

# Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

During winter meeting

## Executive Committee recommends new commission to Southern Baptists

By Wm. Fletcher Allen and Lonnie Wilkey

In major action last week, the Executive Committee of the Southern Baptist Convention by a 47-24 ballot voted to recommend to SBC messengers in June that a new Religious Liberty Commission be established.

Meeting in Nashville Feb. 20-22, the committee also voted for its officers to express concern about the "biased content" of a Bill Moyers PBS film called "Battle for the Bible," agreed to put a "memorial" of concerns from the Baptist General Convention of Virginia in the 1989 Book of Reports, and voted a revision of the 1989-90 budget allocations that would restore a line item of \$391,766 to the Baptist Joint Committee on Public Affairs.

In conjunction with the Virginia concerns, the committee also approved action that would allow Executive Committee Chairman Charles Sullivan to appoint a special committee that will accept similar concerns and report them to the committee. Restoration of the funds to the BJCPA overrode a January decision to place that budget at \$50,000.

All four items evoked prolonged debate and two secret ballots.

Executive Committee considerations were clouded by a press conference held by leaders of "Baptist Committed to the Southern Baptist Convention" which met only blocks away at a downtown hotel. (See separate story, this issue.)

Several committee deliberations during the three-day meeting were marked by what some observers called "party line" voting.

Action by three Executive Committee subcommittees prior to Wednesday morning's vote in the new commission spelled out charter, bylaws, program statement, funding, and dissolution of the Public Affairs Committee.

New commission recommended Interim funding by the RLC, if approved by two successive conventions, would amount to about \$600,000. Under the new arrangement, even though PAC would be dissolved, it is possible that BJCPA's influence would wane also since its funding would come through the new commission.

Approval of the RLC by convention messengers at two annual meetings is necessary according to SBC bylaws. Dissolution of PAC would require a two-thirds majority vote.

The Executive Committee action on the new commission also provides "with the understanding that the Southern Baptist Convention would continue its relationship with the Baptist



**SECRET BALLOT** — Charles Sullivan, right, pastor of First Church, Lenoir City, and chairman of the Southern Baptist Convention's Executive Committee, watches as William Harrell of Georgia and Sam Pace of Oklahoma count votes taken by secret ballot during last week's meeting in Nashville.

Joint Committee on Public Affairs through the Religious Liberty Commission.

Observers noted that establishment of the commission would diminish the scope and effectiveness of the BJCPA, which is supported by the SBC and eight other Baptist groups to provide a Baptist voice for constitutional concerns in Washington.

### Budget crunch

Keith Parks, Foreign Mission Board president, speaking against RLC establishment, predicted that the RLC would absorb half its funds from foreign missions and 20 percent from home missions allotments.

"We are in a terrible budget crunch," he said. "The Cooperative

Program is in trouble, at a plateau at best, maybe declining." He contended it was ironic that at a time when "we are working so desperately to cooperate with others to win the world," the SBC would not want to work with others in Washington.

One of the arguments for the new commission is that it would give Southern Baptists their own voice in Washington. Others who spoke for the recommendation said the BJCPA did not always represent Southern Baptists' positions on issues. Several pointed out that Southern Baptists give the largest amount to BJCPA funding but do not have equivalent control in voting on issues.

(See page 5)

## Pari-mutuel betting repeal in process

"I think it's got a very good chance of being repealed," stated Bill Bates, Tennessee Baptist Convention public affairs consultant, of the move to reverse the state law allowing pari-mutuel betting on horse racing and charitable bingo.

A bill to repeal the law passed the first step in the legislative process. The local government subcommittee of the House State and Local Government Committee approved it Feb. 22.

Tennessee Baptists "need to talk with their senators and representatives approving the fact that this is being recommended and urging them to vote for this to be repealed," said Bates.

The snag for the legislation will be in dealing with Memphis, the only city in the state which has approved — by referendum as required in the current state law — pari-mutuel betting on horse racing.

The Tennessean reported that legislation including a provision for Memphis appears questionable according to a recent advisory opinion by the state attorney general's office.

## Committee created to receive concerns

NASHVILLE — The Executive Committee of the Southern Baptist Convention last week approved creation of a special committee to receive Southern Baptists' concerns about developments in the denomination.

Action stemmed from Virginia Baptists' presentation of a "memorial" to messengers to the upcoming SBC meeting June 13-15 in Las Vegas, Nev., through the Executive Committee.

Any recommendations of the special committee would be reported for consideration to the Executive Committee through its administration and convention arrangements subcommittee.

Reginald McDonough, Baptist General Convention of Virginia executive director, said he is satisfied with the process established by the Executive Committee. Since the memorial is addressed to messengers to the 1989 SBC, McDonough said a member of the BGCV President's Task Force will introduce it as a motion for consideration in Las Vegas.

The memorial (a formal statement whereby one body expresses concerns to another body) was part of a report of the task force on the denominational crisis adopted by Virginia messengers last November.

The memorial, which will be printed in the 1989 SBC Book of Reports as

part of the Executive Committee report, was presented to the administration subcommittee by McDonough, Virginia pastor Neal Jones, and BGCV president Mrs. Robert Woodward. That committee included it in its recommendations to the

(See page 3)



**TOPPING LAST YEAR** — Keith Parks, left, president, Foreign Mission Board, receives a representation of a check given by Woodmont Church, Nashville, totaling their top gift to the Lottie Moon Christmas Offering, \$151,265. Others presenting the gift are, from left, Ginny Roberts, WMU; Lynn Moench, deacon; Frank Orr, missions committee; Bobbie Dunn, WMU; Dewey Dunn, medical/dental fellowship; Carol and Gerald Hale, foreign missionaries; and Bill Sherman, pastor.

## Editorials

# Is saving a lost soul worth more than 18 cents?

We play the name game sometimes in the Baptist and Reflector office. Readers may have noticed the trilogy of names placed beside the TenneScene heading each week.

We feature unique names of singular places in Tennessee — either names of churches or places in the Volunteer State. They are names such as Dull, Fly, Curve, Royal Blue, Flag Pond, Bell Buckle, and Bucksnot.

As we come to the season of prayer for Home Missions, names become even more meaningful to us. From Black Gnat and Monkey's Eyebrow, Kentucky — to Cabin John, Maryland; Bird Nest, Virginia; Muleshoe, Texas; and Walla Walla, Washington — people need Jesus.

We are celebrating March 5-12 as the Week of Prayer for Home Missions in preparation for the Annie Armstrong Easter Offering.

The national goal for the offering is \$39 million, and Tennessee Baptists have a goal of \$2,200,000 as their share. The funds will be used to tell American people about Jesus — in missions and evangelism using a varied blend of gifts and ministries.

People must be reached in every megalopolis, every hamlet, each cabin, tent, houseboat, mobile home, skyscraper, and

sidewalk in the United States. They must be reached — because 167 million of them are lost in darkness of despair, locked in a losing lifestyle.

When we reach the \$39 million goal, it will amount to about \$4.25 spent to rescue each lost life. Of course, all of the goal will not be spent directly for missions. Some will be used for evangelism projects, facilities, events, and ministries developed for evangelizing lost people.

However, another striking fact compels us to take stock of personal stewardship. Using last year's Home Missions offering receipts, we see that Southern Baptists gave eighteen cents per lost person to share the gospel of Christ. Even more distressing is the fact that thousands and perhaps millions did not give even eighteen cents — they gave nothing.

The offering, designed to meet homeland mission needs just as the Lottie Moon Offering is for evangelizing lost people in foreign nations, literally reaches every place in the United States where there is Southern Baptist ministry.

The Annie Armstrong home missions offering is a supply line that enables each Southern Baptist to be everywhere at once. When you

give to the offering — you become a part of every ministry to every person.

"Pray that They May Believe" is the theme for this year's Week of Prayer for Home Missions. Prayer is the other strong arm of outreach for the lost people of America — all 167 million.

Henry Blackaby, prayer and spiritual awakening director for the Home Mission Board, says that there is a direct correlation between giving and praying. "It is spiritually impossible to have a meeting with God in prayer and come out of that without a readiness to release to God whatever He has asked to meet the need of the hour," he says.

Blackaby says that earnest prayer is fellowship with God that will do something through the one who prays. "Our single greatest untapped resource is prayer," he says. "We shouldn't just pray for our work. Prayer is our work."

He says that some of the greatest moments in Biblical history occurred when people responded to God "with one heart, one mind, and one soul."

Put prayer and giving at top priorities — do it for the love of Christ and lost people. Celebrate this way March 5-12 in our Week of Prayer for Home Missions. — WFA

## Boyhood heroes included the mailman

As a boy growing up on a South Carolina farm, this editor had several heroes in his young life.

Besides his father and older brothers, the ice man, the family doctor, the librarians, and the mailman fulfilled his idea of "hero."

Those views still stand. And, in particular, the mailman was more than a hero. He was a link with the "outside" world. He was a connection with the local county seat town, with blazing lights of New York, with the jungles of New Guinea, with the penguins and ice of Antarctica, the churches, family.

Why? He delivered the mail. He brought news of what other people were doing in Dar-

lington County — and almost everywhere in the world.

We have long-standing respect and admiration for the mailman — postal workers who touch lives in an extraordinary way. In last week's editorial which explored our delinquent delivery dilemma, we did not convey that feeling adequately.

We deeply appreciate postal workers who diligently and carefully attend to our mail week after week — year after year. Local postal employees in probably every Tennessee town adhere to that adage of "neither cold, nor sleet" nor anything else will deter prompt and careful delivery of the mail.

Despite this faithfulness to duty, however, the staggering loads of mail to be delivered make it impossible for everyone to receive mail without delay.

The problem we explained in last week's issue is prominent in West Tennessee — and has little to do with local post offices. We are sure that mail, once it is delivered to the local office, is handled carefully. Evidently the problem we face in late delivery originates in large metropolitan or regional centers.

Since last week's editorial, we have received some good advice and assistance from readers. We are acting on your behalf. — WFA

## Search committee named for Annuity board position

DALLAS (BP)— Southern Baptist Annuity Board Chairman B. J. Martin has named a presidential search committee, describing it as balanced and "representative of the Southern Baptist Convention today."

The committee is composed of four laymen and three ministers from seven states.

Martin said he used three criteria in selecting the committee. "I have attempted to appoint a committee which would be balanced between laymen and ministers, geographically representative and representative of the Southern Baptist Convention today," he explained.

George H. Balentine Jr. will be chairman. Balentine is president and treasurer of Precision Research and Development Inc. of Greenville, S.C.

Other members are Robert Bass, president of Bass Construction Company, Richmond, Va.; Jack C. Carroll, retired pastor, Littleton, Colo.; Bobby L. Eklund, an associate evangelism director for the Baptist General Convention of Texas, Dallas; Bob R. Howard, general agent, State Mutual Companies, Independence, Mo.; Gerald

H. Lord, pastor, First Baptist Church, Florence, Ala.; and William (Lonnie) A. Willis, general manager, Prudential Insurance Company, Little Rock, Ark.

