

Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

New SBC budget year

October is record CP month

NASHVILLE (BP) — Southern Baptists' conventionwide budget launched its fiscal year with record receipts in October.

The Cooperative Program received \$11,561,367 at the national level in October, announced Harold C. Bennett, president and treasurer of the convention's Executive Committee.

That amount is a \$609,752 — or 5.57 percent — increase over receipts for October 1988, Bennett said. The current U.S. inflation rate is 4.3 percent.

"This is a good beginning for the new fiscal year," Bennett said. "I pray Cooperative Program gifts will continue to be strong because of the urgent mission needs."

The Cooperative Program helps fund 18 Southern Baptist Convention organizations that conduct evangelistic, missionary, and educational ministries worldwide.

October was the Cooperative Program's first month under a new procedure that set its basic operating budget according to performance-oriented guidelines, as opposed to the goal-oriented guidelines used to develop previous budgets.

The new 1989-90 national basic operating budget goal is \$134,787,543. That is the amount the program received in the 1987-88 fiscal year, the latest year of record when the budget was proposed in February. The goal is a 2.05 percent decrease from the 1988-89 goal of \$137,610,000.

The 1989-90 budget also has a \$2.5 million capital needs priority item, designed to pay off the debt on the SBC Building in Nashville, which will

be five years old in February.

Operating under the goal-oriented guidelines, Southern Baptists failed to meet their overall budget for most of this decade and built up a backlog of capital needs commitments.

Consequently, the new budgeting procedure was initiated in January 1989 by the SBC Inter-Agency Council, comprised of the executives of convention agencies.

The performance-oriented procedure was designed to enable Cooperative Program recipients to set their budgets more accurately, planners said. It also was intended to make capital needs money available, spread over a ten-year period, so the convention can pay off the capital commitments it made in the '80s.

Campaign schedule

Nashvillians join to fight pornography

By Lonnie Wilkey, associate editor
NASHVILLE — Approximately 500 people, mostly pastors and church staffers, met Nov. 7 at the Opryland Hotel in Nashville in an organizational meeting designed to eradicate hardcore pornography from the greater Nashville area.

Michael Gilstrap, executive director of the Nashville Coalition Against Pornography, said 278 churches from 12 denominations were represented.

He said the Coalition's goal is to get churches from the "broad scope" of Nashville's religious community

Pastors, WMU leaders named

The 115th annual session of the Tennessee Baptist Convention is meeting this week at Central Church, Bearden, in Knoxville.

In separate meetings on Monday, the Pastors' Conference and Woman's Missionary Union elected officers, conducted business, and heard missions and evangelistic messages.

Carol Pharris of Lebanon was re-elected as president and Faye Cox of Knoxville was elected recording secretary.

Meeting at Central Church, Fountain City, WMU members also elected eight regional vice presidents. Mrs. Pharris presided over the Monday sessions.

Tennessee Baptist pastors present at the Pastors' Conference which

met Monday at Central Church, Bearden, were led by President Reed Wright of Cleveland.

New officers named at the annual meeting were: Larry Gilmore, pastor, College Heights Church, Gallatin, president; Walter H. Davis, pastor, Parkway Church, Knoxville, vice president; and Steve McDonald, pastor, Calvary Church, Oak Ridge, secretary-treasurer.

The Baptist and Reflector has a team of four journalists on the scene to report on the action for next week's paper.

Action will be taken on the budget and recommendations from the Constitution and Bylaws Committee. Messengers also will elect new officers for the convention this week.

together on the "narrow focus" of hardcore pornography. "I think we did that," Gilstrap said.

Two Nashville Baptist pastors — Bill Sherman, Woodmont Church, and Jerry Sutton, Two Rivers Church — are on the Coalition's religious leadership committee which planned the breakfast meeting at the Opryland Hotel.

The goal of the committee, comprised of 14 area pastors, is to mobilize the religious community, Gilstrap said, adding that the Coalition is broad based and includes business, civic, and political leaders.

From now through January the Coalition is working on a S.T.O.P.! (Standing Together Opposing Pornography) campaign to educate residents of Davidson, Cheatham, Rutherford, Williamson, and Wilson counties about the issue of illegal pornography (obscenity) and child pornography.

Jerry Kirk, head of the National Coalition Against Pornography based in Cincinnati, Ohio, addressed the community's religious leaders.

For the campaign to be successful, Kirk said, the focus must be narrow. The issue is not softcore pornography, a form of pornography that usually is not illegal, he said.

The issue is hardcore pornography, the representation of obscenity, an extreme form of pornography depicting the most explicit and offensive representations of sexual activities, Kirk explained.

The former Presbyterian pastor emphasized that obscenity has been declared illegal by the U. S. Supreme Court. "The law is on our side," he said.

He stressed the campaign is not censorship because it focuses on pornography that has been ruled illegal and is not protected under First Amendment rights of free speech. It is simply designed to rid the community

of materials that are illegal, but are available, he added.

The national anti-pornography leader cited FBI and other statistics which are linked to the more than \$8 million annually generated through the pornography industry.

- One of four girls and one of six boys will be molested by age 14.

- Almost two million children are molested every year.

- Children, ages 12 to 17, are the largest consumers of pornography.

To demonstrate the seriousness of the problem in Nashville, the Coalition distributed the following information.

- "Child sexual abuse is one of the fastest growing crimes in Davidson County — up 437 percent in the last six years. There is a direct correlation between violent sexual crime and the distribution of pornography," according to Assistant District Attorney Richard Fisher.

- "Nashville has six 'adult' pornography shops, in addition to a suspected producer of hardcore pornography.

- "Nashville has 90 family video stores with over 50 percent of these neighborhood locations renting videos (See page 5)



HIWASSEE LEADERS — Hiwassee Association elected Ron Stansell, center, pastor of Chapman Grove Church, moderator Oct. 27-28, at Chapman Grove. Cecil McDonald, left, pastor of Old Pond Hill Church, was 1988-89 moderator. E. R. Gamble, director of missions, stands at right.

— Photo by Wm. Fletcher Allen

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SOUTHERN BAPTIST HISTORICAL
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Nashville, Tennessee

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Editorials

Coalition sets strategy to kill pornography

The Greater Nashville religious community is gearing up for a fight. It will have implications for all Tennessee citizens, their homes, their cities, their churches, and their families.

The fight is against hardcore, illegal pornography.

Lest we get tabbed with the unwanted misnomer of "negative" Christians, we state emphatically that we — and we hope all Tennessee Baptists — oppose this obscenity. It is a devilish blight on America.

The Nashville Coalition Against Pornography is an umbrella organization involving all entities — churches, government, businesses, chambers of commerce. The religious community is only a part of the effort. In this fight, we do not stand alone.

Joe M. Rodgers, former U. S. ambassador to France, is heading the coalition. Rodgers says, "Hardcore, illegal pornography and organized crime go together like hand in glove. Pornography is a \$8-\$10 billion a year industry, largely controlled by organized crime . . . There are more "adult" bookstores in the United States than McDonald's

restaurants." Much of the profit goes to the cocaine trade.

