death is death

In this year of our nation's election, there is an interesting contradiction. A group of pastors from some SBC churches unofficially endorsed and promoted a presidential candidate based on his stand on the killing of unborn babies (abortion).

The same candidate also supports funding the killing of thousands of human beings for the sake of democracy and freedom.

Regardless of means, is death still not death? The pain and sadness to the families and loved ones in both cases is the same. Both the unborn baby and the communist have the right to hear the Gospel. Yet, some believe it is all right to kill human beings because their political structure isn't the same as ours, and tell the world it's wrong to kill an unborn baby.

It seems the main goal (by the amount of money spent and budgeted) in the U.S. is to stop the threat of communism. Jesus lived under the threat of the pagan Romans. In fact, Israel was oppressed by crucifying Romans. Did Christ take up a sword or turn the cheek and die without retaliation for His beliefs? What did Peter, Paul, John, and others do in the first century church?

Christ was clearly against killing. Are we followers of Christ or America? Sometimes we can't be both.

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## King's birthday

This month our nation celebrates the birthday of Martin Luther King Jr., recognized as a champion of justice and peace. There are several reasons why this should be an occasion for celebration and repentance among Tennessee Baptists.

Undoubtedly the world's most famous Baptist, Dr. King rooted his message in the Gospel of Jesus Christ, who commanded His followers to be peacemakers and to love their enemies. He brought his cry for justice to Tennessee, where some fellow Baptists embraced him, but many reviled him and even actively opposed what he stood for. He preached his last sermon in Tennessee. He was murdered here.

Many unjust laws and practices were brought to an end through the efforts of Dr. King and others, but as a Christian he recognized that fundamental change cannot occur without change within.

While I believe that attitudes in

general have improved over the years, I also believe that racism and injustice continue in our society and within each of us. Until we resolve to confront this problem with genuine repentance, we cannot claim full citizenship in God's kingdom.

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

## Rude awakening

Having been a Christian for many years and a firm believer in the inerrancy of the Bible, I have always had a keen interest in the promised Second Coming of the Lord.

The church and the Bible college that I attended taught the familiar dispensational doctrine of which the "rapture" or taking out of the church before the Great Tribulation is a vital part.

This "rapture" theory was a comforting one and had a strong appeal to me. Just to realize that as a child of God I wouldn't have to go through the terrible Tribulation period, thrilled my soul and led me to pray many times for the soon return of the Lord.

Then several weeks ago I had a rather rude awakening. I read two books by George Elton Ladd, *The Blessed Hope*

and *The Last Things*. In these books the author shows that the Word of God does not teach a pre-tribulation rapture, but instead definitely declares that the church will go through the tribulation period. Following this, Christ will return, but not until the great apostasy and the revealing of the Antichrist (2 Thessalonians 2:1-3).

The pre-tribulation rapture and much of the dispensational doctrine have been based on the inferences of men and not on the Word of God, and only surfaced early in the 19th century.

Among devout Christian men, who at first believed the pre-tribulation rapture theory and then changed their minds after further consideration and Bible study are W. J. Erdman, A. J. Gordon, Henry Frost, G. Campbell Morgan, Oswald Smith, and Harold John Ockenga.

It is surely a precious thing to at last learn this about so important an event.

Floyd Eyster  
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## Volunteers needed for missions project

Volunteers are being sought for the first Tennessee Brotherhood Home Missions Project.

Workers will do construction, possibly of three to four room homes for the poor near LaFollette. The project, to be held from July 31 to Aug. 4, will be funded by the 1989 Royal Ambassador Congress offering although volunteers will provide their own food and transportation. Workers will stay in tents.

Bob Davison of the Tennessee Baptist Convention Brotherhood Department stated that the department wants the project to be held annually and to include foreign mission opportunities.

It is being coordinated by Director of Missions Ralph Cordell of Campbell County Association.

Interested persons should contact the TBC Brotherhood Department, P. O. Box 728, Brentwood, Tenn. 37024.

## One Word More

By W. Fletcher Allen, editor

verse is pregnant with spiritual meaning.

But the blessing may be missed because by the time we have sung two verses, we are too tired to do four — so we omit the third. Everyone knows you have to end each hymn with a proper conclusion. Therefore, we package the music by leaving out number three and stopping with the last.

Southern Baptists would be jarred by the way it's done in Rwanda and Burundi — and perhaps other African Baptists. The second person into the worship center strolls right up to the one who was first and pleasantly but emphatically — sits down precisely beside him. And so with the others as they come in.

At chapel worship last week in the Baptist Building, we finally learned how to sit at the front. You see, as time nears for completion of the new building and renovation of what we now have — offices have been moved around. Now the chapel is only half empty, because it's half-filled with equipment, supplies, and furniture.

We had to sit at the front, on the very front rows (some of us did). You see, for twenty years, we have been comfortably parking at the back, or wherever we desired. Sometimes you had to come early to get a back row seat.

But there's the lesson. We are becoming more involved perhaps, by sitting nearer the front. We can even see the speaker and the musicians! We may even develop a closer camaraderie, volunteer for missions.

Choosing the place with proper motive, I think would be a good way of saying it. There is nothing wrong with sitting at the back, but in the world, we have to be on the frontline, on the front row, in the midst of the action. And we have to sing in our best and brightest voices — every verse of the hymn of life.

Why do Baptists always fill up the seats at the back of the room first, he asked me. The question jabbed my thoughts into awareness of another peculiarity of Baptists.

And why do we so often skip the third verse of our hymns, I retorted.

We were at a conference where deep insights were being expounded and explored. And yet — the audience seemed corralled by an imaginary mark halfway back — and on toward the main entrance of the church building.

Why indeed?

Perceptive pundits try endlessly to explain such actions. And some of the oldest and most repeated Baptist jokes are about Baptists who sit at the back of the auditorium.

In many cases, the front door of the worship center opens to what we call the "back" of the auditorium. Therefore, that is the easiest place to sit. No bother, just sit in the pew near the back.

Once we have done that, there may be fringe benefits — serendipities. We are far away so that the speaker (or preacher) can't recognize us.

There on the back row, we may nod unnoticed. We may allow our thoughts to wander to more pleasant and less conscience-stirring daydreams.

And, back there, it is easier to control the children. We don't have to get as involved in what's happening during the worship hour. We are inconspicuous, and we are able to make a quick getaway when the watches chime at noon.

The third verse of the hymn could be the one that reaches inside the very soul of a worshipper. Perhaps the third



ALLEN

# Philippines missions . . .

(Continued from page 1)  
 characteristics embrace warmth, grace, and hospitality. And they smile a lot.

The nine of us, representing Tennessee Baptists, experienced that warmth, grace, and hospitality. From the time we boarded the Philippines Airlines flight from San Francisco to Manila — those traits were evident.

On Sunday, Oct. 31, the Tennessee group dispersed to local churches and I was guest speaker at United Christian Baptist Church in Barangay Village, Metro-Manila.

Don Brown, former Tennessean now responsible for the Baptist Media Center in Manila, picked me up from the hotel and, with his wife and daughter, drove me to the church.

Pastor Henry Silbor, who also heads the Baptist Bible School in Manila, was waiting for us — not exactly waiting, because he was very busy. We entered the church house through a torrent of "monsoon" rain. Like many of the churches there, there were no windows — it never gets that cold.

The heavy rain did not dampen the fervor and joy of the Sunday School members. I sat in with Don and Beverly as Brother Shih taught a lesson on love and fellowship among church members. He casually switched back and forth from English to Tagalog — everybody understood enough of the lesson. Grace and warmth prevailed.