Martin, retired vice president of Houston Baptist University, will be an ex officio member of the committee.

Balentine said he will contact the committee members immediately and set a meeting time and place as soon as possible.

The guidelines adopted by the trustees Jan. 31 were recommended by the Hay Management Consultants of Philadelphia.

The guidelines state that the candidate should be an ordained Southern Baptist minister with a recognized name and lifestyle that conforms with the Southern Baptist value system. He should be a man of clear vision with outstanding communication and public presentation skills. He should have broad convention support and acceptance and be a respected and cooperative member of an SBC church, with a solid record of service.

He needs to have empathy with current and prospective Annuity Board plan members, be approachable and

able to negotiate in conflict situations. Financial management experience or management potential is necessary, with exposure to insurance issues, investments, or annuities on an institutional basis.

The candidate should be able to distinguish between spiritual and financial activities and be capable of assuring the pursuit of the mission, charter, and intent of the Annuity Board.

## Baptist and Reflector

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## 60-page report

# Southeastern's response to accreditation investigation made public

WAKE FOREST, N.C. — A former president's failed leadership and the faculty's "public opinion campaign" precipitated an accreditation crisis at Southeastern Baptist Theological Seminary, a trustee report says.

The 60-page report, apparently leaked to individuals outside the trustees, faculty, and administration, was drafted by the trustees' instruction committee in response to an investigation by the Southern Association of Colleges and Schools. The report cites SACS' own study as part of the problem, saying SACS has been unfair to the seminary.

Meanwhile, trustee chairman Robert D. Crowley, pastor of Montrose Church, Rockville, Md., has declined to comment on the report to SACS. He said he preferred not to comment because of the confidential nature of the contents.

The report will be discussed by trustees at their March 13-15 meeting at Southeastern. Crowley said a final draft of the report will be forwarded to SACS after the meeting.

Seminary President Lewis Drummond and C. Michael Hawn, professor of church music and president of the Southeastern Seminary chapter of the American Association of University Professors, also declined comment.

Hawn told Baptist Press, Southern Baptists' news agency, that the faculty voted Feb. 8 to recommend to the trustee a "process of negotiation to make an institutional report." Baptist Press also received a copy of the

report Feb. 15.

SACS and the Association of Theological Schools in the United States and Canada are evaluating Southeastern Seminary following more than 16 months of controversy.

Conservatives gained a majority on the seminary board in 1987, following eight years of theological/political controversy in the Southern Baptist Convention. The new majority changed Southeastern's faculty-selection process in October of that year, vesting more responsibility with the president and trustees.

President W. Randall Lolley and seven other administrators subsequently resigned. Lolley cited the policy change — which he said ensures that only Biblical inerrantists can be added to the faculty and disallows faculty leadership in selecting new teachers — as the reason.

SACS and ATS then sent investigating teams to the school.

Southeastern is "a very troubled campus and divided institution," the initial ATS report states. "The provisions and principles internal to an academic institution have been severely threatened and in some instances abrogated."

The SACS report says Southeastern does not conform to some accreditation standards in matters of faculty selection, academic freedom, and organization and administration. It also raises "serious questions" about the effectiveness of the school.

In addition to the 60-page response, the Southeastern trustees' report to SACS contains several hundred pages of supporting material, such as official Southeastern Seminary and SBC policies, trustee minutes, and newspaper clippings.

The Southeastern report deals with SACS' criticisms, in trustee Chairman Robert D. Crowley's words, "point by point, paragraph by paragraph."

Trustees acted in accordance with SBC mandate and Southeastern's own bylaws in October 1987, when they made the changes that precipitated the seminary's turmoil, the report says.

"Southeastern ... had never been representative of the more conservative element within the SBC," it says and notes a 10-year "emphasis on making (SBC) seminaries representative of the constituency they were created to serve."

"The SBC desire for change and Southeastern Seminary's resistance to change collided in the October 1987 trustee board meeting," the report says. Trustee actions represented "an honest attempt to provide a responsive basis on which the conflict (between the SBC at-large and the seminary) can be resolved," it notes.

Furthermore, the actions were "appropriate to make the administrative manual consistent with the bylaws," it adds.

Turning to Lolley, the report says he previously "occupied the middle ground of the impasse between the SBC and the seminary," and he "attempted to steer a middle way which would bring the parties together" as late as October 1986.

But a year later, he "abandoned the role of conciliator and in his fall convocation address stated he would 'rather see the school die than change its historic emphasis,'" the report says.

Focusing on faculty, the report says: "The primary reason for the breakdown in collegiality has been the inability of the faculty and other constituencies to adapt to changes allowing for the inclusion of alternative viewpoints at the school.

"The intense emotionalism of the controversy and the political affiliation, by and large, of the faculty within the controversy has injured opportunities for reasoned discussion. ...

"Some faculty actions have not been conceived or conducted in the best interests of the seminary. ... The public opinion campaign initiated by the faculty was an attempt to intimidate the trustees from offering changes at the institution in accordance with the direction of the Southern Baptist Convention."

The report charges SACS has treated the seminary unfairly in at least two areas.

First, it says the SACS study committee was over-broad in its assumption that trustees have made belief in Biblical inerrancy "a requirement for faculty eligibility."

The report counters, "The trustees do not believe it is fair for the committee to ascribe to the board a position which has not been endorsed by official action."

The draft of the report has been given to SACS. It will be presented to the full board at its March 13-15 meeting. "Until such time as it is approved, it presumes no official standing to speak for the board of trustees," it says.

SACS has told the seminary it will delay its decision on accreditation until next December. It has asked the seminary to present a progress report July 1. — From Baptist Press reports

## SBC president cites priority; willingness to be re-elected

By Lonnie Wilkey, associate editor  
Southern Baptist Convention  
President Jerry Vines recently reminded leaders that evangelism should be the convention's top priority.

During the traditional president's address at the winter meeting of the SBC Executive Committee Feb. 20 in Nashville, Vines also announced his willingness to be nominated for a second term as president when the convention meets in Las Vegas, Nev., June 13-15.

In announcing his candidacy Vines said he is "excited and enthused about what God can do in the SBC."

Noting the presidency has been good for him, Vines said it has enabled him to refocus on personal evangelism. "I can't talk about it if I don't do it," he said.

He called on leaders throughout the convention to set examples in soul-winning or personal evangelism. The co-pastor of First Church, Jacksonville, Fla., challenged editors of state Baptist newspapers to share a witnessing experience in an editorial.

Vines also said he would write letters to all SBC agency heads and ask them to give a brief one-minute witnessing testimony during their presentations to the convention in Las Vegas.

During his address, Vines cautioned those attending to take note of the "shadows" hovering about the convention.

Financial shadows are among us

in our denominational budget, he said, noting that no longer can we deal with budgets on a goal basis, but rather a performance basis.

Citing materialism as a major problem, Vines noted "we have a tremendous opportunity to preach the role of stewardship in the life of the believer."

Institutional shadows are also among us, Vines said. It's easy for an institution to lose its reason for existence, he observed.

"The priority of the Southern Baptist Convention is clearly evangelism and missions. Every agency and institution must pull themselves back to the main assignment of what God has given our denomination to do," he said.

The third shadow, Vines said, concerns attitudes. Assuring that he was not talking about particular groups, Vines said he referred instead to problems of wounded spirits, seething hostility, and roots of bitterness.

Vines admitted it is easy to let "thorns of wrong attitudes fester in our hearts" but cautioned against it.

"We are never justified in allowing a wrong spirit in our hearts because of the wrong behavior of someone," he said.

Vines observed Southern Baptists have access to a wonderful tool — prayer.

"I call us again to prayer that God will do something wonderful in our Southern Baptist Convention."

## Committee created to receive . . .

(Continued from page 1)  
Executive Committee where it was discussed.

The memorial states: "The present crisis in Southern Baptist life calls for a re-examination of the partnership (between the SBC and state conventions) . . . We earnestly desire a relationship in which no faction — right or left — can be arbitrary and exclusionary."

It seeks answers concerning communications, representation, resolutions and public pronouncements, and cooperation.

A concluding statement of the memorial says, "We urge that you take this overture seriously and as a beginning point for a continuing discussion. Your timely response will be eagerly and prayerfully awaited, and will affect the future of our relationship with the SBC."

T. C. Pinckney, an Executive Committee from Virginia, introduced a motion that a "conservative response" to the memorial also appear in the SBC Book of Reports. The response requests broader representative dialogue among Baptists of differing perspectives, and advises SBC leadership "that the Report does not reflect the thinking of many Virginia Baptists."

The response also says that although Virginia conservative Baptists "pray for an end to the conflict . . . we do not wish to purchase peace at the price of capitulation to the forces of liberalism."

Charles Sullivan, chairman of the Executive Committee and pastor of First Church, Lenoir City, said he plans to appoint a seven-member committee which will then be presented to the Executive Committee for approval at its next regular meeting in June.

## New churches subscribe to Baptist and Reflector

The Baptist and Reflector is pleased to add Westwood Church and Clear Creek Church to our list of church subscribers.

Marion Arbuckle is pastor of the Murfreesboro church, Concord Association, and Lamar Ball is at Clear Creek, Shiloh.

Churches or individuals needing information about the Baptist and Reflector's subscription plans and/or church page plan may contact the office at P. O. Box 728, Brentwood 37024 — or by calling 371-2003. The office is located at 205 Franklin Rd., Brentwood.

# Our Readers Write

... on Baptist Joint Committee,  
Christ's return, and more ...

## Appreciative of BJCPA

Thank heavens Tennessee Baptists are finally beginning to speak out for the Baptist Joint Committee on Public Affairs. For years, the BJCPA has been helping Tennessee Baptists with their church-state problems.

When our Tennessee Baptist Children's Home was under fire from the IRS, the BJCPA was there alongside our attorneys offering its assistance. In fact, it played the key role in convincing the IRS to change the regulations that had caused the problem in the first place!

When Baptist churches in Tennessee were told they must register with the state as Political Action Committees (PACs) before they could speak out on a local liquor referendum, the BJCPA again came to our aid. Its attorney flew to Nashville (at BJCPA expense!) to lobby our legislature to change the law. When the Attorney General thwarted his efforts, the BJCPA joined in our lawsuit, even filing a brief before the U. S. Supreme Court on our behalf.

In short, the BJCPA has always been there when we have needed it, and its high time we reciprocated. I suggest that we put the BJCPA in our state convention budget now — before it's too late.

D. K. Thomas  
206 High St.  
Maryville 37803

## Messiah's appearance

One reason the nation Israel rejected Jesus as its Messiah was failure to study prophecy.

**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.**

The prophet Daniel received a revelation from God over 500 years before Jesus. Daniel predicted the exact day that Messiah would present Himself to the nation as Prince or King (Daniel 9:24-26). This day came when Jesus made His "Palm Sunday" entrance to Jerusalem and was rejected by religious leaders. Jesus predicted the destruction of the city and temple. His reason to the people was "because you did not recognize the time of your visitation" (Luke 19:44). Daniel had also said that "Messiah will be cut off" which meant to be killed!