NCAP stresses that, at least for now, so-called softcore pornography, such as popular but legal magazines, will not be targeted. The goal of NCAP is to rid the Nashville area of hardcore pornography, that which already has been classed as illegal.

Targeted materials do not have the distinction of being protected by First Amendment rights. That strategy has already been fought by the industry and lost in court.

Most of us do not (or did not) realize the depravity and sinfulness of hardcore porn. We have to be shocked into reality by hearing examples from law enforcement officers, experts who fight the evil, or from abused and violated victims.

Almost 500 Nashvillians gathered last Tuesday to hear Jerry Kirk, a national anti-pornography advocate. Another large crowd heard on Thursday retired FBI agent William Kelly. Both described in stark detail the effects of pornography. They connected porn with the most hideous crimes imaginable, inflicted on innocent children and women, even

death.

Two Baptist pastors, Bill Sherman of Woodmont, and Jerry Sutton of Two Rivers, are on the coalition's religious leadership committee. Plans include a major effort against porn in Davidson, Cheatham, Rutherford, Williamson, and Wilson counties.

Dates have been set to educate the communities and to forge a coalition that will smash the illegal industry. Kirk stressed that obscenity has been judged illegal by the U. S. Supreme Court. Both Kirk and Kelly gave specifics on violent sexual crimes that resulted from pornography. Child abuse, incest, bestiality, rape, torture, murder, many times are the direct result of pornography.

NCAP plans a special emphasis for churches on January 14 and a city-wide rally on Feb. 1. Read the news story in this issue of the paper.

We encourage Tennessee Baptists to get involved. This campaign will help clean up Tennessee's capital city and set an example for others. It will advance the cause of Christ. It is worthy. It is the right thing to do. Let's be volunteers, now. — WFA

Exciting statistics from Michigan partnership

The Tennessee partnership with Michigan has forged many strong ties during the decade of cooperation. Baptist work in our sister state Baptist convention has been strengthened and enlarged.

But we must not forget the mutual benefits gained by Tennessee Baptists who participated in work and evangelistic endeavor with Michigan through the years. We gained a greater love and deeper commitment to mis-

sions. While at one time the work was slowing, it now has gained new fervor.

Carrol Fowler, Church Extension Director in the Michigan convention, reports exciting and noteworthy statistics:

During the 1989 church year, eighteen new chapels have been established and nine churches constituted.

Fowler says that 134 groups from Tennessee churches included at least 2697 volunteers. Eighteen buildings were built or

remodeled — through the combined effort of Michigan "home folks" and Tennesseans.

These numbers are worthy of praise. Baptists in Michigan and Tennessee surely will send up many halleluias to honor our Lord.

Fowler thanks Tennessee Baptists, on behalf of the congregations in Michigan, for support. We see even great accomplishments for God as we labor together in the next decade. Yes indeed, to God be the glory! — WFA

Balanced lifestyle can help Christians handle stress

By Marv Knox

RIDGECREST, N.C. (BP) — A balanced lifestyle can help Christians handle stress, participants at a Fall Festival of Marriage workshop here, were told.

A well-balanced spiritual and physical life, supported by self-management techniques and a "re-designed" lifestyle, can overcome stress, said Carolyn and Wayne Jenkins.

She is minister to youth and college students at First Church, Nashville; he is a discipleship training promotion specialist for the Sunday School Board. They led a stress-management workshop at one of the eight fall marriage enrichment conferences sponsored nationwide by the Sunday School Board's family ministry department.

"Each generation seems to have a catchword for what happens to the people," Jenkins said, noting today's "stress" previously was known as "nervousness" and then "anxiety."

"Stress is not what happens to you, but how you react to what happens to you," he explained.

He cited seven post-World War II trends that produce stress: increasing urbanization, greater mobility, dependent consumerism, global interconnectedness, sedentary occupations, changing roles of the sexes, and an unpredictable future.

"Things are more strategic, more dynamic," he said. "We don't know

how things will turn out. All this paints us into a corner where we're faced with stress. Our job as Christians is to be the type of people in Jesus Christ who can handle these forces."

She described seven stresses that bind people today: physical, brought on by disease or catastrophe; emotional, "something you can't put your finger on"; time, or not enough of it; participatory, the strain of dealing with co-workers and other people "with whom we must deal"; situational, resulting from "one-time things," such as a child's illness or a pregnant teenage daughter; encounter, the hassle of "bumping into so many people in a day"; and identification, the frustration of poorly defined roles at home and work.

"Our bodies just can't handle this much stress," she said.

A well-balanced spiritual life is the first key to handling stress, he noted: "The most basic thing we can do spiritually is accept salvation in Jesus Christ — tap into God's power. . . . The connection we have with God is more powerful than the stuff that is causing stress."

Christians should adopt a "triangle of lifestyle" that includes Bible study, prayer and quiet time, and Christian fellowship and support, he added: "When people are disconnected from these things, they have a greater problem with stress. Of course, Christians have stress, but we're armed."

Physical balance comes from a second lifestyle triangle that involves a proper diet, relaxation, and exercise, he said.

Focusing on the importance of self-management, she said: "I'm going to teach you how to do it. Say, 'No.' To be able to say, 'No, I can't do that' will be the best way to handle stress."

Learning one's limits is important, even for Christians involved in church work, she emphasized: "We need to work for the Lord. But if you fall apart, what good will it do? I see peo-

ple who do too much, fold up and fall in — don't come to church for three months. Is that what God wants?"

To Christians who feel overwhelmed by their responsibilities at church, she advised, "Find something you love to do and do it well, but say no to other things."

The Jenkinses noted that adopting a "re-designed" lifestyle involves balancing six key areas of life: spiritual, personal, professional, financial, social and culture-creative.

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Senior adults encouraged to learn money management

RIDGECREST, N.C. (BP) — Senior adults never will reach an age when they can withdraw from learning more about money management, and churches should invest time in helping them continue to do it, a conference leader told seminar participants at a senior-adult Chautauqua at Ridgecrest (N.C.) Baptist Conference Center.

"It's not too late to plan how to manage our money, and the church has a stake in helping people better manage their lives and financial situations," said Horace Kerr, retired manager of the single- and senior-adult section of the Southern Baptist Sunday School Board's family ministry department.

About 50 senior adults attending one of 14 Chautauquas sponsored this fall by the Sunday School Board participated in a money management seminar sponsored jointly by the board and American Express.

In pilot projects with Southern Baptists and three other denominations, personnel from American Express have been teaching money management to senior adults to determine their specific needs, said Meredith Fernstrom, senior vice president for public responsibility at American Express.

Other groups included the United Church of Christ, American Baptists and Episcopalians.

"We decided to work with religious organizations because a large number of senior adults are church goers, and they look to the church to meet a wide range of needs, not just spiritual," said Fernstrom, a Southern Baptist who was reared near Ridgecrest.

Jay Johnston, a senior-adult consultant at the board, said the information gathered from the four pilot projects will be consolidated and adapted into a money management resource for churches to teach their senior adults.