We adjourned to the auditorium, only to find children lustily singing chorus after chorus. Tugtuging pambungad (prelude) was provided by the organist. We sang and sang — including a hymn called "He's an Answering God." The audience graciously heard me speak about worldwide vision of missions — beginning in our own "Jerusalem."

## Witnessing lifestyle urged . . .

(Continued from page 1)  
 tempt."

He cautioned against becoming so "preoccupied with the ministry itself that in the process the source of the ministry is forgotten."

To "stir up the gift of God that is in you," Lowrie noted that Scripture calls for Christians to remember and repent.

Lowrie suggested writing a spiritual journal, reading the Bible, and witnessing as steps toward a fuller Christian life.

Final address

In Madden's final address, he noted

## First Church, Benton calls Linginfelter

First Church, Benton, has called Steve Linginfelter as pastor, effective Feb. 1. The Alcoa native has been pastor of Elkton Road Church, Athens, Ala., since 1978.

Linginfelter earned his bachelor's degree at Athens (Ala.) State College and his master of divinity and doctor of ministry degrees at Luther Rice Seminary, Jacksonville, Fla.

He and his wife, Brenda, also of Alcoa, have three sons, Bryan, Scott, and William.



LINGINFELTER  
 Steve Linginfelter, pastor of First Church, Benton.

There was a baptism time afterward — with four candidates. Some friend spoke up for each one, and carefully admonished them about living the Christian lifestyle.

After a hurried lunch with the Browns and the Silbors, I joined the others for the early afternoon flight to Davao City on Mindanao. There really wasn't much need for haste. Because of the rain — flights to and from several places were delayed — and delayed — and delayed.

We witnessed a small "riot" in the airport when passengers found that their flight to Bacolod had been postponed. Despite apologies and attempts at recompense by the airline officials, the people were angry — it was a holiday weekend. We read about it in the Manila paper the next day, and decided the actual fuss wasn't as bad as the news story!

The two-hours flight to Davao City was uneventful, that is, until the airliner hit the runway. Heavy squalls buffeted the runway and though there was no danger, we did get wet running to the terminal.

Waiting for us were about 20 missionaries and families, loudly singing "Dixie" and holding out a beautiful banner about 20 feet long expounding on the Tennessee/Philippines Partnership Mission.

We had a small banquet that night at the hotel — hosted by the missionaries. Sam Waldron and Trudy Crittendon were there from Manila, and Charlie and Bette Hawkins. Tennesseans who were missionaries-in-residence in Brentwood for a year recently.

Charlie Hawkins is chairman of the Mindanao/Visayas Station, and works closely with Harold and Joyce Watson at the Rural Life Center near Bansalan

west of Davao. We had the first planning session with them — Carlito Dadula, president; Sixto Apura, Rolando Malabar, Romula Conejar, Guadoso Villamor, Gideon Baldemor, Tito Deliverio, Angelino Alfaras, Leo Salazar, and Tito Felongco, executive secretary.

Before the meetings really got serious, I learned that Missionary Rick Mitchell of Chattanooga — works with students in BSU work and is addicted to softball, as are the students. And I found out that Malabar, youthful pastor of University Baptist Church in Davao and convention secretary, is a former youth leader for a Communist group.

he had been asked by King to give a "state of the convention" address. "But like most preachers, I'll do what I want," he laughed, although he did touch briefly on the subject at the conclusion of his sermon.

Basing his message on the Gadarene demoniac, Madden pointed out the devastation that sin wroughts, the marvelous transforming power of God's grace, and what a transformed person can do for Jesus.

In referring to Tennessee, Madden said he is concerned. There are more lost people in the state today than one year ago, and if we don't change there will be more next year, he predicted.

Madden noted "us preachers" won't reach all the lost people by ourselves because "we don't know the language of sinful man."

Laity challenged

He predicted that if the state is to be won for Jesus it will have to be done by "lay men and women who give testimonies of what Jesus means to them."

Madden closed with a challenge: "Let's spend every moment we can getting people ready to meet Jesus. He's coming back."

In assessing the meeting King said he "sensed we had a very good conference."

Noting he was pleased with the weather and the attendance, King said the "responsiveness of the people was very positive."



RIDING HIGH — Young Filipino astride the family caraboa helps with farm work. The caraboa is the Filipino's farm animal for heavy duty. — Photo by Wm. Fletcher Allen

west of Davao.

While transporting wet luggage and around the table that night we got to know Glen and Marvella Thompson, Rick Mitchell, Sam and Connie Stallings, Paul Stevens, Ben and Pam Wolf — we met others during that second week. When you meet people who have graciously met you in pouring rain, picked up all your baggage, transported you safely to the hotel, and hosted you genially for a South Filipino culture meal — you really know them.

The hospitality continued the next day when we went to the Baptist Center and met more missionaries and several leaders of the Mindanao/Visayas Convention.

We had the first planning session with them — Carlito Dadula, president; Sixto Apura, Rolando Malabar, Romula Conejar, Guadoso Villamor, Gideon Baldemor, Tito Deliverio, Angelino Alfaras, Leo Salazar, and Tito Felongco, executive secretary.

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The bright hopes and dreams for evangelism wove a strong strand of optimism during the discussion that week — before we journeyed west to visit the Watsons and see the work done there at the Rural Life Center. We will tell that story in a future article.

The Partnership Mission is scheduled to begin April 1 and a team of 14 BSU volunteers will minister to missionary children June 7-20, providing leadership for Vacation Bible School. The parents will be at Baguio on Luzon for their mission meeting.

A group of 15 to 25 teams (three or four to a team) will be needed for evangelism crusades in churches July 26-Aug. 8. Other projects will be announced as requests are processed.

It is possible that several Philippine leaders will visit Tennessee prior to April. Orientation for those going to the Philippines will be scheduled and announced soon.

Those interested in serving in volunteer missions through the Tennessee/Philippines Partnership Mission should contact Clarence Stewart at the Baptist Building in Brentwood — (615) 371-2063, or P. O. Box 728, Brentwood 37024.

Churches that would like a mission program about the Philippines may contact Stewart or Fletcher Allen, or any of the other advance team members.

## Personal Perspective

By Tom J Madden

I spent some time recently reflecting on some of the refusals of Christ. Out of the many times He refused, let me underline a cluster of them.

He refused to be the kind of Messiah His disciples wanted Him to be. They wanted Him to restore the kingdom of David, along with its wealth and power. He refused, and instead became the suffering servant dying on the cross.

He refused to answer prayer the way some wanted Him to answer. Paul wanted Him to remove the thorn in His flesh. He refused, but gave him something better, the grace to bear it.

He refused to act on man's schedule. When Lazarus died, Mary and Martha

sent for Him. He refused to come immediately, but came after three days. This gave time for everyone to become convinced that Lazarus was dead beyond recall. He then called him back to life.

He refused to use physical force to bring in His kingdom. Peter at one time endeavored to but was told by Christ to put up his sword. His kingdom is not to be brought in by might or power but by the very spirit of God.

He continued His refusals even at the cross. He refused to call down the angels; He refused to come down from the cross; and He refused pain-relieving drugs.

He is still, with great sorrow, making refusals. He refuses salvation to any that do not come to Him by the way of the cross.

I shudder to think what would have happened had He not made refusals.



MADDEN

## HMB needs more student volunteers

ATLANTA (BP) — At least 130 student home missions positions could go unfilled this summer unless the number of applicants increases from previous years, two leaders said.