Israel should have expected two phases of the Messiah's appearance. According to the prophecies, He would first have to come as Savior and then He would fulfill

His role of Judge and King.

Like Israel then, the church now awaits His coming. Some Christians expect only one appearance of Christ after the predicted Great Tribulation. Many Old Testament prophecies looked forward to Messiah reigning on earth after judgment are yet to be fulfilled to Israel. The church is told that "our citizenship is in heaven, from which also we eagerly wait for a Savior" (Philippians 3:20). Jesus promised that He went to "prepare a place" for us in His "Father's house" (John 14:1-3).

I believe His coming should be expected in two phases. Jesus will first appear "in the clouds" to call out His church. True Christians will go to heaven with Him to be judged and receive rewards for works (1 Corinthians 3:11-15) because judgment "begins with us first" (1 Peter 4:17). During this time, God will "test those who dwell upon the earth" (Revelation 3:10) after which, Christ will come back to earth as Judge and fulfill His promises to Israel as King.

We should carefully study prophecy because believers are instructed to "watch" so we can warn unbelievers of God's wrath and point them to the Savior.

Ron Welch  
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Ridgetop 37152

## Christ's return

"Rude Awakening" in the Jan. 25 issue

of the Baptist and Reflector honestly accepts the truth of God's Word as not teaching a pre-tribulation rapture, yet the Scriptures do teach a pre-wrath rapture.

Great tribulation does not begin for Israel until the MIDST of Daniel's 70th week (Daniel 9:27, 12:11, Mark 13:19, Matthew 24:21).

Great tribulation is shortened by God (Mark 13:20) and doesn't last even three and a half years.

After great tribulation is shortened, signs of Christ's imminent return begin (Mark 13:24-27).

Christ gathers the saints in the air by Resurrection/Rapture (Mark 13:24-27). This gathering is distinctively distinguished from Christ's return with the saints by the sounding of the last trumpet (1 Corinthians 15:52, Matthew 24:31, 1 Thessalonians 4:13-18, 2 Thessalonians 2:1). All these describe the same gathering before wrath. (Compare Job 14:12-13, Daniel 12:1, Matthew 24:22, Mark 13:20, Revelation 6:12-17, Revelation 14:16, Revelation 15:1-3).

Christ returns with the saints after wrath, and after the judgment seat of Christ (Jude 14, 15, 2 Corinthians 5:10, Matthew 16:27, 2 Timothy 4:8).

Christ's return will be personal, visible, and to Earth at the Mt. of Olives (Acts 1:11, Zechariah 14:4, and Job 19:25).

T. G. Tapp  
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Harriman 37748

# Sixth annual missions fellowship attracts 100 participants

MURFREESBORO — The flooding, sleet, and snow that hit the midstate Feb. 17-18 didn't keep about 100 Brotherhood members away from their meeting, possibly because some are Disaster Relief workers.

The sixth annual Tennessee Baptist Missions Fellowship was held at First Church, Murfreesboro.

A missions fair which included displays of national and state Brother-

hood work provided a time for visiting among those that came from across the state.

Bob Salley, director, National Fellowship of Baptist Men, based at the Brotherhood Commission, Memphis, spoke and sang with his wife, Jan.

He described the fellowship, which has spawned fellowships based on vocations, as a way to network people

for ministry opportunities. Tennessee has eight fellowships, one of which, the Lay-led Revival Fellowship, was organized at the meeting.

"We can become a great resource for volunteerism and finances," said Salley.

"We want salvation without any of the costs."

Tennessee Brotherhood President Gene Williams, a fireman from Church Hill, presided over the meeting.

C. T. Maddox of Big Rock told how witnessing had changed his life. He is a member of the Criminal Justice Fellowship.

While helping lead a revival in a city, Maddox reported that 23 people accepted Christ because of "door-to-door" witnessing although only one person made that decision during the services.

Dewey Dunn, a Nashville physician involved in the Medical/Dental

Fellowship, reported to the crowd, which included men and women, that his involvement in the Tennessee/Venezuela partnership had made last year the best year of his life.

Dunn shared plans he is coordinating to lead health care workers to continue work in Venezuela in April and July.

"People will accept Christ if someone will tell them," said Dunn.

The following state fellowships met: agriculture, construction, lay renewal, lay-led revival, medical/dental, veterinarian, criminal justice, and Royal Ambassador/High School Baptist Young Men leaders.

The new Lay-led Revival Fellowship was led by Harold Dillon of Columbia, who has volunteered to coordinate two projects. He is recruiting people to lead revivals in 22 churches May 5-7 in Johnson City and 212 churches during April and May in Ohio.

# One Woman's View

By June McEwen

Dress for success is an idea much heralded in workshops, seminars, books, and shopping malls. Peter's epistle admonishes Christian women to adorn themselves with good works. I expect the apostle would not be averse to Christian men being enhanced by good deeds also, even though he does not make this point in the letter!

Two events combined recently to make me more willing to look to good works for embellishment than I would have thought possible. First, I tried out a free "make-over" at a cosmetic counter in a large department store. Instead of the instant beauty such products lead one to expect, I was greeted solicitously by a friend. "Have you been ill? You look so tired."

It must have been the eye liner, expertly applied, but ending up with the effect of raccoon-like dark circles. Well, that saved lots of time and

money! The well-scrubbed look, the natural look, will do just fine for me. Maybe good works is a superior substitute for Mary Kay and Estee Lauder!

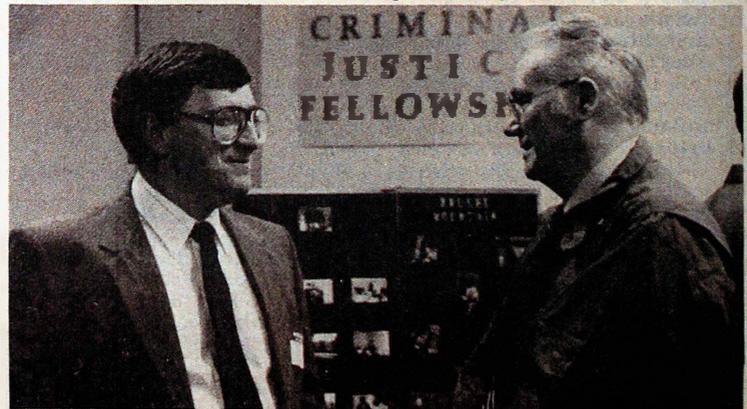
Not long after the make-over fiasco, my sense of style took another beating. This time my friend Barbara and I decided to be frugal and yet be able to refurbish our wardrobes at the same time. Other women told of a re-sale store where one's good but no longer desirable clothes could be sold. We reasoned that we could use money from the sale conscience-free to add a few new items for the season.

Imagine our chagrin when the salesclerk looked over our stuff, rejected it all, and remarked, "These things won't sell. Too out of style." Out of style! We had been wearing them the week before.

Ah well, maybe we would do better to think about getting on with the mission action for the month. Good usable clothing is always welcome at the church's clothes closet. Then too, we can wear what we have and count on other means for adornment. Dress for success? What kind of success?



McEWEN



VISITING AT MISSIONS FAIR — Directors of missions David Miller, left, Indian Creek Association, and Kenneth Sparkman, Gibson County Association, visit in front of the Criminal Justice Fellowship display. — Photo by Connie Davis

# Executive Committee recommends new commission . . .

(Continued from page 1)

Parks said the creation of the RLC would cost more money, reduce SBC influence in Washington, and give the perception of an unwillingness to cooperate.

### Budgets discussed

Executive Committee members acted on several budget-related items that will be presented to messengers at the Southern Baptist Convention's annual meeting in Las Vegas for final approval.

The committee adopted a new budgeting process, beginning with the 1989-90 SBC Cooperative Program allocation budget, that would base the budget goal on Cooperative Program receipts for the last fiscal year of record.

The action approved the request of the SBC's Interagency Council, composed of executive directors of convention entities, to change from a goal-oriented budget to a more realistic budget based on performance.

The recommendation also stipulated that beginning with the 1990-91 allocation budget, funds over the basic goal would be divided equally between a program advance budget and a capital needs budget. Program advance funds would be distributed to agencies based

on the same percentage of basic funds while capital needs funds would be allocated on a prorata basis.

Concerning capital needs, the committee approved a priority item of \$2.5 million in capital needs during 1989-90 to eliminate the existing debt on the Southern Baptist Convention building in Nashville.

The adopted recommendation also specified that the full amount of the other 1985-90 capital needs items be rescheduled over a ten-year period for 1990-91 through 1999-2000.

The action was a response to the fact that since 1985 when messengers at the SBC meeting in Dallas adopted the five-year capital needs plan, there is an estimated \$17,188,900 in unmet capital needs because contributions in recent years have lagged behind projections.

Regarding the specific program allocation budget for 1989-90, the program and budget subcommittee presented a revised budget instead of the one the committee had approved in January.

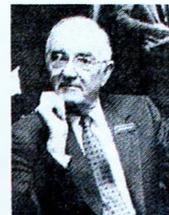
The revised budget reduced allocations for the BJCPA from \$391,766 to \$50,000; increased PAC from 23,704 to \$71,704; and increased the Christian Life Commission from \$897,508 to



**WILLIAM COLLINS** of Memphis takes notes during the meeting.



**FRANK INGRAHAM** of Nashville studies background information.



**JOE WARWICK** of Knoxville relaxes during a break.



**DON WHITT** of Milan visits prior to a plenary session.

### Funds restored

Frank Lady of Arkansas introduced an amendment during the plenary session to go back to the original budget.

The proposal drew heated discussion. Jimmy Jackson of Alabama said the BJCPA should not receive additional funds because several state conventions have added the Washington-based agency to their budgets.

James Roach of New Mexico discounted Jackson's argument. "We should not be funding our programs on what state conventions might do," he said.

David Hankins of Louisiana, chairman of the budget and finance subcommittee, expressed concern that the Executive committee would be perceived as "trying to punish the Baptist Joint Committee" rather than being concerned about religious liberty, and called for adoption of the amendment.

Ann Smith of North Carolina said she was opposed to the 38.05 percent increase for the CLC when other agencies were facing decreased allocations.

Kenneth Barnett of Colorado spoke against the amendment, noting "the \$50,000 still makes us the largest contributor" to the BJCPA which is supported by eight other Baptist denominations.

Paul Pressler of Texas presented a substitute amendment which would leave the PAC budget at \$71,704; increase the BJCPA to \$241,000; and reduce the CLC to \$1,000,304.

Because of concerns expressed about the BJCPA attempting to raise funds and their accountability, James Dunn, executive director of the BJCPA, addressed the Executive Committee.

He told the members the BJCPA has received financial support from churches, individuals, three state conventions (Texas, Virginia, and North Carolina), and the Southern Baptist Alliance.