The resource will be produced by the board's family ministry department and released in late 1991, reported Doug Anderson, director of the family ministry department. Before the product is completed, the material will be field tested in several churches in 1990, he said.

Kerr, who has been working on the project since its inception about two years ago, said the changing lifestyles of senior adults require knowledge of life planning as well as financial planning.

"As we look forward to the new

phases in our lives, we have to begin planning for these changes," he said. "The objective is to plan for the rest of life by learning the options that we have and by thinking creatively and honestly."

In the two-part seminar, life planning and financial planning, Kerr told senior adults they should be prepared for the transitions and changes that come with aging and retirement.

"We have to understand our personal perception of aging and feel good about it," he said.

To spend and save money properly, senior adults need to know what's available for them, said Bill Steinke, regional director for IDS Financial Services, a subsidiary of American Express.

"Financial planning is crucial all through life," said Steinke, who led the second part of the seminar.

Steinke listed ten steps of a good retirement plan:

- Assess current financial situation.
- Define retirement lifestyle goals.
- Evaluate current housing and related needs.
- Identify and estimate all potential income sources.
- Understand the pension plan.
- Evaluate insurance policies.
- Determine the best health insurance program for retirement.
- Determine eligibility for an IRA or other type of retirement savings plan.
- Identify gaps between income and expenses at different stages of retirement.
- Invest in knowledge.

82-year-old Hobbs to keep writing

By Frank Wm. White

NASHVILLE (BP) — On the eve of his 82nd birthday, Herschel H. Hobbs, one of Southern Baptists' best known and most prolific writers, said he intended to continue writing as long as he can still push a pen.

Hobbs, who turned 82 Oct. 24, has written "Studying Adult Life and Work Lessons," a quarterly Bible study commentary for the Life and Work adult Sunday School curriculum series, for 21 years.

He has completed manuscripts for the popular Bible study commentary for editions through December 1991. Hobbs and Southern Baptist Sunday School Board editors intend for him to



GILES COUNTY OFFICERS — New officers were elected at the annual meeting of Giles County Association. From left, are William Suddarth, pastor, Elkton Church, Elkton, vice moderator; Alice Bond, member, Highland Church, Pulaski, clerk; Pat Myers, member, Richland Church, Lynnville, treasurer; Don Russell, pastor, New Zion Church, Pulaski, moderator; and Director of Missions Carl Bond.

Chinese students return to school

NANJING, China (EBPS) — The Nanjing Theological Seminary began classes in September with 180 regular students and 65 short-term students. The situation of the seminary is not unlike many other Christian schools and agencies operating in China, where, despite increased restrictions following the June 4 massacre in Tiananmen Square in Beijing, life goes on. In the Nanjing seminary, for example, as in virtually every sector of Chinese life, the government has imposed a requirement of four hours per week of "political study."

There are reports, too, of widespread slowdown in factories, and elsewhere within China, and a decrease of help going to China from other countries. One example is the Amity Foundation, which was initiated by Chinese Christians. Although its educational, medical, and health projects continue together with Christian groups around

the world, the 90 Foundation teachers of 1988 have decreased in number this year to 60. In spite of difficulties, however, the Foundation has experienced no problems relating to the June 4th incident.

Church attendance is up in all areas except Guangzhou ("Canton") in the south. Canton is also the most economically advanced area of China.

A senior member of the China Christian Council said recently, "Under the present circumstances, if we should (discover) that Christians do not seem to (agree) in speaking about what happens in China, or indeed anywhere else, let us then approach the situation as a test of our love and trust, and a call to prayer, to self-examination, and to waiting before God." The statement seemed to imply the existence of dissension among some concerning the approach they as Christians should use in the current situation.

continue the series as long as he is able.

"I see no reason why I can't keep on indefinitely (writing the lesson helps.) My health is good. My mind is as clear as it has ever been. As far as I'm concerned, I'm not ready to stop writing them," he said.

Hobbs said the success of the lesson commentary is in his ability to transform the Bible study to a simple language with illustrations teachers can understand.

James L. Sullivan, retired Sunday School Board president who first contracted with Hobbs to write the materials said at an Oct. 20 reception at the Sunday School Board honoring Hobbs that he is "one of the few men who has a proven mastery of both the Hebrew and Greek languages."

Hobbs explained: "It's not that I'm so smart that they can't find someone else to replace me. It's the way I provide a balance that apparently is successful."

He agreed to write the materials for the Sunday School Board after first providing similar materials for Sunday School teachers at First Church, Oklahoma City, where he was pastor.

"I said I would do it (write for the board) if they would promise to let me write it the way I wanted to," he said. "About the level I write is what the teachers want — a combination of the pastoral approach and the academic."

Hobbs said he relies on his Greek and Hebrew training, not because the teachers need to know Greek or

Hebrew, but because it can be helpful to them in understanding the text.

He has spent more time writing the lesson commentaries than most books he writes, he said. He has written 127 books in addition to the lesson helps.

His books usually are written for pastors, and in those he assumes a certain level of background knowledge that can't be assumed with Sunday school teachers.

"I'm so careful to try to give a proper background to what we're studying and give what I think is a sound interpretation. If I mislead people in doctrine, with 100,000 teachers using it, I'm talking about between one and two million people that I'm affecting for good or bad depending on what I do," he said.

Hobbs maintains a discipline of writing one chapter each week to stay on schedule with the lesson commentaries in addition to his other writings and travel schedule.

"I write the lesson helps because I believe it is the most effective and beneficial thing I've ever written," he said. "I'm not reaching just pastors in the pulpit but the teachers, and through the teachers I reach far more people. This is a direct approach. I'm willing to pay the price. I enjoy doing it because of what I think I am accomplishing."

A Broadman book, *My Favorite Illustrations*, will be released in April 1990, as a selection of original Hobbs anecdotes and quotations.



BSSB PRESIDENT PARTICIPATES — Baptist Sunday School board President Lloyd Elder recently delivered an ordination message for deacons at Antioch Church, Humboldt. The church's pastor, Dennis Lunsford, is a trustee of the board. From left, Mark Stanley, Elder, Lunsford, and Mike Richardson. The church's other new deacons included Homer Lunsford, the pastor's father, Gerald McGill, and Jim Williams.

Our Readers Write

Laity should lead

As the "Year of the Laity" draws to a close, your recent editorials have pointed out the fact of declining lay involvement in all matters of the Church. This trend must be reversed if we are to survive.

For three generations we have allowed the "professionals," clergy and denominational "workers," to take control of our churches, our convention, and its agencies. They have made a mess of things, and have created bureaucracies to perpetuate this mess. For ten years our annual meetings have been little more than popularity contests and political tugs-of-war between "Men of God." How sad! Issues that used to unite us now divide us. Enough is enough!

We have far too many Pontificating Pulpit Politicians and too few dedicated Undershepherds. Many deacons have become yes-men. The lay person today is expected to sit in the pew, drop money into the plate, follow any plan proffered, and then, above all, remain silent. To speak out or question anything is often considered heresy.