Bill Berry and Valerie Hardy of the Southern Baptist Home Mission Board's volunteer division said they have received more requests for high school and college volunteers than can be filled if recent trends continue. The number of students applying for summer volunteer positions has been decreasing gradually for the past five years, they said.

This year Berry has more than 1500 requests for college students to serve as summer missionaries. Last year he filled 1412 positions. Hardy said she anticipates about 80 requests for high school students to serve as Sojourners

this summer. Last year she filled 48 positions.

"Unless we have a major turnaround, I anticipate falling short of this year's needs," Berry said. "For the first time in a long time, I've had to turn down requests for summer missionaries not just for financial reasons but because we don't anticipate enough applications to fill the requests."

Berry attributed the decrease in summer missionary applications to three factors.

- A smaller pool of traditional college students to draw from. More people than ever are enrolled in America's colleges, but fewer of them are 18- to 24-year-olds fresh out of high school, he said.

- College students have more opportunities for missions involvement through other channels than ever

before, Berry said.

- Finances. "Students are spending their summers more in vocational experiences so they can be more marketable when they graduate," he said. "Also, as federally funded student loans have been cut, students have found an increasing need to work summers to raise money for school."

While student missions volunteers have been decreasing gradually, the number of adults volunteering for home missions work has increased. In 1988, the Home Mission Board assigned 41,581 volunteers of all ages through its programs.

Berry and Hardy said time remains for high school and college students to apply for 1989 summer positions. The deadline for college students is March 10, and the deadline for high school students is March 15.



**EARLY GIFT** — Tennessee's directors of missions recently gave Tom Madden a miniature cedar chest "for his sermons" as an early retirement gift. Making the presentation is Ralph Hoover of Central Association.

## Jellico students earn Carson-Newman degrees

JELICO — A small Appalachian town nestled on the Tennessee-Kentucky line, Jellico is not unlike other coal mining communities: abandoned mines and empty smoke-stack industry buildings, leaving fewer job options for residents.

But an educational partnership between a community organization and a Tennessee Baptist college has made

higher education a more viable possibility for Jellico residents.

The program's first three graduates received college degrees at the winter commencement of Carson-Newman College, Jefferson City, through its joint efforts with the Rural Communities Education Cooperative. Begun in 1982, the RCEC was created to provide an affordable college educa-

tion for poor and working class people in the Appalachian community.

Though the RCEC's curriculum is designed to address the lifestyles of rural men and women, the academic requirements for the Jellico students were identical to those required of C-N's other 89 winter commencement graduates.

For two of the RCEC graduates, the commencement exercises constituted only their second trip to the Carson-Newman campus.

When the students were unable to go to the college, the college went to Jellico.

Members of the first RCEC graduating class, Glenna Angel and Phyllis Miller are sisters. They share almost everything: a home, the responsibilities of raising their children, and the struggles of returning to school after 20 years.

Currently, Angel is the director of a non-profit organization, Crazy Quilt Friendship Center, which operates as a cottage industry, supplying materials and patterns for 130 different craft items.

Miller is the financial administrator for the Mountain Women's Exchange, the parent organization of the Rural Communities Education Cooperative.

"Most of us share the same challenges of being older adults, back in school with jobs and families. I never could have done it in a traditional college environment."

### RA staffers needed for summer camp

Applications are now being accepted for Tennessee Royal Ambassador Camp staff for this year.

Young men 15 and older can apply for the summer missions work, reported Bob Davison of the Tennessee Baptist Convention Brotherhood Department.

"The pay is greater than the numerical amount received," said Davison. "There are great blessings in the opportunities of working and leading those who come to camp."

The schedule runs from June 12 through July 14 and includes two weekends. The deadline for receipt of applications is March 15.

Those interested should contact the TBC Brotherhood Department, P. O. Box 728, Brentwood, Tenn. 37024.

## Information packets aid handicapped messengers

LAS VEGAS — Information about facilities and services for handicapped messengers to the Southern Baptist Convention annual meeting June 13-15 in Las Vegas, Nev., may be ordered from the SBC Executive Committee, announced Convention Manager Tim A. Hedquist.

The information — for people with mobility, sight, or hearing handicaps — is being prepared by people who are handicapped and have attended previous annual meetings, Hedquist said.

The packet contains maps and materials about parking, seating, restrooms and aid stations, he noted.

The Las Vegas Convention Center, site of the annual meeting, should prove very satisfactory for handicapped Southern Baptists, Hedquist said.

The information packet is available by writing to Handicap Information, c/o SBC Executive Committee, 901 Commerce, Nashville, Tenn. 37203. It also will be available at the information booth in the convention center during the annual meeting. — BP

## Registration open for SBC child care

LAS VEGAS — Child care will be provided for preschool children of messengers to the Southern Baptist Convention annual meeting June 13-15 in Las Vegas, announced Convention Manager Tim A. Hedquist.

The child-care facility will be located in the Las Vegas Convention Center, site of the annual meeting, Hedquist said. It will be open for each session of the meeting: Tuesday, June 13, morning, afternoon and evening; Wednesday, June 14, morning and evening; and Thursday, June 15, morning and afternoon.

A preregistration packet, which includes registration forms and information about costs and policies, is available by writing to Marie Moore, College Park Baptist Church, 2101 E. Owens, Las Vegas, Nev. 89030.

Preregistration is available on a first-come, first-served basis, Hedquist said.

Another child-care option in Las Vegas is available through hotel and professional baby-sitting services, he added.

Information is available by contacting individual hotels or by calling Four Seasons Baby-sitting Service at (702) 794-0256, Hedquist said. — BP

## One Woman's View

By June McEwen

"Be angry and sin not." "Let not the sun go down upon your wrath."

Anger is a strong but very human emotion. A significant source of energy, anger can be destructive or channeled into positive, constructive attitudes and actions. The Bible teaches us how to handle anger constructively by telling us to "Be angry and sin not."

The directive, "Let not the sun go down upon your wrath," acknowledges the presence of wrath while admonishing us to resolve the anger-causing situations.

At home with one's spouse and children, feelings of anger and expressions of anger often give the Christian pause. As a mother deals with angry feelings directed toward a recalcitrant toddler or emotions aroused by challenges from teen-age children, she may wonder if it is really possible to be angry without sinning!

Can a wife feel anger toward a seemingly thoughtless husband and not be guilty of the anger that is deadly to her and to the person who is the apparent cause of the anger? Can a husband feel anger toward his wife and not sin?

For the Christian, some steps in managing anger include immediate confrontation and resolution if at all possible so that the passage of time will not compound and deepen the negative aspects of anger. Other coping strategies include the following:

With small children, pause and remind yourself that you are the adult. Employ a time-out chair for the child.

Arrange for time away from little ones — both by yourself and with your spouse. Encourage the father to spend time regularly in the care of the children. Both boys and girls need a significant relationship with the father in order to mature and develop in a strong and healthy manner.

Even, or maybe especially, in those fortunate homes where the mother is able to devote full time to home and child care, the father needs to participate in child care regularly. Time thus spent will ensure a strong father-child relationship and will enable the mother to find time to refresh herself and do her work better.

With teen-agers, decide that you will take charge of your own behavior and attitudes. Avoid reacting to your teenager and be careful to act on your terms. Thus you will be a better model for youngsters who are struggling to become adults. Remember that the only person's behavior you can really change is yourself. You can guide, suggest, and demonstrate.

With your spouse, when she/he does participate in parenting, chores, and various tasks, be sure you do not expect the jobs to be done the way you would do them. We often want help but only on our own terms and done exactly the way we would do it.