Terry Davis of Maryland/Delaware expressed concern with the attitudes of some Executive Committee members about their desire for "control" over the BJCPA.

"Have we decided Southern Baptists have all the right decisions?" he asked. He urged members to adopt the original budget and to vote for "a committee (BJCPA) that is doing a good job."

In a secret ballot vote, Pressler's substitute amendment failed by a 35-34 margin.

Lady's amendment to return to the original proposal adopted in January was approved by a 39-30 margin, also by secret ballot.

### "No report" by workgroup

Public Relations Workgroup chairman Fred Wolfe, Alabama, gave a "no report" vote for the workgroup's study of the PBS film "Battle for the Bible." The report to the Administration and

Convention Arrangements subcommittee, revealed a 3-3 tie which resulted in a "no report."

Discussion in the subcommittee led to a recommendation to the Executive Committee that it "encourage individuals to express their personal concerns about the Bill Moyers special series, "God and Politics," to the sponsors and to Public Broadcasting System concerning the timing of the showing, especially "Battle for the Bible" and recommends that no further action be taken by the Executive Committee at this time."

Paul Pressler, Texas, offered an amendment for a stronger motion, that the officers of the Executive Committee express concern for the "biased content" of the film, the use of tax dollars, and the expression of "one faction's" views. He said the BJCPA should be concerned because of the use of tax dollars.

Pressler, who was interviewed by PBS newsmen Bill Moyers in the film which dealt with SBC controversy, said it was one-sided and biased. Other committee members deplored the treatment of Dallas pastor W. A. Criswell and Moyers' reporting.

### Amendment approved

Eldridge Miller, Oklahoma, supporting Pressler's amendment, said the program had been shown several times, even "recently." Guy Sanders, Florida, also siding with Pressler, said, "We are dealing with unfairness. Something should be said about this, or we will be seeing it (the film) again."

Bill Harrell, Georgia, was concerned that "when government infringes in other church matters, we would protest. We should do that now."

Terry Davis, Maryland-Delaware, voiced his opposition to the amendment. He explained that he had been careful not to be linked with any group. "We should not have sides," he said. "I don't appreciate being forced to make this kind of decision."

The vote of 40-14 approved Pressler's amendment.

In other actions, the Executive Committee:

- Approved a recommendation by the Administrative and Convention Arrangements subcommittee that there be no salary structure increases to the Executive staff for 1989-90, except for some merit increases later. The staff had made the suggestion since the operating budget had been reduced by about \$30,000.

- Approved program statement revisions for the Home Mission Board and the Baptist Sunday School Board.

- Expressed appreciation to trustees of the Baptist Sunday School Board for their "liberal contribution of \$400,000" to be applied to the indebtedness of the SBC building.

## One Word More

There is an old expression pertaining to fights among folks who should be cooperating friends.

You have heard it. There we go again, someone says, shooting ourselves in the foot. It is also proclaimed that at times otherwise friendly people when conflict arises, instead of applying first aid, we kill our wounded.

If you make a leisurely journey along the Rhine River in Germany, you will be fascinated by colorful vineyards and small villages along the banks, and ruins of gallant old castles.



**ALLEN**

Dreaming while comfortably seated in a lounge chair on the deck of a ship, it is easy to "see" those days of pain and passion. But you can awaken quickly when someone shouts that we are within sight of the castles of the Two Brothers. It is a remarkable story.

Between the two gaunt structures there stands the remnant of what was once a great wall of separation.

The leaflet handed out to tourists explains that the two brothers were rich and well-to-do. They had good relationships with each other. But some disagreement caused an argument to burgeon out of control.

They stopped relating. They stopped speaking. They built that great stone wall between the castles. I suppose they cooperated on that project. What a testament — cooperating on a project that would sever their brotherly ties forever.

As you see that tragic scene among the stark and simple splendor of river, trees, craggy peaks, grape vines, and lively people — it is like a wound that

By Wm. Fletcher Allen, editor

will not heal. It is testimony to the futility of frozen attitudes.

One of our daughters was part of a championship high school band. Jennifer played flute — and the band was the pride of the school.

During football season, as they do in all schools, the band participated in home game festivities. It was traditional to "welcome" the team onto the playing field before the game began.

This gave local fans opportunity to cheer mightily, and share the enthusiasm of the team — and the band.

So the band would form two long lines in front of the goal posts and the team would surge on the field whooping and yelling. A huge banner was stretched between the posts — and the players would burst through it with a climactic display of emotion.

You can imagine the scene. The band is playing lustily, the team is roaring through the goal posts. The crowd is applauding and cheering.

But something strange happens. As one of the hulking players hits the welcome sign, a large piece of paper clings to his helmet. He realizes he can't see — but so what. He just follows the sounds of his teammates and rushes on — full speed into our Jennifer (who weighed a petite 100), smashing her flat.

It took some minutes for the crowd to realize what had happened. There was dismay and the hapless player clawed at the paper, finally tearing it off. But the damage had been done. Jennifer was still — as prone as though she had been tackled.

She recovered in a short while — but displayed some uncertainty the next time the band lined up to welcome the team.

Christians should learn from the world. We must stop shooting our wounded and hurting each other. They will heal more quickly if we help.

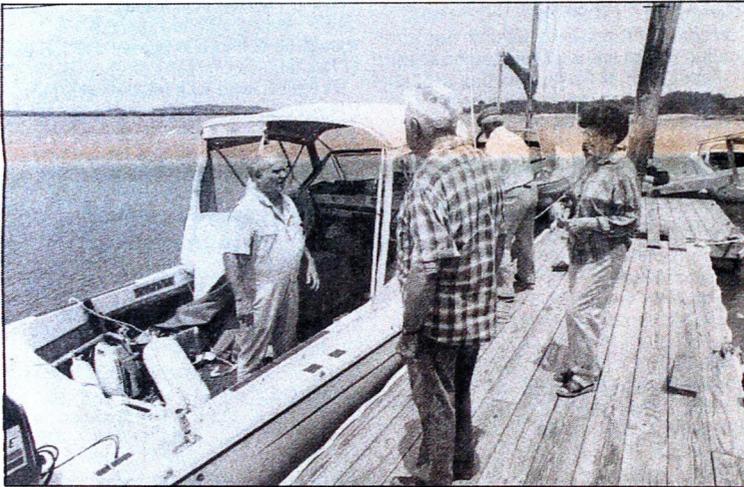
# Pray That They May Believe



*Week of Prayer for Home Missions*  
 March 5-12, 1989

*Annie Armstrong Easter Offering*  
 National Goal: \$39 million

**Tennessee Baptists' goal — \$2,200,000**



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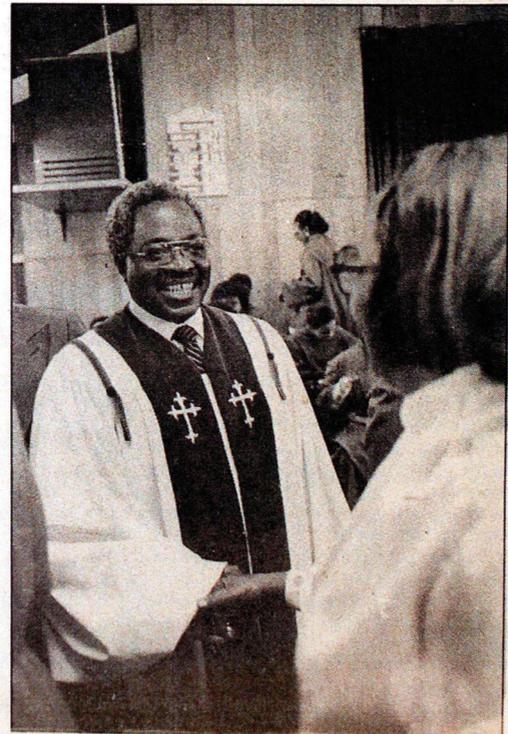
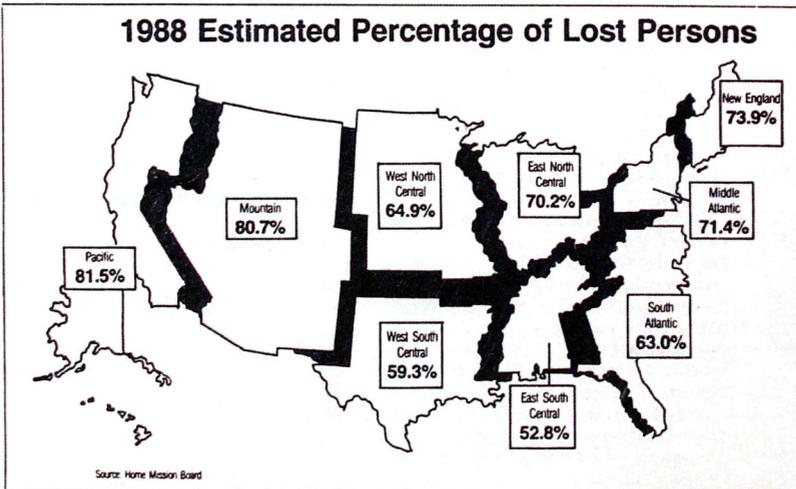
**For \$1,**  
 you can purchase ten pounds of meat from a community food bank to help feed the homeless.

Seeking to share the gospel with America's lost is a monumental task. The lost in America are 167 million strong. They are people like the migrants home missionary Augustine Salazar works with in California (left). They are found in the black community in Chicago where Donald Sharp works through the Chicago Metro Baptist Association (below).

They are found on the nation's waterways and in resort areas where retired home missionary C.L. Hanshew continues to work (middle left).

The lost of America are as varied as their locations. They are black, white, single, married, old, young, poor, rich, rural, urban. It will take a variety of approaches to meet them on their own ground. It will take money to support the work of the missionaries committed to the task. Most of all, it will take the support of Southern Baptists committed to prayer.

Tell, give and pray that they may *Believe*



## Moyers, PBS answer committee action

By Dan Martin

NASHVILLE (BP)— Bill Moyers, producer of a public television series on religion and secular politics, has challenged a recommendation adopted Feb. 22 by the Southern Baptist Executive Committee.

The committee adopted a recommendation proposed by Houston judge Paul Pressler expressing concern about the "biased content" of the series, particularly the middle section, "The Battle for the Bible" which deals with the decade-long controversy in the Southern Baptist Convention.

Pressler's recommendation also expresses concern about the timing of the showings of the series and the use of "federal tax dollars to support one faction" in the SBC.

During discussion of the matter, Pressler claimed Moyers showed prejudice in his presentation of material on the shows and changed questions posed to Pressler during a televised interview.

When contacted by Baptist Press, Moyers recounted the interview with Pressler and said:

"As I began to ask him questions about his ties to right-wing politics and the beer man Joseph Coors, he grew angry and flushed in the face, abruptly stood up, tore off his microphone, announced the interview was over, and left the room in a huff, all of which we filmed but did not use in the commentary.