It is well past time for individual Baptists to take seriously their Biblical responsibility for the affairs of the Church. Those of us who are Deacons, must also assume our ordained places of Service and Leadership, starting on bended knees.

I am afraid if we don't stop this ecclesiastical foolishness, and return to the Great Commission, the Lord will remove His candlestick from Southern Baptists.

Leslie J. Murphy
6371 Camberley Court West
Memphis 38119-5413

Help in Michigan

My wife and I are church planters with the Mission Board. We are serving in Macomb Township, Michigan, a fairly affluent and unchurched suburb of Detroit. About one and a half years ago we began New Hope Church.

We currently have a core group of 25 adults, and though blessed by their commitment, we have yet to seriously impact our growing community. We have learned much about who we're trying to reach and what it's going to take to reach them. We have a complete program mapped out that will present unique opportunities to reach the unchurched.

The most important thing we've learned is the need for prayer. Realizing that prayer will be foundational to our suc-

cess, the Lord has impressed us to enlist 5000 people who will commit themselves to pray for us, our church, and our community. This is where I could use your assistance.

We invite Tennessee Baptists to join us in prayer.

A unique opportunity exists to assist in starting a church for the unchurched, to be located in a rapidly growing, affluent, and unchurched suburb of Detroit. Interested persons should contact Dave Bollenbacher at 11946 Lewlund Dr., Sterling Heights, Mich. 48078 or call: (313) 254-7939.

David Bollenbacher
33701 Jefferson Ave.
St. Clair Shores, Mich. 48082

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.

Likes message

Let's have more of June McEwen's "One Woman's View" articles. Her suggestions in the Oct. 11 paper would be helpful to anybody, not only senior citizens. I have cut it out to refer to it often.

Martha Walraven
Rt. 2, Box 22B
Watertown 37184

Murfreesboro Church calls new pastor

Rocky Leonhardt joined the staff of Rucker Church, Murfreesboro, as bivocational pastor, effective Sept. 17.

It is his first pastorate.

A native of Colorado, Leonhardt was ordained Nov. 12 at First Church, LaVergne.



MISSION PASTORS MEET — Fourteen mission pastors from throughout Tennessee recently gathered at the Baptist Center in Brentwood for a mission pastor retreat. It was the first such meeting for mission pastors and it was sponsored by the TBC's Missions Department. During 1988-89, 24 missions were started in the state and 11 churches were constituted. The theme — Church Planting — Growing a Harvest — was designed to stress emphasis on reaching people for Christ, not merely beginning new churches, according to Larry Kirk of the Missions Department. From left, Bruce Coleman, Stonebrook Mission, Smyrna; Kenny Bruce, East Shelby Mission, Memphis; Joel Dunlap, Lakeside Mission, Ten Mile, Wayne Ethridge, Benton Avenue Mission, Nashville; and Mike Smith, Bondecroft Mission, Sparta.

Missions volunteer shares experience

By Connie Davis, assistant editor
BON AQUA — God healed her when she volunteered to do missions work in Venezuela, claims Glenda Leegon of Bon Aqua.

Leegon suffers from diabetes which led to kidney disease and loss of vision in one eye several years ago.

"I couldn't work. I couldn't drive. I couldn't write or watch TV. I couldn't even sit up all day. It was really rough. It's even hard for me to imagine now I was there," said the young wife and mother to daughters ten and 11 years old.

During that time she heard a missionary to Venezuela report on the Tennessee/Venezuela partnership at her church.

Volunteers were needed to go to Venezuela for the August 1988 crusades and she felt she should go.

"But people were telling me, 'How can you do something like this when you're in this shape?'"

Were her feelings from God? she asked herself.

Her doctors didn't encourage her. From the progression of her disease her nephrologist (kidney specialist) expected in February of '88 that her kidneys would be weak enough to require her to begin dialysis and the wait for a donor kidney.

Leegon also faced eye surgery during the months before the trip. It had failed to improve her vision in one eye.

But her other eye was hemorrhaging due to diabetes.

She would not get another chance to go to Venezuela. The partnership was concluding at the end of '88, Leegon recalled.

"Then I woke up one day and I realized I could see a lot clearer. ... It was a lot better than it had been in a couple of years. Even my energy had come back." She became able to read, write, and even drive.

And her kidneys improved slightly. The nephrologist said he "couldn't understand it," said Leegon.

Leegon traveled to Venezuela last August. She reports God also intervened on her behalf during the trip.

Most other teams had to miss meals because of distances between witnessing areas and revival sites, but her team was always close to their hotel, where her insulin also was stored.

"I was right where God wanted me to be."

Now, almost two years after her commitment to the missions trip, Leegon still reports no more deterioration in her health.

"I have no idea how long it's going to stay this way. ... There are a lot of things God wants me to do right now," said Leegon, reporting that she is preparing to enter a MasterLife class and to teach at New Hope Church, Bon Aqua, where she currently attends.

"But I know now whatever comes along there's a reason for it."

TeamTalk

By D. L. Lowrie

Our team is doing a good job in Michigan. I have just returned from their annual meeting and the spirit was upbeat. Tennessee Baptists have made a strong contribution to that upbeat spirit.

Carrol Fowler, the Michigan conventions' church extension director, shared these facts about the partnership for this year.

- Eighteen new chapels have been begun.

- Nine churches have been constituted.

- 134 groups from Tennessee have been to Michigan with approximately 2697 volunteers.

- 18 buildings have been built or remodeled.



LOWRIE

Fowler said, "This could not have been done without you."

During their convention several persons came to me individually to express gratitude. A young pastor said, "I would not be here without Tennessee Baptists." Another said, "Tell Tennessee Baptists that we thank God for them."

But the task is not finished. There are still millions of unsaved people in Michigan. Other teams must go. Other chapels must be started. Other buildings must be built and remodeled. Other Tennesseans must go to pastor and to labor in that field.

I know that you will keep Michigan in your prayers. I trust that you will make yourself available to be a part of this task in any way that the Lord would choose.

Why doesn't your church consider a Michigan project for the year ahead?

Funnyside up

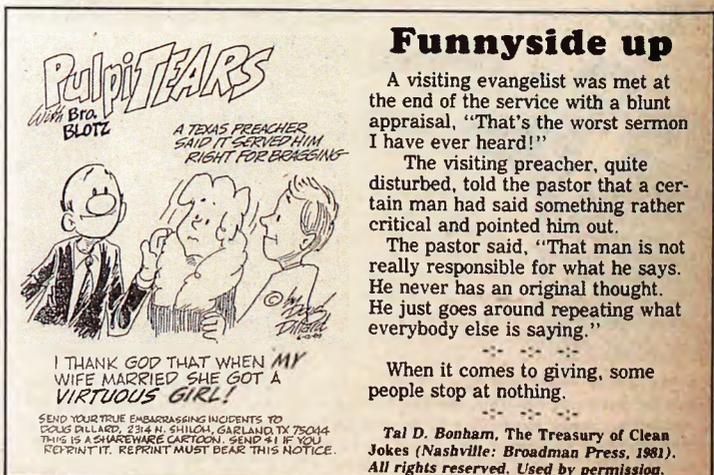
A visiting evangelist was met at the end of the service with a blunt appraisal, "That's the worst sermon I have ever heard!"