Christians can use and redirect the surges of energy which come with anger. Anger can be an arrow pointing to situations that are extremely important. If anger results in awareness and in changing our attitudes and actions from destructive to constructive, we can be angry without sin.

By self-discipline and attention to the occasions which cause anger, Christians can grow in likeness to Christ. We will then demonstrate fruits of the spirit such as peace, joy, temperance, and love.



McEWEN

**Largest inland naval base in Millington**

# Tennessee's oasis draws military personnel

By *Connie Davis*, assistant editor

MILLINGTON — A few young men and women, some in their Navy "blues," filtered into the Military Oasis Center during the afternoon, but the crowd grew as it got later.

A conversation over an equipment diagram was almost drowned out by the laughter from foosball game players. A TV is watched by a young woman doing needlework.

Students sit at the scattered tables surrounded by books while quiet games of billiards progress at the edges of the large room.

Several grab cookies from the kitchen counter or get drinks. Some disappear to rooms in the rear of the building.

And nearly all visitors and regular patrons of the center get one thing — a rousing greeting from the directors.

### Nowhere near an ocean

The largest Baptist center for the military is near the largest inland naval base, the United States Naval Air Station-Memphis, in Millington, which has 10,000 permanent staff members and trains 16-20,000 each year for the Marines, Navy, Coast Guard, and National Guard.

Though the statistics are intimidating, Sam Gash, who directs the center for Shelby County Association, doesn't seem to be awed.

Proudest of doubling the number of professions of faith by service personnel during the past year to total 149, Gash becomes effusive when talking about his work.

"We see the greatest needs. This is an untapped ministry that we have."

Gash is a former pastor and church staff member who accepted a three-year stint as an Army chaplain during the Vietnam War when chaplains were needed for the many Baptist soldiers. He followed W. B. "Chip" Reding, director who retired in 1986. The center's assistant director, Lindberg "Lindy" Lopez, retired Marine master sergeant, is a 23-year veteran of the armed services. His work at the center spans 20 years.

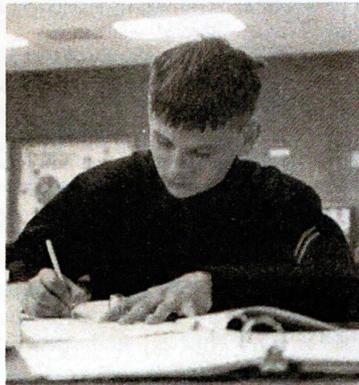
"We welcome them to the gentler side of life here," continued Gash. And the "feedback is thrilling," even when it comes years later, Lopez said.

### Some salutes

"If it weren't for this Oasis Center I would've probably been long gone," said Miles Monroe of Chicago. Though not a college student, he said that he was taking courses that challenged college graduates.

Spending the evening with a friend studying in one of the private rooms, Monroe added that he also had become involved in a local church. He will be based at the naval air station for nine months.

Darrell McDougald of Washington confessed that he comes almost every day since learning



**STUDYING** — Derrell McDougald of Washington studies.

about a Bible study at the center.

Another serviceman said, "It's a great place to study. It's friendly here. You can get away and be more relaxed." When asked about his faith, he said, "I'm Catholic myself. We both believe in God."

The Chief of the Navy even took time to stop at Military Oasis Center during a visit at the naval air station. He reported that he had heard of its good work with station personnel.

Another member of active Navy personnel who supports the center is Navy Chaplain Bob Adair.

"This is the best return on their money that Southern Baptists have in Tennessee," said Adair, explaining that he relies on the center as a resource for his work.

### 'This man's army' is changing

The Home Mission Board-endorsed chaplain noted that it is "the most unique student ministry in this state." Many of the students will go to the most dangerous jobs in the world — landing \$20 million aircraft on carriers — many in the terrorist threatened Persian Gulf. In addition to going around the world, some will become our nation's leaders, Adair continued.

"They are at sea about what to do with the rest of their lives," and facing that question for the first time because many are away from home for the first time, observed the former pastor of Pine Grove Church, Lawrenceburg.

The "young troopers," Adair reported, are changing — no draftees, more women, and more personnel with families, which also leads to family crises and single parents.

And the training for this highly technical, computerized age is more demanding, he said. Homesick youngsters facing the stress even consider desertion which would result in a court marshal.



**PROVIDING AN OASIS** — Oasis Center workers, from left, Lindy Lopez, assistant director; Sam Gash, director; and Chaplain Bob Adair, chairman of the association's support group, visit at the center.

"We as Baptists should prepare to minister to them."

Lopez confirmed Adair's assessment of family needs, adding that the work of the center would be handicapped without Adair's support. "The chaplain is a powerful man in the military." In one instance, a divorcee got deserved military benefits because of the chaplain's help, explained Lopez.

### Uncle Sam wants YOU

Military Oasis Center, the only service center for NAS-Memphis besides the USO, was well planned by Shelby County Association and reflects the commitment of Baptists to the ministry.

After meeting for 18 years in a rented duplex, a new building opened June 1985 with space for a TV viewing room, main room, study rooms, utility room containing washer and dryer, room containing phone booths, music room, and a kitchen stocked with food. It is located just one-half mile from the base on Navy Road.

Many must live off-base so when they run short of funds for food or entertainment the center meets their need. Also the location is convenient for the large number of personnel who don't have cars.

Volunteers are always needed, reported Gash, whose work is directed by the Military Oasis Support Group of the association. Besides providing snacks, Baptists lead programs, host military personnel in their homes and churches, and meet other specific needs.

Gash thanked Baptists for all their financial support, which comes to the center through the Golden State Mission Offering, Home Mission Board, Tennessee Baptist Convention, and Shelby County Association.

"Sam and I, we're just servants here," said Lopez, as Gash reached out and affectionately slapped him on the back.



**BIBLE STUDY** — Jay Robinson, a minister to the military from Bellevue Church, Memphis, leads a Bible study.

### In Florida

## Sullivan named executive director

LAKE YALE, Fla. (BP) — John Sullivan of Shreveport, La., has been elected the ninth executive director-treasurer of the Florida Baptist Convention by its State Board of Missions.

Sullivan, 52, pastor of Broadmoor Baptist Church in Shreveport since 1975, was the unanimous choice of the executive director search committee.

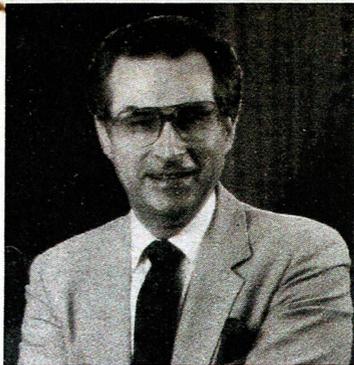
Recommending him to the board during a regular session Jan. 20, at Lake Yale Baptist Assembly, Daytona Beach pastor Bobby Welch, a member of the search committee, said Sullivan was "the man who could take Florida Baptists to the top of the hill." Noting the consensus of the committee in making the recommendation he added, "We are absolutely certain this is God's man."

Throughout a 40-minute question-and-answer period with the board, Sullivan shared his vision for Florida.

Sullivan succeeds Dan C. Stringer, who has been executive director-treasurer of the Florida Baptist Convention since 1979. Stringer, 62, announced his early retirement last May, citing a desire for a new challenge and the need to spend more time with his family as main reasons for retirement. Stringer plans to relocate to the Scottsdale, Ariz., area this spring.