"His unexpected departure meant that he was not present when, as is customary, we reversed the single camera and repeated the questions which my producer had taken down as the interview progressed. But the content of the questions was unchanged.

"For one thing, as a matter of pro-

fessional practice, I do not treat my guests unfairly; one would not survive in journalism and do so. For another thing, we understood at the time that Mr. Pressler was recording the interview and would have his own transcript; I may have fallen from grace in his sight, but I have not taken leave of my senses."

Moyers told Baptist Press he sent a telegram Feb. 24, to Pressler, with a copy to Executive Committee Chairman Charles Sullivan, pastor of First Church, Lenoir City.

The telegram to Pressler reads: "In light of your spurious accusations to the Executive Committee, we intend to repeat 'The Battle for the Bible,' on Sunday, May 21 so viewers can once more judge it for themselves.

"In the meantime, I respectfully request that you arrange for both of us to appear before the Executive Committee of the Southern Baptist Convention in June in Las Vegas to compare notes, take questions and discuss these matters in a Christian manner."

Moyers told Baptist Press the quote regarding W. A. Criswell, pastor of First Church, Dallas, was a direct quote from the former president of the SBC, taken from an article printed in the Dallas Morning News.

He added he had produced the series for the Public Broadcasting Service through his independent production company, Public Affairs Television Inc. and that major funding had come from Chevron Corp.

"We did get some grants from different places and got some funding from the challenge fund of the Corporation for Public Broadcasting. There is a system set up so that any CPB (which is funded by the federal government) funds cannot be used by anyone to affect editorial content."

Moyers said.

The production of the three-part series took "six to eight months," Moyers said. "We tried to be scrupulously fair and with the single exception of Paul Pressler, the comments we have received from all sides have underlined that fairness."

On other matters, Barry Chase, vice president of news and public affairs programming for PBS in Arlington, Va., explained the timing of the series, the use of federal dollars and charges that PBS interfered in internal affairs of the SBC.

Chase said the timing of the series "was done without any knowledge of the convention meeting. I am unaware that anyone in our department would have known how these broadcasts would dovetail with the SBC."

He added the unawareness "does not mean that had we known (when the convention was scheduled) we would not have chosen to use that as a good news peg. But, as a matter of fact, that was not done."

PBS officials said the decision to air the series was made in mid-summer 1987. It was distributed to member stations in December 1987 and was redistributed in August 1988.

Decisions to air the program in May in North Carolina and on the Saturday just before the 1988 annual meeting by a San Antonio, Texas, station "were local decisions," Chase added.

Stu Kantor, a spokesman for PBS, said PBS "is a private, non-profit membership corporation which has three main sources of funding: member contributions, which make up about 85 percent of the budget; 'some self supporting services,' which account for ten to 12 percent; and CPB funds, which 'average two or three percent a year.'"

Chase said "about 75-cents a year per person finds its way (from the government) to public television."

"Legally speaking, we receive no federal dollars," he said, and added he rejects the implication that public television "cannot be free to explore topics producers feel deeply about, or broadcast programs that somebody might disagree with simply because you can trace a few dollars back to the federal treasury."

Chase noted many efforts have been made to keep public television independent, and said he "would not accept for a minute" the assertion programs critical of people in government, or with which some people might take offense should not be aired. "If we lose our ability to operate independently," he said, "we would become a domestic version of the USIA (US Information Agency) or a government broadcasting service. I do not believe most Americans would want to have that."

He paralleled Moyers' series to PBS broadcasts of conservative leader William F. Buckley.

"Just as we would not want to remove what Bill Buckley does and the flavor and spice put in by his personality and political leanings, so we wouldn't dream of curbing those same things from a different viewpoint that Bill Moyers brings to a broadcast."

"It is clear Bill (Moyers) is giving you the conclusions he has drawn, just as Bill Buckley is giving you his. They explore the phenomena they care most deeply about. Bill Moyers is not merely a cipher for two sides of an argument, and that comes through very forthrightly.

"In Bill's case, these weren't quite straight reporting; they were essays based on reporting. We feel they were valuable. They may have interfered or affected the SBC, but that was not at the core (of why PBS did them). We did them for a general audience."

## Oak Grove Church: Carrying out convictions

By Joy Jordan, news assistant

When the average person speaks of housing, certain amenities are assumed—warmth, protection from inclement weather, indoor bathroom facilities, and privacy.

But Hilda Jeffers, though a homeowner, enjoyed none of the above—until her church decided to lend a hand.

Her two bedroom house, bequeathed her by an aunt who died 25 years ago, featured a sagging roof, rotting window frames, a front porch that had collapsed away from the foundation, and

holes in the walls big enough to punch a hand through. Gaps in the flooring allowed furry nocturnal intruders to wander in from the woods.

Investigation of the bathroom facilities, visitors found, necessitated a brief expedition outdoors. Lacking a central heating system, the home combatted frigid winter winds with only portable heaters.

But Jeffers was an active member of Oak Grove Church, Mount Carmel, and an avid participant in its Woman's Missionary Union. Other WMU members had been concerned for

years about the condition of her home.

Though she kept her quarters neat and clean, Jeffers, limited by mental retardation and a severe speech impediment, was unable to care for general maintenance herself or earn sufficient money to pay for it.

Oak Grove asked one of its deacons, contractor Larry Dishner, to estimate the cost of rebuilding the defunct front porch. "But there wasn't even enough there to build on to," he recalled. "So much beyond the porch needed fixing. And I figured, 'If we're going to do it, let's do it right.'"

Telephone in hand, Dishner spent the next several days appealing to area merchants. Their responses affirmed for the church that it could afford to level Jeffers' house and rebuild it.

Christians and nonChristians alike were eager to assist the church, said Bryan Cooper, Oak Grove's minister of education and youth at the time. "They couldn't believe we wanted to do something like that for someone."

The community's reaction, added Pastor John Compton, "shed light for me on how the world perceives the church. The phrase I keep hearing around town is 'now that's what the church is about.'"

Kingsport merchants donated all the trusses, cabinets, insulation, siding windows, doors, carpeting, bathroom appliances, and a heat pump. Even a Morrystown businessman several hundred miles away got involved, pro-

viding a hot water heater.

Church members, as well as one of Dishner's construction crews, volunteered the necessary time, skill, and energy, raising the building site from a concrete block foundation to a roofed structure in one day.

Though ensuing efforts proceeded more slowly, members of all ages manifested their dedication to the project and love for Jeffers in a variety of forms. A youth and adult team returning exhausted from a mission trip to Michigan returned Friday night and were up the next morning to labor on Jeffers' home.

The entire construction process spanned approximately 60 days, Dishner estimated. But Oak Grove has yet to terminate its efforts. One group landscaped the lawn; another painted the interior, made drapes, and helped the proud homeowner arrange furniture. The WMU is currently searching for a washer and drier for Jeffers, luxuries she's never owned.

Ultimately, the church paid only for a licensed electrician and plumber, costing a grand total of \$3000. Weekly collections in Sunday School classes chipped away at the deficit, finally achieving a bottom line zero this month.

The recipient of Oak Grove's most recent concerted effort to make missions more than a fiscal responsibility was "tickled to death" with her new residence, according to Dishner.



THERE'S NO PLACE LIKE HOME — Hilda Jeffers proudly opens the door of her new two-bedroom home for Bryan Cooper, left, and Larry Dishner.

# Pastor declines HMB position; cites differences with trustees

ATLANTA (BP) — A Georgia pastor declined to accept employment with the Southern Baptist Home Mission Board after some members of the agency's trustees questioned practices of the candidate's church and its support of the convention's budget.

## Benny Clark was elected associate director of the special ministries Madison Avenue Church hosts deacon conference

The State Deacon Conference will be held March 10-11 at Madison Avenue Church in Maryville. The theme for this year's conference is "Deacons: Servant Models."

The conference opens on Friday evening with registration and refreshments at 6 p.m. and adjourns at 9:30 p.m. On Saturday morning the music begins at 8 a.m. and ends with the closing speaker at 12:10 p.m.

This year's workshops address the deacon and family.

Lloyd Elder, president of the Baptist Sunday School Board, will bring messages on Friday and Saturday.

There is no preregistration for the conference. Participants are expected to make their own motel reservations. For a list of recommended motels contact the TBC Church Training Department (615) 371-2053.

department Feb. 7 by the trustee executive committee. However, Clark, in a Feb. 15 letter to HMB President Larry Lewis, declined to accept the position, citing differences with trustees.

Clark will remain pastor of Trinity Church in Conyers, Ga. He was not scheduled to begin work with the HMB until March 1.

Trustee Ron Long, pastor of Glenwood Hills Church in Lithonia, Ga., expressed concerns about Clark to Lewis soon after the executive committee unanimously elected Clark. Long was present at the meeting and said he voted. However, he did not voice disagreement with the action at the time.

Lewis said trustees did not raise concerns at the executive committee meeting because they said they assumed the questions had been disclosed and dealt with prior to Clark's presentation for election.

Long told Baptist Press, "At that time I was under the impression that Mr. Clark had been thoroughly screened and all of those problems had been worked through."

Lewis said he subsequently received telephone calls from "several directors across the nation" who expressed many of the same concerns Long had

raised about Clark's election. Lewis said he discussed the concerns with each of the directors in an attempt to resolve the conflict.

Lewis said directors raised five concerns: "minimal" support by Clark's church of the Southern Baptist Cooperative Program, the convention's unified funding plan; Clark's affiliation with the Southern Baptist Alliance; the ordination of women as deacons in Clark's church; the lack of Sunday night worship at Clark's church; and Clark's role in a controversy in Stone Mountain Baptist Association.

Clark said he received no pressure from Lewis or other HMB administrators to decline the position and that the decision is his own. "I feel

good about my decision," he said. "All I care is for Southern Baptists to know this was not a theological battle. No one has challenged my theology. They challenged my church and the way we do church."

Lewis expressed concern that Clark had been inconvenienced by the event. "In the single pre-employment interview I had with him, I was impressed with his skills and Christian character," he said.

"I also regret that the concerns of consequence to the directors were not surfaced prior to the election of Mr. Clark," Lewis said. "I shall work to prevent a recurrence of this type thing again."

## Centrist coalition holds conference

NASHVILLE — Seven representatives of a "centrist coalition" called "Baptists Committed to the Southern Baptist Convention" held a news conference last week in a Nashville hotel two hours prior to the SBC Executive Committee meeting two blocks away.

The group announced support of the Baptist Joint Committee on Public Affairs, opposition to a proposed Religious Liberty Commission, and expressed opinions on several other concerns.

Participating in the news conference were Winfred Moore, pastor of First Church, Amarillo, Texas; Richard Jackson, pastor of North Phoenix Church, Phoenix, Ariz.; Daniel Vestal, pastor of Dunwoody Church, Atlanta; James Slatton, pastor of River Road Church, Richmond; and laymen John Baugh, Houston; George McCotter, Lillington, N. C.; and Steve Tondera, Huntsville, Ala.