The visiting preacher, quite disturbed, told the pastor that a certain man had said something rather critical and pointed him out.

The pastor said, "That man is not really responsible for what he says. He never has an original thought. He just goes around repeating what everybody else is saying."

When it comes to giving, some people stop at nothing.

Tal D. Bonham, The Treasury of Clean Jokes (Nashville: Broadman Press, 1981). All rights reserved. Used by permission.



Ugandan officials expel missionary from country

KAMPALA, Uganda (BP)— Ugandan military officials Nov. 7 ordered Southern Baptist missionary Roger Hesch to leave the country within seven days.

Hesch, imprisoned for a week without formal charges, learned of the accusation against him and the expulsion order at the same time. He was charged with entering a military installation without authorization Oct. 31.

That night Hesch gave a Ugandan soldier a ride back to his barracks after showing an evangelistic film at a rehabilitation center for the handicapped in Masaka, Uganda. Hesch told fellow missionaries he drove onto the military base with no questions asked, spent a few minutes passing out Christian tracts and left. His soldier passenger, a Baptist, took a box of Bibles to distribute later.

Those few minutes resulted in

Hesch's arrest the next day and the expulsion order six days later.

American Embassy officials and Southern Baptist mission representatives in Uganda decided Nov. 8 to jointly appeal the order to Ugandan President Yoweri Museveni. But they doubt it will be overturned, said Jim Houser, a Southern Baptist mission administrator based in Nairobi, Kenya. The order was signed by the highest military official in Uganda other than Museveni.

Mission officials had received assurances Nov. 6 that any deportation action would require a formal court hearing at which any charge against Hesch would have to be proved. But that apparently will not happen, officials said.

"Roger spent Nov. 8 consulting with American Embassy officials in Kampala and with other Baptist mis-

sionaries," said Houser, who talked with Hesch shortly after his release Nov. 7.

"He was still somewhat dazed by all that has happened, but his primary concern was that any action to appeal or not would be based on the best long-term benefit of sharing Christianity with the people of Uganda," Houser added.

Hesch, 32, of Little Falls, Minn., has worked in Uganda for about three years as a church developer. He lives in Entebbe, about ten miles south of

Kampala.

For a week, efforts by embassy and mission officials to find out why Hesch had been arrested and jailed were fruitless. Ugandan police said they had no reason to continue to hold the missionary, and military spokesmen would only respond, "Mr. Hesch knows the charges."

One American official said Nov. 7 that the U.S. Embassy had been told no charges had been filed. At that very hour the expulsion order was being issued.

Hayes in coma; worked with Bill Wallace

SALISBURY, Md. (BP)— Retired Southern Baptist missionary nurse Everley Hayes remains in a coma following a fall after Sunday morning worship in Salisbury, Md., Oct. 22.

Hayes is known for working in China with her famous missionary colleague, physician Bill Wallace. She identified his body and helped bury it after he died in a Chinese communist prison in 1951. She later was confined by the communists for eight months before leaving China. She went on to work for 30 years as a nurse in Indonesia and retired in 1983.

Hayes, 73, was descending stairs from the Allen Memorial Baptist Church choir loft when she fell, fracturing her skull. That evening a neurosurgeon removed two blood clots from her brain, and she has been unconscious since then in intensive care at a Salisbury hospital, said her sister, Eunice Ruark.

Hayes had shown no sign of response until Nov. 5, when she began moving her eyes at the mention of her name, Ruark said. She is in critical but stable

condition and is receiving assistance in breathing. Doctors are making no prognosis, Ruark said.

Hayes, of Salisbury, was appointed a missionary to China in 1947. She joined the staff of the Baptist hospital in Wuchow and worked closely with Wallace as director of nursing. They continued to work in comparative freedom after the communist victory in China in 1949, until Wallace was arrested in late 1950. Wallace is believed to have been executed in the communist prison.

For about eight months under house arrest by the communists, Hayes was not allowed to work. She filled her time by studying the Bible, practicing piano, piecing together a quilt, preparing a series of lectures, and reading detective stories. She credits that experience with drawing her closer to God.

After leaving China, Hayes was one of three women missionaries who laid the foundation for Southern Baptist medical missions in Indonesia.

Nashvillians join to fight . . .

(Continued from page 1)

depicting implied child sex, youth prostitution, group sex, incest, etc.

• "Rapists and child molesters have testified in Nashville's courtrooms that they got into pornography at a young age, developed a need for harder material, and then began acting out what they had once viewed."

Kirk told those present that if they saw a man molesting a four-year-old girl, he knew they would do what they could to stop him.

"We can win (the fight against pornography) and we can love our kids into the Kingdom," he said, noting that a level of commitment is needed that reflects the level of "God's commitment to us."

Kirk pleaded for the religious leaders to give their "energy, time, and money" to eliminate "all illegal obscenity" from the Nashville community. "We want the laws against illegal materials enforced," he stressed.

As part of the local campaign, the Nashville Coalition is encouraging churches to participate in S.T.O.P! Sunday on Jan. 14, 1990, through the use of bulletin inserts, special sermons

or lessons, and material distribution.

Pastors are also asked to encourage attendance at a city-wide rally Feb. 1 at the Grand Ole Opry House.

Both Sherman and Sutton encouraged involvement to help rid Nashville of pornography.

Sutton stressed that obscene pornography is illegal and has been ruled as such.

"At this point, our community needs to rise up and say, 'We don't need or want this material. It's a detriment to our city, our families, and our children.'"

Sherman noted the effort has the broadest base of support from the religious community on one issue that he has seen in Nashville.

The cause is worthy, Sherman said, noting the present pornography situation is like "having an open sewer running down the street."

"It's a battle that needs to be fought and deserves to be won," Sherman said.

For additional information about the anti-pornography campaign, contact the Nashville Coalition Against Pornography at (615) 371-1485.

Death toll mounts from Seoul fire

SEOUL, South Korea (BP)— Two more children have died from injuries suffered in a Baptist kindergarten fire in Seoul, South Korea, bringing to six the number of children killed by the fire that swept through the second floor of Seoul Memorial Church Oct. 16.

Eight children remain in critical condition in Seoul hospitals. Doctors do not believe their injuries are life-threatening but cannot predict how long the children might be hospitalized. Fifteen other children injured in the fire were treated and released from four area hospitals.

"There have been arms and legs amputated already," said Southern Baptist missionary Cloyes Starnes of those hospitalized. "There are many badly burned faces and bodies."

Angry parents of fire victims are clamoring for compensation of \$50,000 for each child killed or injured in the fire. If granted, the total compensation figure would exceed \$1.5 million. The church had no insurance.

Demonstrations by parents of vic-

tims on the church grounds have forced the congregation to move its services to the playground of a nearby elementary school. On Sundays, the parents gather at the church entrance to prevent members from entering the building.