During the 1980s, Sullivan has become known for his contributions to Southern Baptist Convention life. He was a member of the SBC Peace Committee, working to resolve theological and political differences among Southern Baptists.

He served two terms as first vice president of the Southern Baptist Convention, 1983-1985, and two terms as a member of the SBC Executive Committee, 1980-1988.



Dr. Gerald L. Stow  
Executive Director/Treasurer  
Tennessee Baptist Children's Homes

## Our Ministry Includes Unborn Children

The wise man of Proverbs said, "speak out for the oppressed in the cause of all such as are appointed to destruction". Prov. 31:8.

Since 1960 Tennessee Baptist Children's Homes has been engaged in a vital ministry to the unborn. Since 1985 that ministry has expanded to include two homes for unwed mothers, one in Greeneville and another in Madison and also a foster home for girls with problem pregnancies in Memphis.

Throughout the year we have assisted a number of communities in helping develop pregnancy crisis centers.

There are many reasons why we are deeply committed to this ministry. First, we hold a deep conviction that all of life is sacred from the womb to the tomb.

We believe that the commandment "Thou

shalt not kill" includes homicide, the taking of another life; suicide, the taking of one's own life; or infanticide, the taking of life through abortion.

Secondly, we believe that the rights of the unborn are as vital to protect and preserve as those that are born. Abortion disregards the rights of the life of the unborn child.

Thirdly, a ministry to the unborn means security from physical harm, good nutrition through prenatal care and an opportunity to live.

When a girl decides to work with us, we provide excellent prenatal care. This means that the child that is born will not suffer from improper development during the prenatal stages of growth.

Fourthly, this ministry provides a tremen-

dous opportunity to introduce the loving, forgiving grace of our Lord Jesus. Not only to the unwed mother but also to her family and in many cases to the father's family. The problems of guilt and shame in these cases can only be dealt with at the hand of a forgiving God.

Finally, many of these lovely babies are placed with TBCH for adoption. This means that the child has a wonderful opportunity to grow up in a secure, loving, Christian environment.

All of this ministry is possible because Tennessee Baptists for almost a hundred years have "spoken out in the cause of the oppressed".

## You Can Help Protect The Sanctity Of Life



She might be your neighbor, a friend's child, a schoolmate of your child or a member of your family.

There are too many of them in Tennessee. They are girls and women caught in the trauma of crisis pregnancies.

Southern Baptists have spent the month of January focusing on the issues of abortion and sanctity of life.

It has been a time to celebrate our children and dedicate ourselves to creating a society where all children are welcome.

Those are noble intentions — but what do they mean in terms of our daily lives? What can you do to help prevent the tragedy of abortion?

You can pray for those who feel trapped by an unwanted pregnancy or who have already suffered the anguish of an abortion.

Pray also for our leaders at all levels of government, that they will work to develop public policy to protect the lives of unborn children.

Learn as much as possible about the issues of abortion, particularly as they affect your community. How serious is the problem in your area? What alternatives to abortion are available to teenagers and others trying to cope with unwanted pregnancies?

Finally, act on the knowledge you have acquired. Actively support public policies which uphold the sanctity of human life.

If your community doesn't offer viable alternatives to abortion, get involved in finding ways to meet those needs.

Help us help those in crisis pregnancies. TBCH operates alternative homes for unwed mothers in all three grand divisions of the state.

These services include Christian counseling, medical assistance, housing and adoptive placement.

The alternative homes provide an environment of emotional and spiritual support that is free of outside pressures as the woman deals with the decision about whether to keep the baby or place the baby for adoption.

For more information, call 1-800-624-8591 or contact the TBCH campus in your region of the state.

Campus addresses are:

East Tennessee Campus — TBCH  
6623 Lee Highway  
Chattanooga, TN 37421

Middle Tennessee Campus — TBCH  
P.O. Box 519  
Franklin, TN 37065

West Tennessee Campus — TBCH  
6896 Highway 70  
Memphis, TN 38134

(Advertisement)



Tennessee  
Baptist  
Children's  
Homes

Chattanooga • Franklin • Memphis • Johnson City • Greeneville • Burrville  
Nashville • Millington

Central Office  
P.O. Box 728 • 205 Franklin Road • Brentwood, TN 37027  
1-800-624-8591

A Ministry of the Tennessee Baptist Convention

# Tennessee

... From Skullbone to Hanging Limb by way of Cabin Row and other places in between ...

## Leadership . . .

Lisa Forsythe has been called as children and youth director at Bethel Springs Church, Bethel Springs.

First Church, Spring City, recently honored **Claude B. Hope** for his "faithful work as a deacon since 1940." Hope turned 90 in December. He has been a member of the Spring City Church since 1932.

Retired Director of Missions **S. Woodrow DeBell** of Shiloh Association has accepted the call to the pastorate of First Church, Sanford, Mich.

DeBell, a former member of Bethel Springs Church, Selmer, preached his first sermon in Tennessee's sister state Jan. 22. Prior to serving Shiloh, he led Truett and Fayette associations for a total of 26 years.

Douglas White accepted the call of Keeble's Chapel Church, Walland, as pastor. He and his wife, Betty, have a son, Michael Lynn.

Immanuel Church, Lawrenceburg, called **Bob England** as pastor, effective Jan. 15.

The graduate of Blue Mountain (Miss.) College formerly served in Henning. He and his wife, Pennie, have three daughters, Ashley, Amanda, and Anna.

Larry Bell has accepted the call to the pastorate of New Prospect Church, Lawrenceburg. Bell formerly served Salem Church, Carrollton, Ga.

A native of Bremen, Ga., Bell holds degrees from Tennessee Temple University, Chattanooga, and Baptist Bible Institute, Graceville, Fla. He and his wife, the former Pat Williams, have a son, Paul, who lives in Tallapoosa, Ga.

Marvin Fowler accepted the call to the pastorate of East Cleveland Church, Cleveland.

**Garney Bell**, pastor of Alder Springs Church, Northern Association, died recently.

He helped to organize several other churches and had held many tent revivals. He was a pastor for many years in Mulberry Gap Association, and a member of Midtown Church.

At the January executive board meeting of Beulah Association, **Robert Armour** resigned as director of missions. Armour, who had served for 26 years, will retire April 1.

A search committee has been named.

Greenback Memorial Church, Greenback, called **Ronald Bailey** as pastor.

**Joe Hunt** was called as minister of education at Trenton Street Church, Harriman. He was formerly minister of youth and activities at First Church, Athens. Prior to his eight-year tenure in Athens, Hunt owned a beach retreat center in Panama City.

He and his wife, Layne, have two children, Christy and Beca.

**Harry Birlaw** has resigned the pastorate of Mary's Chapel Church, Ripley, in order to enter full-time evangelism.

The St. Louis, Mo., native will serve as staff evangelist for Jerome Lane Church, Cahokia, Ill., the church in which he grew up. Birlaw graduated from Union University, Jackson.

Bethel Church, Clinton, called **Joe Forgety** as minister of music, effective Jan. 11. **Robert J. Burns** is pastor.

Main Street Church, Lake City, called **Bill Kerr** as full-time minister of music. **Jack Crass** is pastor.

**Bobby Kitts**, former pastor of Brown Springs Church, Mosheim, resigned to accept the pastorate of Fernwood Church, Morristown.

Fairview Church, Mohawk, has called **William F. Taylor** as pastor. He comes from the pastorate of First Church, Hampton, where he served 12 years.

Taylor and his wife, Brenda Sue, have a daughter.