They declined to endorse any candidate for SBC president at the June meeting in Las Vegas, but indicated they may have a candidate.

Referring to the proposal for a Religious Liberty Commission in Washington, D. C., Jackson said the SBC has upheld the BJCPA three times since 1984, and that a subcommittee's proposal to create a new agency was in direct contradiction to votes of three conventions.

He urged other Baptists to join him in standing for the Bible, for missions

and evangelism "while maintaining our traditional Baptist heritage and principles."

The group asked the SBC Pastors' Conference and SBC Forum to schedule their meetings after the SBC instead of prior to the sessions, urged support of freedom of the press, and voiced support of the faculties of SBC seminaries.

Jackson said he does not expect to be a candidate for the SBC presidency this year, and said he had never run "against" anyone. The participants in the news conference said they were committed to working within the SBC to bring the convention back to its historic principles such as priesthood of all believers, autonomy of the local church, separation of church and state, and cooperation in missions.

At the Executive Committee's closing session on Wednesday, Alabama member Fred Wolfe called remarks made at the news conference insulting, untrue and unfounded. He asked for a public apology from the group for sowing seeds of discord and mistrust of our present leadership.

"We (recently elected members of the committee) were implied to be puppets, who must vote as director to vote," he said. Several other committee members joined Wolfe in refuting the centrist group's charges. Their remarks were to be included in the Executive Committee's minutes — BP

## Personal Perspective

By Tom J. Madden

I recall reading of the experience that children came running to their father saying, "Daddy, Daddy when the street lights went off we saw the stars." They didn't realize that the stars were always in their place and it wasn't until it became dark that they saw them.

I thought of this experience recently. Nearly always among our Tennessee Baptist family some are experiencing deep grief, but it seems that recently we have more than usual. However, the stars are still there! Let me name three of the many that shine brightest when darkness comes.

There is always the star of hope. There is a difference between those who have hope and those with no hope.



MADDEN

Hope is more than wishful thinking, it is grounded upon faith in God and the assurance that in God hope can be fulfilled as we follow what God has called us to do.

We can behold the star of comfort. The Christ that walked the Emmaus Road and comforted the two disciples whose dreams and plans had been shattered walks our road and causes our hearts to burn within us as He talks to us along the way.

And there is the star of reassurance. God never promised us we wouldn't suffer but He did promise that His grace would be sufficient, that we would have a matching grace for our every need.

Out of the night of our mourning and grief we can see glowing the star of hope, the star of comfort, and the star of reassurance.

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# Tennessee

...From Double Springs through Strawberry Plains and on to Winner ...

## Churches ...

Lincoln Park Church, Knoxville, celebrated its 80th anniversary. Ted J. Ingram is pastor.

Doug Sanders, Dennis Smith, and David Walker, all former pastors of Bath Springs Church, Bath Springs, spoke at the dedication of the church's addition to its physical plant.

West Cleveland Church, Cleveland, announces that it is now free of debt.

First Church, Fairview, is hosting two choral groups, Blue Mountain College Chorale and New Dimensions.

## Relief teams on standby after floods

Tennessee Disaster Relief teams were on standby Feb. 17-20 to relieve suffering and damage from flooding in Tennessee and Kentucky.

Archie King, Tennessee Baptist Convention Brotherhood director, reported that the Disaster Relief Units were asked by the Baptist Brotherhood Commission, Memphis, to be ready to enter Kentucky if needed.

King traveled to Lebanon, where 72 businesses and 32 homes were damaged. "The community is to be commended for the way they took care of friends," said King, after surveying the needs.

King also contacted Bob Armour, director of missions, Beulah Association. Twenty families there were cared for by the community, he learned.

March 6 at 7:00 p.m.

Both groups are composed of students from Blue Mountain (Miss.) College. Under the direction of David R. Gilmore, they will perform a variety of sacred and secular music.

Two Rivers Church, Nashville, will offer a conference for single adults March 3-5. "Victory in the Single Life" features guest speaker Jim E. Towns of Nacogdoches, Texas, and guest musician Kay Dekalb Smith.

Registration can be secured by calling the church office, 899-3950. Seton Tomy is Two River's minister to single adults. Jerrell Sutton is the pastor.

## Ordinations ...

Eastwood Church, Cookeville, ordained Farrell Cox to the ministry Feb. 26. Cox has been called as associate pastor at Bangham Heights Church, Cookeville. Charles Walker is pastor of Eastwood.

## Leadership ...

Ray Mabey, former pastor of Central Emmanuel Church, Cookeville, announced his retirement, effective at the end of February.

First Church, Kingsport, called Ron Davis as associate pastor, effective Feb. 5.

A native of South Carolina, Davis earned his bachelor's degree from Furman University, Greenville, S. C., and his masters of divinity and doctor of ministry degrees from Southeastern Baptist Theological Seminary, Wake Forest, N. C. He was ordained in 1969 by First Church, Myrtle Beach, S. C.

Since his student days, Davis has served on the staffs of First Church,

South Boston, Va., and First Church, Farmville, N. C. He and his wife, the former Martha Bolt, have two daughters, Rhonda and Stephanie.

Raleigh Church, Memphis, has called Leslie Sumrall Tisdale as youth assistant. Tisdale served Frayser Church, Memphis, for 17 years.

## Associations ...

Holston Association has set its spring youth retreat for April 14-16 at Gatlinburg's Park Vista Hotel. Rick Ousley, assistant pastor of North Phoenix Church, Ariz., will be the worship leader. Brent Lamb, a gospel song writer and recording artist from Nashville, will lead the music and present a concert.

Haywood Association was recently presented the Basic Standard of Excellence Award for its music program.

## Price featured at state adult choir clinics

Two State Adult Choir Members' Clinics have been set for April in Pigeon Forge and Jackson and will feature Milburn Price, dean, School of Church Music, Southern Baptist Theological Seminary, Louisville, Ky.

Study of tone, balance, phrasing, diction, breathing, and posture will be held as the choir members learn six anthems of varying styles and levels of difficulty.

The clinic in Pigeon Forge will be held at First Church April 14-15. In Jackson it will meet April 28-29 at Calvary Church. Both begin at 6:30 p.m. on Friday and end at 11:45 a.m. on Saturday. The cost is \$5 per person

## Knox County Association elects Taylor as DOM

Walter Taylor of Jackson was elected director of missions for Knox County Association of Baptists in a called meeting of the executive board Feb. 6. Taylor is presently serving as associate director of missions for Madison-Chester and Crockett associations in West Tennessee. He earned his bachelor's degree from Union University, Jackson, his master of divinity from Southwestern Baptist Theological Seminary, Fort Worth, Texas, and his doctor of ministry degree from Southern Baptist Theological Seminary, Louisville, Ky.

Prior to his work as associate director of missions, he was the pastor and associate pastor of churches in West Tennessee, and was active in various denominational organizations. He has also served as an instructor on the staff of Union University.

Taylor is married and has a 20-year-old son who is a student at Oklahoma Baptist University, Shawnee. He begins his work in Knox County March 20.

During February, churches in Nashville Association collected canned food items for the Baptist Children's Home in Franklin. This "Kans for Kids" drive is one of the association's annual projects.

## Colleges ...

A Cappella, a 47-voice choir of Carson-Newman College, Jefferson City, will perform March 5 at Westminster Abbey in London. Its concerts on tour have included a mixture of English cathedral music and American traditional and spiritual music.

Directed by Eric Thorson, A Cappella is celebrating its 70th anniversary. Recently, the group was part of a 250-voice chorus participating in a fully-staged performance of "Carmina Burana" with the Knoxville Orchestra and the Appalachian Ballet Company.

or \$50 per church if more than ten people from a church attend.

The deadline for registration is March 14 for the Pigeon Forge clinic and April 1 for the Jackson clinic.

To register or obtain other information, contact the Tennessee Baptist Convention, Church Music Department, P.O. Box 728, Brentwood, Tenn. 37024.

## BWA seeks musicians

The Baptist World Alliance will convene in Seoul, Korea, Aug. 14-19, 1990. Choirs wishing to assist with the music are requested to contact Leroy Yarbrough at the New Orleans Baptist Theological Seminary, 3939 Gentry Boulevard, New Orleans, La. 70126.

## Tennesseans appointed as foreign missionaries



HARRISES



MAYS



WESTS

**RICHMOND** — Three couples with Tennessee ties were among 20 people named as missionaries by the Southern Baptist Foreign Mission Board Feb. 14 at New Bridge Church in Richmond, Va.

Gary and Nell West were assigned to Mexico where he will start and develop churches. They also will be involved in a variety of outreach ministries.

Mrs. West is a native of Athens, but grew up in Cookeville where she was a member of West View Church. West, a native of Richmond, served as associate pastor of West View Church. They have two children — Nathan, 3, and Amanda, 2.

Stanley and Iva May will live in Zimbabwe where he will develop and start churches. Both will be involved in various other outreach ministries.

May, a native of Memphis, has served as youth minister at three Tennessee Baptist churches — First

Church, Finley; and Elliston Avenue Church and Leaclair Church, both in Memphis.

May and his wife, a native of Mississippi, consider Kirby Woods Church in Memphis as their home church. The Mays have three children — Jennifer, 5; Jonathan, 3; and Steven, 1.

Warren and Ruth Harris were assigned as missionary associates to Peru where they will be involved in English-language evangelism through home Bible studies and teaching missionary children.

Mrs. Harris is a native of Andersonville, but considers Knoxville her home town. Her father, M. K. Cobble is senior adult minister at Smithwood Church in Knoxville, and her mother, Lois, is a past Tennessee WМУ president.

The HARRISES have a grown daughter — Beth Harris of Birmingham, Ala.



PRICE



TAYLOR

## Music ministry enrollment up

Latest figures show that church music ministry enrollment has increased by 4.3 percent in Tennessee Baptist churches.

Total music membership in Tennessee churches for 1988 is 131,185, an increase of 5412 over 1987.

The Tennessee Baptist Convention Church Music Department has been encouraging churches to report music ministries by using the uniform church letter.

"I am sure the membership is even more," said Julian Suggs, TBC church music department director. "Probably 25 percent of our churches do not report church ministries. Some churches do not have even a pianist, but someone usually leads the singing, and often that person is the pastor."

Suggs said the minimal music ministry includes an accompanist and/or a director.

"I believe all of our churches should report their ministries on the uniform church letter," he said. The goal is not only to show an enrollment increase, but also to give indication of the total scope of a church's ministry."

Suggs said program planning must always include small churches, and that 95 percent of TBC churches average less than 300 in Sunday School attendance.

# The door opened to the Gentiles

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

Moving from the beginning of Paul's ministry, Luke turns to give an account of the continuation of Peter's ministry. In our lesson passage for this week, we see the ministry of Peter changing from one largely settled in Jerusalem to one of an itinerant preacher.