"It may take a long time for the church to get back in the building," Starnes predicted. The parents have "put up a tent inside the gate with pictures of the dead children and put graffiti around the gate and walls saying the church has murdered children."

Missionary Jack Green said the church is "almost paralyzed and neutralized by this tragedy."

The cause of the fire remains unknown. But in the Oriental tradition of placing blame, school Principal Ohm Hyun Suk is being held in a Seoul prison. Her family members and friends hope her trial will be scheduled within three months, but it could take much longer.

One Word More By Wm. Fletcher Allen, editor

We can understand when we hear East German citizens say that they will know truly that they have freedom when the infamous Berlin wall comes tumbling down.

But they already are standing on the wall itself — that monstrous barrier concocted in 1961 to keep them from fleeing from their own homeland, seeking liberty.

The wall eventually will come down. These same celebrating citizens would have been shot dead just days ago for climbing on the wall, or trying to unlock long-closed gates.

I have tried to keep up with the dizzying pace of exploding freedom in Eastern Europe this summer and fall. It's impossible. Who knows when it started, or what was the main impetus?

We can only look in amazement at the Iron Curtain which seems to be disintegrating. And, we can say that it is a case of self-destruction.

Did Gorbachev's glasnost and perestroika pave the way for the freedom — hungry people of Hungary, Poland, East Germany, the USSR itself? The remnants of dogmatic and ironfisted governments have come tumbling down — and they lie vanquished in the dust. Who would have thought it possible?

And there are flickers of hope in other places. There seems to be a

global upheaval. But in our joy, even as we see people's faces bathed with the joy of new freedom, we need to realize that these nations will have difficulties even as freedom comes.

There are questions to be answered. Will their economies hold up? Will there be freedom of the press? Will religious liberty be encouraged? How will Southern Baptist respond —

through the Foreign Mission Board? Will the free world be able to help? Where will the answers come from as they ask questions?

Freedom often has been described as fragile, and a precious commodity. It is both. The fragility is strengthened by the depth of commitment in the people who sought it. It is precious because it is always bought with an expensive price — blood, sweat, tears, lives — and these are also its safeguards.

As long as there are people willing to make those sacrifices, pay those prices — nations have durability for survival.

Christians must pray for these nations. And we must be willing to serve them, as witnesses to the Living Christ, exponents of the truly free lifestyle.



ALLEN

Sunday School growth

Knoxville pastor John Shepherd leads by example

By Lonnie Wilkey, associate editor
KNOXVILLE — No one can accuse John Shepherd of not practicing what he preaches.

The Knoxville pastor believes firmly that the secret to church growth lies within the Sunday School program.

Worship is essential, but you do not grow a church through a worship service, Shepherd emphasized.

In the 22 months he has been pastor of Chilhowee Hills Church Sunday School enrollment has climbed from 772 to more than 1250.

And during the past church year Shepherd personally enrolled 172 members for Sunday School.

Sunday School growth contributes to every facet of church life including missions organizations, Discipleship Training, and evangelism, the Knoxville pastor observed.

Shepherd emphasized he is committed to one-on-one witnessing, but noted some people are not always receptive to that approach.

"I've found people will allow

themselves to be enrolled in Sunday School even if they are not receptive to personal evangelism," Shepherd said.

A Sunday School class can be a key to someone's salvation, he continued.

"It is the Word that brings conviction into the heart of a person. We need to get people in an atmosphere where the Word is being taught," he affirmed.

Shepherd noted a problem many churches face today is people who join the church, but only attend worship services and do not become involved in any other facet of church.

By growing the church through Sunday School, people are already active when they join the church, Shepherd said.

Every person you enroll in Sunday School sooner or later, if he or she comes, will become members of the church and will continue to be active in Sunday School, he predicted.

And while Chilhowee Hills Church has an "open door" policy in regard to Sunday School enrollment, Shepherd

stressed the church does not enroll people just for the sake of adding names.

"The key to enrolling Sunday School members is getting a commitment from those individuals and letting them know you expect them to attend," Shepherd said.

He added that follow-up, both from the pastor and Sunday School leaders and teachers, is essential.

In addition to being a strong believer in Sunday School, Shepherd has worked to better equip himself as a Sunday School leader.

He recently was rewarded for his efforts when he attained all five leadership diplomas through the church study course awards offered by the Baptist Sunday School Board in Nashville.

The diplomas were presented by Greer Ruble, director of the Tennessee Baptist Convention's Sunday School Department.

"It is a very significant part of his (Shepherd) pastoral ministry to earn these diplomas in order to be a more effective Sunday School leader," Ruble said, adding that very few pastors in the state have all five diplomas.

The TBC Sunday School director noted that during the past church year Chilhowee Hills had a net Sunday School enrollment increase of 327 members, placing it among the top ten churches in the TBC for the second consecutive year.

Ruble attributed the church's increase to the pastor and his staff. "It is extremely important for a pastor to take an active role in the Sunday School program," he said, adding that a pastor must lead the congregation to believe that as the Sunday School grows, so grows the church.

"John Shepherd is leading by example of growing Chilhowee Hills Church through the Sunday School program," Ruble affirmed.



PASTOR CITED — Greer Ruble, left, recently presented John Shepherd, center, pastor of Chilhowee Hills Church, Knoxville, his certificate of achievement for attaining all five Sunday School leadership diplomas. Joining the occasion was Arden Taylor, minister of education/administration at the church.

Prayer consultant cites principles

NEW ORLEANS (BP) — "The closer the bond when you pray together, the greater the authority God will invest in that prayer," T. W. Hunt told students and faculty at New Orleans Baptist Theological Seminary during the Layne Foundations Lectures.

Hunt, the Southern Baptist Sunday School Board's consultant on prayer, was guest speaker during the seminary's lectures and provided students and faculty with eight prayer principles.

- **Pray in the Spirit.** A Christian's prayer time should be deep and heartfelt, Hunt said.

- **Have you ever read the Bible and the words leaped out of the page and grabbed you with new meaning? This 'deep unto deep' ought to (penetrate) our lives all the time,"** he said. And

yet, praying in the Spirit is not based on feeling, for "the Holy Spirit takes our weak, ineffective prayers and translates them. . . . Even when you think you're powerful, that doesn't really matter very much, because the Holy Spirit intercedes for us."

- **Pray with the mind.** "Think about the words," he explained. "Remember this is not a casual acquaintance."

- **Pray in Jesus' name.** "The name of Jesus is our legal entrance into the throne room. It is not our righteousness; it is Jesus' righteousness," he said. For example, a Christian might pray, "I do not come today in my worth, but in the moral worth of Jesus."

- **Abide in Christ.** "To bear fruit, you must abide; and that does not happen overnight," he said, noting that abiding in Christ comes from consciously acknowledging Christ's presence, studying the Bible, praying and eliminating sin in one's life.

- **Ask in faith.** "Faith is not feeling; faith is reckoning on the certain Word of God. . . . Faith is the certainty that God is hearing you; it is not based on feeling," Hunt said. "I've found people who think they don't have faith, but they don't really give God a chance by spending enough time in prayer. God hardly has time to speak to us (because) we rush in and out of his presence so quickly."