A recent graduate of New Orleans (La.) Baptist Theological Seminary, **Robert Courtney** has accepted the call of Leadvale Church, White Pine. He has been pastor of Bala Chitto Church, Magnolia, Miss., since 1986.

Courtney earned his bachelor's degree from Arkansas State University in Jonesboro.

Mountain Valley Church, Whitesburg, has called **Tommy Sartain** as pastor. He comes from the dual pastorate of Big Creek Church, Sneedville, and Big Hill Church, Mooresburg.

**John McDaniel** is the new minister of music and youth at First Church, Fisherville. He comes to Tennessee from serving as minister of music and youth at Crowder Church, Crowder, Miss.

McDaniel and his wife, Lisa, have two children, Micah and Mikala.

## Ordinations . . .

Leewood Church, Memphis, ordained three men as deacons Jan. 8: **Tom Casey**, **Ernie Galloway**, and **Tom Shelton**.

**Jerry King**, director of the Tennessee Baptist Convention's Evangelism Department, was the speaker. **Jerry L. Glisson** is pastor of Leewood.

First Church, Pocahontas, recently ordained **Robert Smith** as deacon. Participating in the service were deacons from First Church, Middleton; New Bethel Church; Essary Springs Church; Porter's Creek Church; Hebron Church; and the home church **Raymond Hollaway** is pastor.



**LOOKING TO LAS VEGAS** — Officers of the Southern Baptist Ministers' Wives recently met at Southern Baptist Woman's Missionary Union in Birmingham, Ala., to make plans for their June 1989 meeting in Las Vegas. They are, left to right: **Beverly McLeRoy** of Las Vegas, Nev., vice president; **Mary Ann Drumel** of Memphis, corresponding secretary; **June Myers** of Reno, Nev., recording secretary/treasurer; and **Joy Yates** of Yazoo City, Miss., president. **Drumel's** husband, **David**, is pastor of Union Avenue Church in Memphis.

## Churches . . .

The Activators group of Northport Church, Newport, hosted a Christmas party for Special Friends (mentally handicapped). The Activators presented the 22 guests with gifts.

## Paul Tabor accepts Rock Springs' call

**Paul J. Tabor** recently accepted the call to the pastorate of Rock Springs Church, Greenbrier.

Tabor was ordained in 1950 by First Church, Shelbyville. He has since been pastor of several churches in Alabama and Tennessee, including Bell Buckle Church, Bell Buckle; Memorial Church, Livingston; Lincoln Heights Church, Tullahoma; and First Church, Lawrenceburg.

He holds degrees from Cumberland University, Lebanon, and Southern Baptist Theological Seminary, Louisville, Ky.

He and his wife, the former **Nancy Krisle** of Springfield, have five grown children.

CONFERENCE

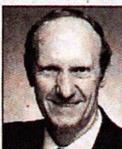
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# Examples of generosity and hypocrisy

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

History has proven that as the church moves in the might and majesty of our Lord, Satan moves in opposition to destroy the church. In our previous study we saw how opposition came from without. In our study this week we see that opposition came from within.

What was true in the early church is still true in the 20th century. Satan's schemes have not changed. If he cannot stop the church from without, he will use someone within.



WILLIAMS

It is alarming but true that dwelling inside the church today are the false "tares" (Matthew 13:27) that would hinder the growth of the church. In our study of the week, we see the generosity of Barnabas quickly counterfeited by Satan through the hypocrisy of Ananias and Sapphira.

**Generosity in unity (Acts 4:32-37)**

When Jesus prayed His "Priestly Prayer," recorded in John 17, we cannot help but note that unity of the body was of supreme importance. Four

times, (vv. 11, 21-23) Jesus prays for togetherness, unity, oneness.

Three times in the first verse (4:32) of this summary of the early church we are reminded of its unity. This beautiful depiction of generosity, where no one claimed personal possessions, where they had all things in common, only could have happened because of the church's spiritual condition.

The church was of one accord and that unity through the Holy Spirit enabled the early Christians to give freely of their goods for the cause. One man is named for his generosity: Barnabas, the son of consolation. As we move on in the study of Acts we'll see him make his presence known in other ways.

**Hypocrisy in division (5:1-11)**

Luke moves very quickly from his account of the generosity of Barnabas to the hypocrisy of Ananias and his wife, Sapphira. Barnabas had given quite a large sum of money to the church and there was, more than likely, a great deal of talk about what he had done. There is no doubt that this husband and wife were merely imitating what they had seen of

Barnabas.

We see the same thing in the church today. People give and in some way call attention to their gift. Their giving is merely to be noticed and earn human praise. When, like the Pharisee, you do things for human acclaim, it is from humans you will receive your reward (Matthew 1-6).

## BIBLE BOOK SERIES

January 29 Lesson

Basic Passage: Acts 4:32 to 5:11

Focal Passages: Acts 4:32, 34-37; 5:1-5, 7-10a

Ananias and Sapphira were found guilty of the sin of lying to the Holy Spirit (5:3), but even more basic was the sin of pride. Like Barnabas these two had land and sold it, bringing the apostles the proceeds of the sale.

But their generosity was not quite as complete as others in the church. They kept back for themselves part of the proceeds.

Certainly, part of their problem was that they attributed their actions to the leadership of the Holy Spirit, when in effect their hearts were filled with

Satan's leadership (5:3). Make note also that Peter left no doubt that the Holy Spirit and God are one (5:4).

The punishment of Ananias and Sapphira's sin would appear to some severe. But we should keep in mind the nature of their sin and the need for integrity beyond reproach in the early days of the church. Here we see an example of the sovereignty of God as He disciplines within the church.

The judgment of God on Ananias and Sapphira caused "great fear" (reverent awe) to come upon "all the church and upon as many as heard these things" (5:11). F. F. Bruce in his study on Acts (New International Commentary) suggests, "many a member of the community had reason to tremble and think, 'There, but for the grace of God, go I.'"

In application of this passage, perhaps we should recognize anew the need to place our all on the altar. Let the closing words of the hymn "Is Your All On The Altar?" be our guide: "You can only be blest and have peace and sweet rest, as you yield Him your body and soul."

# The significance of touch

By Joe Wiles, pastor; Silverpoint Church, Silverpoint

Occasionally I am the unfortunate witness to a house fire. When the fire is blazing and the firemen are busy saving the house, I notice that the occupants stand around and hold each other.

They could hear words of comfort from a distance but at that time they want the comfort gained from touch. In our society where physical contact is often misconstrued, there is a need to reach out to others and show concern through touch.



WILES

Jesus did this in a society which had strict rules about defilement through touch.

**An urgent request (Luke 8:41-42)**  
Jairus, the ruler of a certain synagogue, came to Jesus for immediate help. His daughter was dying. Jesus went at once to help the distraught man.

The crowds heard the request and the response. They intended to be there to see the miracle happen. In its anxiety, the crowd jostled Jesus and each other.

The word "crushed," however, shows that here the touching was not helpful.

**Timid faith rewarded (Luke 8:43-48)**

As Jesus went with Jairus, a woman touched Jesus. She was just as much in need of healing as was the daughter of Jairus. She believed that all she needed was simply to touch the edge of His cloak and she would be healed. Braving the crowd, she did touch the hem of His garment and was healed.

The next few verses have always been somewhat amusing to me. Jesus was in control of the situation. He knew what was happening. His disciples could only think that Jesus had

been too busy lately. The crowd was everywhere, pushing and shoving to be near Him. Yet Jesus knew about the seeking touch that asked for healing and comfort. He refused to be put off by sarcasm.