WILLIAMS

Peter's travels took him first to Lydda where he was used by the Lord (9:34) to heal a paralytic. This account reminds us of similar events in the life of Jesus. There is also a vivid picture of the hopelessness and helplessness of the sinner without Christ portrayed in the physical needs of the palsied. When people in Lydda saw what had been done, a spirit of revival broke out and many turned to the Lord (v. 35).

Peter's next journey took him to Joppa, where he was called by Christians in the city (v. 38) whose hearts had been broken by the death of a disciple

named Dorcas.

At the death of a loved one, we remember all the good things he or she has done. I've been to some occasions like this when the point had to be stretched to remember the "good." But not with Dorcas. Her good was genuine; her faith was real; her mercy was evidenced in the coats and garments the mourners wore.

Once again the Lord worked through Peter to perform a notable miracle. Peter called for Dorcas to arise, not from the sickbed to health, but from the deathbed to life.

Cornelius's vision (Acts 10:1-7)

As we are introduced to this Gentile named Cornelius, we are given insight into his character. We are told that he was a devout man, that he had a reverence toward God, that he gave of his money to people in need, that he prayed (v. 2), and that he even had visions (v. 3). He had all these things, yet he needed something else. Through Peter, the Holy Spirit was about to introduce Cornelius to the Gospel, the good news of Jesus Christ.

Cornelius's vision was direct. He was

told by an angel of God to send for Peter to come and tell him what he needed to do (v. 6). We see the reason God chose to allow Cornelius to be used in this great turning point of the Gospel. God heard his prayers and saw his actions (v. 4). Cornelius was earnestly seeking God and God was about to show him the way. ("Jesus saith ... 'I am the way ...'" John 14:6).

## BIBLE BOOK SERIES

March 5 Lesson

Basic Passage: Acts 9:32 to 10:48

Focal Passages: Acts 10:9b-15, 30-34, 45-48a

Peter's vision (Acts 10:9-16)

As the messengers from Cornelius were approaching Joppa, Peter was being prepared by the Holy Spirit to hear their requests. God had to deal with Peter in the area of his prejudices, so that he would be ready and willing to enter a Gentile home, sharing the Gospel outside the Jewish circle.

About noon, Peter went to the rooftop to pray. He prayed so long that he

became hungry and called for food. It was in that condition of hunger that Peter fell asleep or fell into a trance and was given a vision from God of something to eat.

Three times a voice from above commanded Peter to "kill and eat." Three times Peter responded with "not so, Lord." Peter was not about to eat anything that was not "clean" (v. 14). Three times the voice responded "what God hath cleansed, that call not thou common" (v. 15).

It is evident from the text that Peter came to understand the true meaning of his vision (vv. 19-22), and gladly left Joppa to go to Caesarea and share the good news of Jesus with Cornelius and all that were assembled.

The importance of this turning point in the life of the church, Peter preaching Jesus and the Gentiles receiving Jesus, is underscored in what many call "the Gentile Pentecost" (vv. 44-48).

The salvation of these Gentiles was an event of such magnitude that the news spread quickly all over Judea. The days ahead would be spent by Peter and others sharing with the church the fact that the good news of Jesus Christ is for all people everywhere.

# An appeal for acceptance

By Joe Wiles, pastor; Silverpoint Church, Silverpoint

I knew a preacher once who would say that he was not going to mention a certain subject. He was not going to talk about it even a little. Of course, we all then thought about the non-mentioned subject. I wondered about his method until I read Paul's letter to Philemon.



WILES

Paul's praise (Philemon 4-7) After the initial greeting found in the first three verses, Paul told Philemon that he was on his prayer list. Not only that, he commended him for being a good Christian. His attitude was evident in actions toward other Christians. These seem to have been more than just those who worshipped in his home. Since Paul never lied or flattered, we can conclude that these words were true. Paul was not saying nice things to get his way in the matter about which he was writing.

Philemon was a great comfort and assistance to the saints who lived (probably) in Colossae. Paul considered him a dear brother in Christ who was doing his best and more. The times were hard on Christians and Paul seemed to have had a direct hand in the salvation of Philemon. Epaphras probably had been sent by Paul to Colossae.

It is always good to know that what we have done is lasting. It is also a wonderful thing to know that someone whom we hold in high regard is praying for us. Both the praying and the knowing make a difference.

Paul's plea (Philemon 8-16)

After the praise, Paul went to the heart of the matter. But even in this portion of the letter, Paul continued to compliment Philemon. Notice the way the request is stated. There is no roughness anywhere. Paul specifically said that he would not use any authori-

ty that he might possess to gain compliance. He only wanted a joyful decision.

## UNIFORM LESSON SERIES

March 5 Lesson

Basic Passage: Philemon  
Focal Passage: Philemon 4-20

Paul does mention, however, that he is old and in prison. This, I believe, he did not so much for the guilt he might place on Philemon as to convey what his circumstances were.

Paul then told why he wrote: for the sake of Onesimus. Onesimus was a runaway slave who found Jesus as Lord and Savior through the ministry of Paul. Out of apparent gratitude, Onesimus continued to serve Paul and minister to his needs. Paul stated that Onesimus was now a very profitable servant, much needed by Paul.

Onesimus was being returned to his owner, Philemon, out of consideration. Paul asked that Onesimus be received as Philemon would receive Paul himself, but left that decision up to Philemon. Too often we want what we want without regard for the feelings and needs of others.

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Paul wanted Onesimus to be accepted as a Christian brother by Philemon. He hoped that Onesimus would not be treated harshly, but rather, forgiven and possibly even given his freedom. Paul asked that Onesimus be sent back to aid him, if possible. However, he wanted nothing to be done without the uncoerced approval of Philemon.

Onesimus was important, but the relationship that Paul had with Philemon was just as important. Paul was unwilling to do anything that might hinder the personal growth of Philemon or the work he had helped to establish.

Paul's pledge to pay (Philemon 17-20)

Paul went further. This section capped the request and showed the expected response from Philemon. Paul seems to have had money at this point and he is willing to make good by paying for the wrong done by Onesimus to Philemon. Paul asked that this be charged to his account.

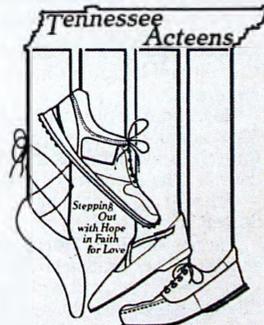
Paul may not have written the entire letter, but he did sign the letter to prove he would pay if required. Notice

the next verse. Paul told Philemon he would not mention that Philemon was a Christian because of Paul. Then he asked that Philemon refresh him by this very act of taking Onesimus as a brother.

In the concluding verses, Paul thanks Philemon for his willingness to do as requested. Paul mentioned that he intended to come see Philemon soon. If nothing else, this would cause Philemon to think carefully about not doing as asked.

Paul asked for the prayers of Philemon and his fellow Christians and requested that God provide His grace to them. This letter was effective. Church historians say that Onesimus became the bishop at Ephesus and that he collected many of Paul's writings out of gratitude.

In any case, we have here the right way to ask for a favor that really needs to be granted. Too often, we think that Christians are to be above the art of graciousness. But Christians have feelings that can be hurt. Therefore, we need to be considerate of them.



## ACTEENS SUMMIT

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Terri Willis, Foreign Mission Board  
Laura Moak, Foreign Missionary, Korea



MOAK



WILLIS



WILLIAMS

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# Unity in diversity

By Phil Jett, pastor; Englewood Church, Jackson

All of chapter 12 points to the use of spiritual gifts following the way of love. In the first part of the chapter, Paul looked at how important it is to have diversity within the body of Christ so that the whole body can express God's love.



JETT

In our focal passage for this week, we turn to the need to have unity within diversity in order for the church to have the abilities to carry out its task of sharing God's redemptive love in Christ.

There are two things which I find interesting and would like to mention before we look specifically at these verses. First, it is interesting that Paul uses the illustration of the human body for the church. God created the body and uses it as the vessel for housing the eternal human being made in His

image. God also created the church, and it is to house the redemptive message of love and eternal hope found in Jesus Christ. I think it is crucial for us to remember this truth.

Secondly, Paul uses humor as he compares the body to the church. Have you ever thought about how well the ear would function unattached to the body? That is about how well some members function when they fail to use their gifts within the functioning body of Christ in the church.

As we look at this lesson, I hope we are each encouraged to do our utmost with the gifts God has given us to make the whole church function at its maximum, and realize we are a part of a very important body when we are part of His church.

As we look at the focal passage, we need to reach back to verses 12 and 13, where Paul delineates the only lasting basis for unity in the church: "for by one Spirit, we are all baptized into one body" (v. 13). We need also to remember that we have only one confession of faith: "Jesus is Lord" (v. 3). We now can draw some conclusions

from the analogy of the body and the church. We see the importance of every part of the body as equal to every other part. Sameness would be destructive to the whole, and yet the whole is damaged when any part refuses to function. The body finds its wholeness in the acceptance of each part of the body functioning as it has been designed or called or gifted to function. Our individual failure adversely affects the functioning of the whole body.

In conclusion, I would encourage each of us to make verse 27 our motto for our church this week: We are "the body of Christ, and members in particular."

In his new book, "Total Church Life," Darrell Robinson states, "The greatest need of our time is not economic, social, political, ecological, or energy. The greatest need of our generation is for the church to be the church."

He later asks, "What is the church?" He then answers that question this way: "Church, ekklesia (Greek), are those who have been called out from sin to salvation . . ." They are set apart for Him and for His service. For the church to be the church, each member must recognize the importance of the whole body of Christ and the particular opportunity of service they have in the body.

We follow the way of love in the use of our spiritual gifts as we concern ourselves with the welfare of the whole church and serve in our particular area of responsibility.

The idea of the church being the body of Christ is very familiar to many church-going people. Because of that, its significance might not be recognized.

To participate in the body of Jesus Christ, our Savior, is a great honor — and serious business.

## LIFE AND WORK LESSON SERIES

### March 5 Lesson

Basic Passages: 1 Corinthians

12:12-27

Focal Passages: 1 Corinthians

12:14-27

As Paul continues the analogy of the physical body and the church, he points out that there are no inferior parts in the body of Christ. He is reacting to some who were puffed up in their importance and were putting down others. For there to be unity within the church, we must always see our gifts as from God and the proper use of these gifts to serve the church as a privilege. When we do not do this, there are schisms (v. 25) or divisions, and we all suffer.