- **Ask in humility.** "God must increase, we must decrease, (for) it is God-centeredness that makes worship what it is; it is not what we are," he said.

- **Ask in sincerity.** "You've got to be real," he said. The spirit of the prayer is more important than the material of the prayer.

- **Persevere.** Some Christians have prayed for a family member 30 years before that member came to know Christ, he added, urging: "Be persistent. We need to cry after the Lord. Perseverance does not change God; it changes us."

- **The Bible was written about folks just like us.** There are times God seems to be silent; there are times we don't know how to pray; times when He seems to be hard on us. Sometimes God wants to give more than we want to ask."

Reed honored for 55 years of music service

By Connie Davis, assistant editor
CRAB ORCHARD — "I just carried things through," said Ruby Reed, who has been an accompanist for Haley's Grove Church, Crab Orchard, for the past 55 years.

She always hoped a better musician would take her place, explained Reed. "I don't play fancy. I just play out of the hymnbook.

"I'd always liked to play but I'd just play by ear," said Reed, who learned to play the piano and organ to play "church songs," she explained. It was not unusual that her family had a piano and organ, she added. That was their only entertainment.

When she was ten years old she played the verse of a hymn for a worship service on the pump organ, but "quit when they got to the chorus," said Reed. Soon she was the accompanist of Haley's Grove Church and has continued except for a few months when she and her husband lived in Nashville.

She took some lessons during her childhood, but is mostly self-taught, explaining that she still prefers the printed music using shaped notes because she taught herself using it.

"The church has just been our

life. . . . I can't understand why people don't go."

Reed combined her 19-year career at the Crab Orchard Post Office and 17-year career at a grocery store with serving her church. She and her husband, Bascom "Punch" Reed, have developed music programs for holidays, for children, and for regular services. Mr. Reed sang tenor in a church men's



REED

quartet. Mrs. Reed also has served as Girls in Action leader, church janitor, and still serves as church treasurer.

"I've always enjoyed it. And every pastor we've had has liked these older hymns," which is her preference also. Reed's favorites are "Jesus Is All the World to Me" and "I Am Thine, Oh Lord."

Though soft-spoken, Reed can be assertive when working with music directors. "Everyone wants to do it different. . . . Either they're dragging and you want to go faster or they go so fast you can't say the words. So I slow it down."

Currently she works with her sister, Helen Holloway, who leads the singing; her niece, Sheila Pugh, who is organist; and great niece, Tonya, who is currently studying piano. Reed hopes she will become the church's pianist.

This summer near the date of the couple's 50th wedding anniversary, the church honored Reed for her service, completely surprising her.

She received a dozen roses, a plaque, and a personal gift from the Woman's Missionary Union group. "I can't believe it myself," said Reed of her years of service.

TenneScene

... From Boom, pausing at Brace,
and moving on west to Finger ...

Churches ...

Members of Wallace Memorial Church, Knoxville, will break ground Nov. 19 for a new sanctuary. In keeping with the theme "To The Work," people are encouraged to wear work clothes to the morning service. Luncheon will follow the groundbreaking.

The congregation of Bethlehem Church, Lewisburg, dedicated their new educational building Nov. 12 during the morning service. Wm. Fletcher Allen, editor of the Baptist and Reflector, was guest speaker.

Members of New Prospect Church, Lawrenceburg, recently celebrated the church's 37th anniversary. Former pastor Hubert Smith spoke during the special service.

Members of Mount Hermon Church, Clarksville, honored their Mission Friends group Oct. 1. Recognized were Austin Krantz, Dustin Williams, Ryan Belew, Kathryn Shores, Megan Fleming, Emily Nicholson, Dee Anna Chandler, Amber Fleming, Tyler Belew, Daniel Williams, and Steven Demonbreum. The group is led by Lisa Fleming and Jonell Nicholson.

The congregation of Zion Hill Church, Englewood, recently celebrated the church's 167th anniversary. Former pastor Carlin Crabtree delivered the message and The Good News Quartet provided special music.

Second Church, Union City, recently began a program to build an addition to the education building, including a new church steeple.

Ordinations ...

Kelton Brock and Terry Martin were recently ordained as deacons at East Commerce Church, Lewisburg.

West Jackson Church, Jackson, ordained William C. Turberville as deacon Oct. 29.

Rick Bonner, Mike Kean, and James Sanders were ordained as deacons Oct. 29.

Leoma Church, Leoma ordained David Scott as deacon Oct. 22.

Robby Hughes, pastor of Idaho Church, Pleasant Grove, was ordained by the church Oct. 14.

Valley Road Church, Athens, ordained Jim Weir and Roger Moore as deacons Oct. 1

Steve Komisky and Dan Morgan were ordained as deacons Oct. 22 at Tulip Grove Church, Old Hickory.

Bruceton Church, Bruceton, ordained John Jeffers, Dan Young, Charles Sanders and Maurice Jordan as deacons.

Central Church, Martin, recently ordained Brent Nethery and Nathan Castleman as deacons.

Michael Strickler was ordained as deacon Oct. 22 at Lynn Garden Church, Kingsport.

Carroll Montgomery and Lowell Tedder were ordained as deacons Oct. 1 at Siam Church, Elizabethton.

Sam Centers will be ordained as deacon Nov. 19 at First Church, Jellico.

Galilee Church, Knoxville, ordained Chuck Copeland and Ray Valentine as deacons Oct. 8.

Salem Church, Trenton, ordained Mike Fearless and Kenny Joe Roberts as deacons Nov. 12.

David Cox, Eugene Osborne, and Johnny Trivette were recently ordained as deacons at River Bend Church, Bristol.

First Church, Erwin, recently ordained Murrel Hampton and Harry Jones as deacons.

Revivals ...

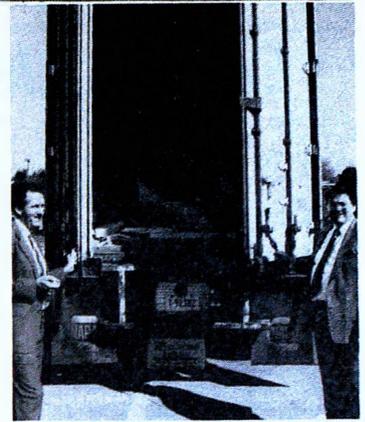
Lawrence County Association reported several revivals held recently in member churches. Churches and leaders follow: Highland Park Church, Lawrenceburg, Willie Freeman; Meadow View Church, Lawrenceburg, Jeff Noblitt; Park Grove Church, Lawrenceburg, Dwight Mercer; St. Joseph Church, St. Joseph, Bill Henard; Trinity Church, Lawrenceburg, Richard Jenkins.

Bob Pittman recently led revival at First Church, Lexington. John Norvell led music. There were 22 professions of faith and many rededications.

Criewood Church, Nashville, held revival Oct. 22-25 with evangelist Mike Glenn, pastor of First Church, Mauldin, S.C.