Can you imagine the surprise of the disciples when the woman confessed to touching Jesus? He took the time to finish what had been started. He gave the woman words of comfort, telling her that her faith had been rewarded. She left in peace and wholeness. In fact, one definition of peace is "to be whole."

## UNIFORM LESSON SERIES

January 29 Lesson

Basic Passage: Luke 8:1-3; 40-56

Focal Passage: Luke 8:41-55

**Another touching scene (Luke 8:49-56)**

Imagine the despair that the sorrowing Jairus must have felt. Here a woman who had been sick for 12 years stopped Jesus while his daughter was dying. Surely she could have waited a little longer.

A messenger came to confirm his worst fears: his daughter was dead. The messenger even told Jairus not to bother Jesus anymore. There was nothing left to be done.

Jesus, still in control of the situation, told Jairus to believe, to have faith, and his daughter would be healed. I wonder how much would be accomplished based on the faith we show in difficult, even "impossible" situations.

When they arrived at the home of Jairus, the crowd was wailing and Jesus calmly told them that the girl was only asleep. They laughed at Him.

Certainly Jesus knew the girl was dead, but He wanted to show that He was the life-giver. The crowd was not allowed to see the miracle, partly due to their unbelief. Peter, James, John, and her parents were permitted to

witness this most exciting miracle.

Jesus reached out, touched the little girl, and told her to get up. He had been ritually defiled by the woman on the way and now had become ritually unclean because He had touched the girl. Jesus did not hesitate to take the risk. He knew the results. The girl got up! She stood alone!

The astonished parents were told to give her something to eat. This was done because the girl was well and could eat and it also proved that she was not a ghost. She was a real girl returned to life by the touch of Jesus.

Jesus told the parents not to tell what had happened. I suspect they did not obey. How hard it would be not to sing the praises of the one who had not only healed a daughter, but had brought her back to life!

**Touching the untouchables**

Jesus was not afraid to take risks. He knew the situations He found could bring trouble, yet He did what was necessary. We too often excuse our lack of concern by a smoke screen of fears.

There are lonely people in hospitals and care facilities who need a loving touch. We can be the ones to bring hope to the hopeless if we are willing to be touched by the Lord first.

Jesus was not so busy doing the good that He forgot to do what was best. We find that we seemingly must choose between the good and the best. Jesus did both.

There is a time to hasten, but never at the expense of helping others along the way. We must be ever ready to reach out to others.

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# Choosing sexual responsibility

By Phil Jett, pastor, Englewood Church, Jackson

As we continue looking at difficult questions on Christians living in a secular world, we come to 1 Corinthians 7. In this letter, Paul moves from dealing with the sins reported in the Corinthian church to questions about which they had written him.

Chapter 7 deals with questions concerning marriage. In our focal passage (vv. 1-11), the Corinthians apparently asked, "Is single life more spiritual than marriage?"

The answer to this question given in these verses is "no." Paul points to a life without overt sexual expression for those who are single and calls for normal sexual relationships for those who are married. We clearly see



JETT

that God's plan for sexual expression does not include polygamy or homosexuality.

Celibacy (singleness) is okay (vv. 1, 7-9)

We should remember Paul's audience. In the Jewish world, marriage was considered a duty for all men at age 18. Paul is saying there is value in living a celibate life. He gives himself (v. 7) as an example.

## LIFE AND WORK LESSON SERIES

January 29 Lesson

Basic Passage: 1 Corinthians 7  
Focal Passages: 1 Corinthians 7:1-11

It is not certain whether Paul was a bachelor or a widower. At any rate, he is now single and planning to stay that way. He encourages other singles to do likewise unless this will tempt them toward immorality. Paul's eschatological expectations need to be kept in mind. He thought Jesus' return was forthcoming at any day.

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Marriage is okay (vv. 2-6, 10-11)  
It seems to me from this passage and his writings in Ephesians 5:21-33, that Paul saw marriage as normal and proper. Some see this passage as being against marriage.

I see it as an answer to the question of whether singleness is okay or marriage is okay. There were those in Paul's time who condemned celibacy, those who thought marriage to be less spiritual than single life, and those who encouraged married couples to refrain from sexual relationships for spiritual reasons.

Paul gives three guidelines for marriage in these verses. First, an ideal marriage is one husband for one wife for life. Second, pre-marital or extra-marital sex violates God's ideal for marriage.

Third, sexual relationships in marriage are lifted from one of self-gratification to one of moral sensitivity. Abstinence is only permissible by mutual agreement and for spiritual reflection.

Paul has presented the ideal: a Christian choosing a lifestyle based on

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gifts from God. We need to remember in dealing with real needs of real people that there must always be a place for forgiveness, redemption, and restoration.

People who have experienced divorce, infidelity in marriage, and extra-marital sexual relationships need to know the ideal and know God's grace in the midst of their personal experiences.

## Tennessean graduates from Boyce Bible School

One student from Tennessee graduated from Boyce Bible School, Louisville, Ky., during the school's 27th commencement Dec. 16.

Duke McCall, chancellor of Southern Baptist Theological Seminary in Louisville, delivered the commencement address.

James Andrew Gammon, who serves Pleasant Valley Church in White House received the diploma in Christian Ministry. He is the son of Robert and Geneva Gammon of Orlinda.

Boyce Bible School, a division of Southern Seminary, was founded in 1974 to provide ministerial training for people without college degrees.



GAMMON

## Architectural firms

Dyer Baptist Association and the Tennessee Baptist Convention are planning a \$300,000 Baptist Student Center for Dyersburg State Community College.

Architectural firms interested in the project should contact Ircel Harrison, Student Ministries Department, Tennessee Baptist Convention, P. O. Box 728, Brentwood, Tenn. 37024-0728, phone: 615-371-2056, by Feb. 16.

Firms responding will be sent preliminary information and invited to make a brief presentation to the building committee.

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**High court accepts case testing dial-a-porn law**

WASHINGTON — The U. S. Supreme Court has agreed to hear a case involving a challenge to a federal law that bans the sale of dial-a-porn telephone services.

The law, which Congress passed last year, outlaws selling dial-a-porn services that involve obscene or indecent speech. It carries fines of \$50,000 and a jail term of six months for each offense.

Sable Communications of California Inc. challenged the law as a violation of its First Amendment rights. A federal judge upheld the law's ban on obscene speech but struck down its ban on indecent speech.

Sable Communications appealed the judge's ruling on obscene speech, and the Federal Communications Commission appealed his ruling on indecent speech. The high court has combined the two cases and is expected to hear oral arguments this spring. (88-515, Sable v. FCC; 88-525, FCC v. Sable)

**WMU gives \$200,000 to fund, awards \$59,000 in grants**

BIRMINGHAM, Ala. — The Southern Baptist Woman's Missionary Union's executive board announced Jan. 9 it had donated \$200,000 to the two-year-old Second Century Fund. The contribution brings the total amount in the fund to \$414,000.

WMU established the Second Century Fund, a permanent endowment, to observe its centennial year, 1988. The fund was created as a gift to future generations of women in missions. All contributions are invested permanently. Only the interest earned on the principal is given as grants.

The grants are given to develop women's missions organizations abroad; to enhance WMU leadership development in the United States; and to foster education about missions and WMU among Southern Baptist seminary students and faculty.

**Church dropouts may lack nurture**

LAKE YALE, Fla. — People most likely to drop out of church are those who have "come to faith in later life more by crises than sustained Christian nurture," a professor from Southeastern Baptist Theological Seminary told participants in a seminar at a national church recreation conference at Lake Yale Baptist Assembly in Florida.