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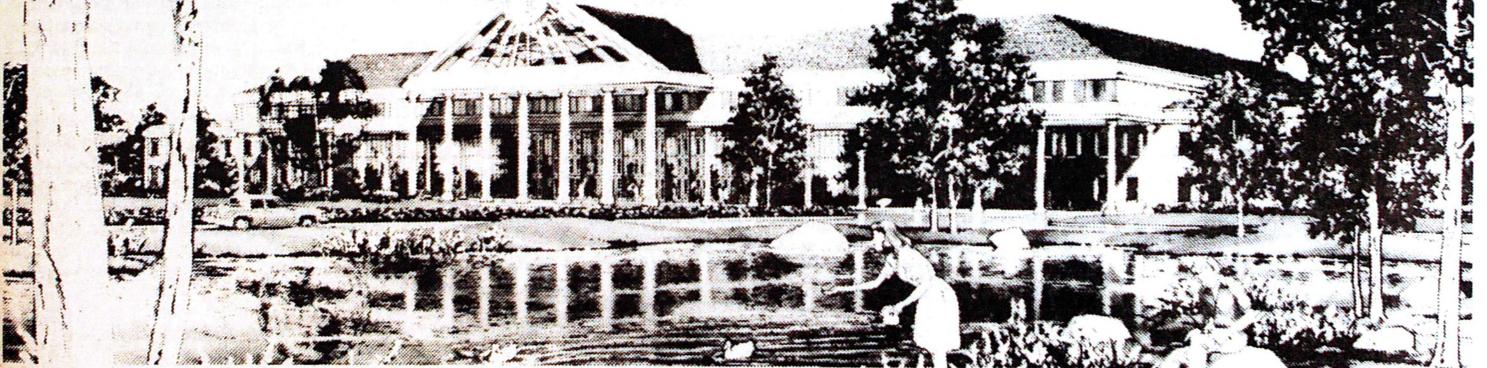
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**(BP) BRIEFLY**

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

**Miami churches minister to Nicaraguan refugees**

MIAMI — Southern Baptists in Miami have begun assisting hundreds of Nicaraguan refugees while bracing for thousands more expected to arrive in south Florida soon. Currently, Nicaraguan refugees are arriving in Miami at a rate of 200 to 300 per week. Many arrive aboard buses which come in with full passenger loads and empty baggage compartments.

Federal officials estimate as many as 100,000 could arrive in the South Florida city this year. Up to 3000 refugees are entering the U.S. through Texas each month, fleeing intense political and economic oppression in their homeland.

Many of the Nicaraguan refugees choose Miami because of the large community of Latin American refugees already there. Nicaraguans seeking refuge in Miami join thousands of others still fleeing Cuba, Haiti, and other Latin American countries each year. The addition of thousands of Nicaraguan refugees into Miami's already volatile racial mix worries city officials who say Miami might not be able to accommodate more refugees.

As government agencies become overwhelmed with the chaotic situation, more refugees are turning to local churches for assistance, said Reinaldo Medina, pastor of Iglesia Bautista Estrella Belen in Hialeah, a predominantly Hispanic section of Miami. "The situation is desperate, and it's going to get worse," he said. Currently, about 25 Hispanic churches in Miami Baptist Association are dealing with refugees on a regular basis. The assistance they offer varies depending on available resources and lay involvement.

**Sunday School, leader training in trouble overseas, study warns**

RICHMOND — Sunday School is "dying" among Baptists overseas. That warning comes from two Southern Baptist Foreign Mission Board researchers who base their alarm on that fact that 92 percent of overseas Baptists were Sunday School members in 1970, while only 68 percent were enrolled in 1986.

Jim Maroney, the Foreign Mission Board evangelism and church growth consultant, and missionary Jim Slack, church growth director for Southern Baptist work in the Philippines, have produced a computer-era analysis of the agency's cooperative work with overseas Baptists since 1950.

Focusing on the 1970-1986 period, the researchers point out that Sunday Schools, or small Bible study and discipleship groups, grew only at about 60 percent of the rate of church membership. The researchers recommend "deliberate steps in reviving" overseas Sunday Schools and Bible studies because they remain "the greatest source for evangelism" and discipleship.

Slack also warns of "a mounting crisis" in leadership training. The current

enrollment in various theological institutions and programs equals 52 percent of all pastoral leader positions at churches and preaching points. An ongoing church planting effort, however, requires an enrollment equal to at least 75 percent of pastoral leader positions, Slack says.

**Baptists can offer help to Soviet Christians**

WASHINGTON — Although no Baptist religious prisoners remain incarcerated in the Soviet Union, needs still exist among Baptists there, said a Southern Baptist who works on Soviet issues. Baptists in the United States can help Soviet Baptists in several ways, said John Finnerty, a staff member of the Commission on Security and Cooperation in Europe, or Helsinki Commission.

Many Soviet Baptists want to stay in that country, Finnerty said. The biggest need among those Baptists is literature, including Bible commentaries and children's literature, as well as Bibles, he said.

Finnerty recalled a conversation he had with a pastor in the Soviet Union last November. "The pastor told me that the greatest problem for Soviet Christians is no longer the KGB," Finnerty said. "He said the problem is that he and others are hesitant about their ability to teach others. They have lots of faith, but not much to study."

Finnerty also suggested visiting the Soviet Union and Baptists there as often as possible. In addition, Christians in the United States should keep members of Congress aware of their interests in these issues, Finnerty said. "Doing so not only lets Christians in the Soviet Union know we care about them as brothers and sisters in Christ, but it also lets the Soviet government know we have an eye on this situation," he explained.

**Ethnic presence increasing in Southern Baptist literature**

NASHVILLE — Use of art and photographs depicting ethnic people in Southern Baptist Sunday School Board periodicals has almost doubled in the past three years, but more progress needs to be made, according to the director of the board's black church and language work.

"Ethnics are not being addressed as well by any other denomination," said Bill Banks, director of the Sunday School Board's special ministries department. "Southern Baptists have a chance to be more inclusive and make an impact with the increasing ethnic population."

Ethnic groups make up more than 40 percent of the United States population and represent about ten percent of Southern Baptist membership, Banks said. "We are perceived to be at the forefront of mainline denominations when it comes to reaching out to language and ethnic groups," Banks told Sunday School Board program leaders.

He cited a review of board periodicals that showed 9.6 percent of the pictures in the January-March 1989 quarterly depicted ethnics. Of the 2274 pictures in 158 periodicals, 216 included ethnics. Photos included in the count are those with at least one person who obviously was Hispanic, Black, or Asian. A similar analysis of the periodicals for the October-December 1986 quarter showed that only 141 of 2599 illustrations included ethnics, for a 5.4 percent representation.

# Audit of foreign missions work shows need for change

By Art Toalston

RICHMOND (BP) — Numbers alone — no matter how impressive — are not the best way to assess the effectiveness of Southern Baptist missionary work with overseas Baptists, a recently completed computer analysis of Southern Baptist foreign mission work from 1950 to 1987 shows.

The analysis recommends further strengthening of the Southern Baptist Foreign Mission Board's evangelism, discipleship, and church starting efforts and deployment of more workers and resources to areas of the world where people have few opportunities to hear the Christian message.

**NAC registration deadline nears**

BIRMINGHAM, Ala. — Within the first months of registration for the National Acteens Convention slated for July 12-15 in San Antonio, Texas, more than 4000 participants have registered. Only 16,000 Acteens and their leaders will be allowed to register due to seating limitations.

NAC is held once every five years for Acteens members. Acteens is the Woman's Missionary Union-sponsored missions organization for girls in grades seven through 12. Registration for NAC opened Jan. 1 and will continue until June 26 on a first-come, first-served basis. Only those who register in advance will be allowed to participate in NAC activities.

For additional information and registration forms, contact the state WMU office, P. O. Box 728, Brentwood, Tenn. 37024.

Three years ago, FMB President R. Keith Parks voiced "serious doubt" about missions-as-usual in his report to trustees. Parks advocated change.

Missionaries and staff members began researching and rethinking the approaches to foreign missions. New strategies for communicating the Gospel in today's world were proposed and approved by trustees, a process that is continuing.

The analysis of foreign mission work from 1950 to 1987 was undertaken by Jim Maroney, Foreign Mission Board evangelism and church growth consultant, and missionary Jim Slack, church growth director for Southern Baptist work in the Philippines.

The proliferation of computer technology has made the time right for such a study, Slack said, adding, "We've not been able to gather all this data and do all this analysis until recent years."

The study touched on Bold Mission Thrust, a 25-year program adopted by Southern Baptists in 1976 and aimed at helping every person in the world hear the Gospel by the year 2000.

The original Bold Mission Thrust goal of 5000 Southern Baptist missionaries by the year 2000 will be surpassed, according to projections. The goal has been revised upward to 5600. Volunteer goals already have been surpassed.

But reaching Bold Mission Thrust goals in baptisms, new churches, and other overseas categories is doubtful in light of current growth rates, the researchers said. Some 800,000 baptisms per year, for example, were en-

visioned at the outset of Bold Mission Thrust. But the researchers project less than 520,000 baptisms for the year 2000.

Recommendations in the report call for Southern Baptist missionaries and overseas Baptists to explore ways to achieve 11 percent annual growth in the various categories instead of the current six to eight percent growth.

The researchers' findings also reflect lopsided global evangelization efforts.

Reviewing statistics from 1986 for mission work in 104 countries, Maroney and Slack noted that seven countries accounted for 78 percent of the increase in churches: Brazil, Nigeria, the Philippines, South Korea, Kenya, Mexico, and India.

In five of the "big seven" countries — Brazil, Nigeria, the Philippines, Kenya and India — 100 or more churches were planted. Ten missionaries were assigned to India at the time; 752 were working in the other four countries — an average of 188 per country.

The remaining 97 countries reported only 313 new churches. Fifty-five countries reported no growth or a decrease in churches. Nearly 1000 Southern Baptist missionaries were assigned to those 55 countries, an average of 18 per country. In 34 countries, a two-year plateau or decline was evident.

Only 14 countries reported ten or more churches planted in 1986, the researchers reported.

**CLC announces seminar plans**

NASHVILLE — Focusing on the theme "Life in the Balance," the annual Southern Baptist Christian Life Commission seminar March 27-29 in Kansas City will address issues ranging from the impact of pornography on marriage and child abuse to the life-denying ethics of society that have produced the rash of teen-age suicides.

Other topics include euthanasia, abortion, the sanctity of sex, genetic engineering, and secular world views. On opening night Richard Land will be installed as the fifth executive director of the Christian Life Commission.

Evangelical theologian Carl F. H. Henry, founding editor of *Christianity Today*, will deliver the sermon at Land's installation service, scheduled for 8 p.m. March 27. Land will assess the formidable ethical challenges fac-

ing Southern Baptists in the final decade of the 20th century.

Other speakers include pollster George Gallup Jr., Southern Baptist pastor James Draper, pornography opponent Gary Bauer, medical ethicist Thomas Eakins, Indiana Baptist executive Mark Coppenger, writer and professor Richard Foster, writer and pastor Calvin Miller;

Counselor-teacher Charles Lowery, pediatric psychiatrist Paul Warren, professor Thomas Parker, divinity school dean Kenneth Kantzer, and lifestyle center leader Graham Kerr. Registration information can be obtained by contacting Life in the Balance, Christian Life Commission, 901 Commerce St., Nashville 37203, or phone (615) 244-2495.