Bruce Powers, professor of Christian education at Southeastern Seminary in Wake Forest, N. C., led the Rec Lab seminar on reclaiming dropouts.

People who come to faith later in life out of a crisis-laden background "usually have experienced many losses early in life, and they are often responding to the church as something they identify will meet a need," he said.

People who come to their faith by the crisis-oriented conversion, Powers said, are the ones who leave the churches when they feel Christianity no longer meets their needs.

"The key to meeting the needs of these people is to surround them with direct leadership and a few nurturing peers for a period of orientation and assimilation," he noted.

**Bible called only textbook for Baptist Sunday Schools**

NASHVILLE — The Bible must be the only textbook for the Sunday School, with curriculum materials being used to help teachers and students better understand Biblical content, participants in a January teleconference were told. Transmitted live on the Baptist Telecommunication Network, personnel from the Southern Baptist Sunday School Board's Sunday School division presented information about improvements in curriculum and fielded questions during the 30-minute teleconference.

"A good curriculum plan takes into consideration comprehensiveness, balance, and sequencing of Bible studies," said Harry Piland, director of the Sunday School division. "We need help in teaching the word of God. That is why we have curriculum."

Forrest Moorehead, curriculum development coordinator, said, "One of our purposes in curriculum is to help churches be true to their mission and achieve their objectives." In response to a question from K. H. Grammer of Mountain View Church in Phoenix, Ariz., Moorehead said the three lines of youth-adult Sunday School curriculum produced by the board are Biblically-based but take different approaches to Bible study.

Curriculum development for the Bible Book Series begins with the Bible book, and then application of the text is made, Moorehead said. The Life and Work Series begins with life concerns and denominational issues, and then Bible passages or books are identified that speak to the needs. And the Convention Uniform Series takes a middle-ground approach, beginning with the Bible text filtered through the needs of the learner.

Literature produced by the board always has included a strong emphasis on evangelism, but this is being heightened through several actions — including the plan of salvation quarterly in virtually every piece of Sunday School material and regular emphases in lessons where teachers of older children, youth, and adults may present the plan of salvation or invite people to make professions of faith, Piland said.

**Brotherhood expands hours to improve accessibility**

MEMPHIS — The Southern Baptist Brotherhood Commission, which has had a four-day work week since 1972, is returning to a five-day work week.

Beginning Feb. 6, Brotherhood Commission offices will be open 50 hours every week, from 7:30 a.m. until 5:30 p.m. Central Daylight Saving Time, Monday through Friday.

Brotherhood Commission president James H. Smith said the daily "early start, late closing" feature will facilitate contact with people in all time zones of

the United States. The staff will meet the demands of the 50-hour opening by a flexible work week, he added.

**Baptist Laity Journal to cease publication**

DALLAS — Baptist Laity Journal, the "editorial voice" of Laity for the Baptist Faith and Message, ceased regular publication Dec. 31, 1988, according to Randy Fields, chairman of the Texas-based Laity For.

The announcement came after formal organization of a new organization Dec. 15-16, in Dallas, called Baptists Committed to the Southern Baptist Convention.

Fields, a San Antonio attorney who participated in the organizational meeting of Baptists Committed, told Baptist Press: "Laity For will not cease to exist. It will continue to be a voice for disseminating what we feel is the proper information. In the past, Baptist Laity Journal has not been used for hard news; it has been an editorial piece. . . ."

Laity For also closed its office in Dallas effective Dec. 31.

**Five Baptist schools listed among country's 'choosiest'**

NASHVILLE — Five Baptist colleges and universities were listed among 182 of America's "choosiest" schools in the annual survey of selective colleges conducted by USA Today, the national daily newspaper.

The report in the newspaper's Dec. 12 issue contained a list of 50 "most selective" schools in the nation and a state-by-state index of 132 schools that are the choosiest in their states, based on the percentage of applicants accepted and the average entrance exam scores of the students in each school.

No Baptist schools made the top 50, but five were in the state-by-state rankings. They were: Wake Forest University, Winston-Salem, N. C.; University of Richmond, Richmond, Va.; Furman University, Greenville, S. C.; Samford University, Birmingham, Ala.; and Grand Canyon College, Phoenix, Ariz.

**Evangelistic missions highlights teleconference**

FORT WORTH, Texas — For the past eight years, Paul Schlett has shared his faith in countries across the globe. And his company has paid his way.

Schlett, a ceramics engineer for Exxon Corp. whose expertise in oil refining is in demand around the world, sees his evangelistic efforts as a natural extension of his faith in Jesus Christ, he told viewers of the 1989 Baptist Men's Teleconference.

"If I cannot share my faith in some way and be ready to give an account of the hope that's within me, then my job is worth nothing," said Schlett, president of the New York Baptist Men organization.

Sponsored by the Southern Baptist Brotherhood Commission, the theme for the live telecast was "Missions Involvement through Evangelism." Commission President James H. Smith said Schlett and the three other guests on this year's conference were some of the finest examples of Baptist laymen who have discovered missions involvement through evangelism.

**Texas churches offer abortion alternatives**

FORT WORTH, Texas — Pro-life beliefs led two North Texas churches to go beyond preaching sanctity-of-life sermons. Through crisis pregnancy centers, the churches offer redemptive alternatives to abortion.

Four years ago, First Church of Euless opened the Crisis Pregnancy Center of Hurst-Euless-Bedford, and the following year Birchman Church in Fort Worth began its Pregnancy Help Center.

Currently, up to 250 women per month use the services of the Euless center, said Director Jane Delaney. Birchman's center provides pregnancy testing and counseling for about 75 women each month.

The centers have many things in common. Both are in "neutral" locations rather than on church property. Both are clearly identified in the Yellow Pages as "abortion alternatives" rather than "abortion services" in order to avoid any hint of deception. Both identify the median age of their clients as about 19. And both emphasize evangelistic outreach.

"When we opened in 1984, we had two objectives: save the lives of the unborn children and reach others with the message of Jesus Christ," said Charles Thornton, minister of evangelism at First Church of Euless. "We often see several babies born a week, and we see women saved almost every week."

**Texas CLC names black pastor as service award recipient**

DALLAS — Harold Branch, lauded as "a pioneer in race relations" during four decades as a Southern Baptist pastor, has been selected as the 1988 recipient of the Texas Baptist Christian Life Commission Distinguished Service Award.

Branch, who in 1973 became the first black vice president of the Baptist General Convention of Texas, will receive the award at the Texas Christian Life Commission's annual statewide workshop, Feb. 20-21 at First Church of Austin. A recognition service also is scheduled at St. John Church in Corpus Christi, where Branch was pastor for 32 years before his retirement in March 1988.

"Harold Branch has bridged the color barrier with his remarkable compassion and caring for all of God's people," said Texas CLC Director Phil Strickland. "He has been one of the outstanding role models for racial cooperation in our convention."

**Church secretary selected top home study graduate**

NASHVILLE — A church financial secretary from South Carolina has been named the 1988 graduate of the year by the Southern Baptist Seminary Extension Independent Study Institute.

Martha Jane Brown has worked for 18 years at Augusta Road Church in Greenville, S. C. During almost seven of those years, she was studying toward a seminary extension diploma in Biblical studies, which she received last March.

Such a diploma requires the completion of 16 courses, said George W. Knight, director of the institute. "Mrs. Brown compiled an excellent record, with only one final grade below an A," he said.

A plaque signifying her national recognition was presented at Durbin Creek Church, Fountain Inn, S. C., by Charles H. Rabon, seminary extension consultant for South Carolina.