Central Church, Hixson, recently held revival with Stan Coffey, pastor of San Jacinto Church, Amarillo, Texas.

First Church, Hickory Withe, held revival Oct. 22-25 with Terry Reynolds.



FOR HUGO VICTIMS — One of the three tractor trailer van loads of building materials and cleaning supplies sent from Sweetwater Association is shown by, from left, Frank Hicks, pastor, Bethlehem Church, Madisonville, and Bennie Creel, director of missions. The association, which responded by giving \$15,500 for the Hurricane Hugo relief items, is working through the TBC Brotherhood Department and Charleston Association.

— Photo by Connie Davis

W. B. Oakley led revival Oct. 29-Nov. 1 at Calvary Church, Union City.

Clark Street Church, Johnson City, held revival Oct. 29-Nov. 1 led by Frank Blevins.

First Church, Parsons, held revival Oct. 8-13 with evangelist Benny Jackson. Matt Plunk led music.

Charles Sullivan led revival Nov. 5-9 at First Church, Milan. Don McCary led music.

Hillcrest Church, Trenton, hosted a youth evangelism team from Union University, Jackson, Nov. 10-12.

First Church, Minor Hill, recently held revival with evangelist Carrol Fowler.

Gene Cole spoke at revival Oct. 23-29 at Shores Church, Goodspring.

First Church, Riceville, held revival Oct. 29-Nov. 1 with Charles Redmond, Sulphur Springs, Texas, as evangelist. Gary and Kathy Miller, Jacksonville, Fla., provided special music.



TENNESSEANS RECEIVE SCHOLARSHIPS — Scholarship recipients for the 1989-90 academic year at Midwestern Baptist Theological Seminary included five students with Tennessee ties. They are, from left, Mark W. Mangrum, Jackson; William D. Blosch, Nashville; David R. Webb, Jefferson City; Eric Taylor, Nashville; and Midwestern President Milton Ferguson. Unavailable for the photograph was Stan Griffin, former pastor of Three Way Church in Bells.



FACILITY DEDICATED — The new Baptist Student Union Center at Motlow State Community College was dedicated Oct. 29 in Tullahoma. The 5000-square-foot center includes a multipurpose area, kitchen, library, prayer room, and offices. The Tennessee Baptist Convention paid two-thirds of the approximate \$300,000 cost of the facility, said Scott Payne, BSU director. The remaining costs were absorbed by the three sponsoring associations — Duck River, New Duck River, and William Carey.



LOOKING TO NEW ORLEANS — Officers of the Southern Baptist Ministers' Wives recently met at Southern Baptist Woman's Missionary Union in Birmingham, Ala., to make plans for their June 1990 meeting in New Orleans. Dellana O'Brien, WMU executive director, hosted the meeting. Officers pictured with O'Brien are, from left, Janet Wicker, Lubbock, Texas, recording secretary/treasurer; Lynda Estep, Columbia, S.C., president; O'Brien; and Darlene Herring, Memphis, corresponding secretary. Herring's husband, Chuck, is pastor of Mullins Station Church in Memphis.

President's message, a condensation

Eden is closed, but the kingdom is open

Genesis 2:8-9, 3:22-24; Matthew 6:10
By Calvin Metcalf

The Garden of Eden represents the ultimate in human happiness, divine fulfillment, and creative possibility. Adam and Eve had perfect harmony with God and nature. God found pleasure in that which He had made. Everything our minds can imagine in terms of perfection, peace and divine presence is symbolized by the Garden of Eden.

But it did not last. Adam and Eve sinned away the right to live in eternal bliss; they lost the paradise of God by willful disobedience. Their sin promoted their expulsion from the garden with penalties and limitations which culminated in eventual physical death. We have all become afflicted with an ailment which we have not survived, and that ailment is sin.

We are still searching for Eden. We are frantically looking for some Utopia, some perfect place where sin and pain will not find us. The tragedy is that sin has a way of destroying any Eden we may think we have discovered. Evil inhibits the possibility of any Utopia we seek to construct. We live in a fallen world; sin has taken its toll on Mother Earth and her inhabitants.

We need not lose ourselves, however, in hopeless despair, because our loving God has interjected grace. Although Eden is closed, the Kingdom is open. God has another way. The history of sin is superseded only by the history of grace. As Paul expressed it in Romans 5:19-20, "Whereas by one man's disobedience many were made sinners, so by the obedience of one man



METCALF

shall many be made righteous, where sin abounded grace did much more abound."

Yes, Eden is closed. The sin of one man made it so, but the righteousness of one man, Christ Jesus, has opened the Kingdom, and whosoever will may come. Here, then, is the pivotal truth for any witness, ministry, or mission in which we may engage. Eden is closed! But, the Kingdom is open.

The bad news of the human race is that God's original plan was thwarted by sin; but the good news is that God was not taken by surprise. We do not see God hurrying around through time trying to meet an unexpected emergency. As soon as sin entered the garden, God spoke of one who "would bruise the serpent's head and his own heel would be bruised in the process."

"In the beginning was the Word," writes John. "The Lamb was slain from the foundation of the world," cries Revelation 3:18. No, God was not caught off guard. Even though His disobedient creatures closed down Eden, His Kingdom can come and His will can be done on earth even as it is in Heaven.

What then does this mean for us in this fellowship of grace? What truth emerges for us who struggle to share this bit of the kingdom together in Christ Jesus?

In the first place, because Eden is closed, we live in a world of hurt and hate, yet the Kingdom is open to offer healing love. The real world in which we live is one of pain. We are called into the kind of life in which we can be hurt. None of us is exempt from the tragedy and chaos of life. Sooner or later, we all face the trauma of life's consequences.

Because Eden is closed, we all live in a "dark and stormy" world which has a capacity for hurt and hate for each of us. Tragedy strikes. Death is imminent. Character assassins are ready to spread their venom. Temptation is overwhelming. Violence and crime complicate our lives. Wars and rumors of war prevail. Sin abounds! Eden is closed!! It is tough living

outside Eden. We never know when we will be the next victim of life's harsh actualities. Let us not needlessly despair, however, for the Kingdom is open to offer healing love. God in His loving wisdom knows we all have been hurt; we have the scars to prove it.

Have you ever considered scars? They offer us an interesting revelation. For one thing, they remind us that we have been injured. They also indicate that healing has happened. We are free to focus on either of these two facts. If we choose, we can allow our scars to keep our injuries ever before us. We can readily recall all those folk who have caused us pain. We can continually curse the circumstances that have hurt us.

On the other hand, however, scars can help us focus on healing rather than hurt. If we choose, we may gratefully remember the process of forgiveness. We may finger lovingly the pages of Scripture that brought health to our souls. In love, we may humbly rejoice over the growth that came through our painful chastisements. In faith, we may place the scars of our past into the nail-scarred hands of Jesus, as we celebrate the possibility of future recoveries.

In the second place, because Eden is closed, we live in a world that is lost and struggling in its sinfulness; yet the Kingdom is open to invite whosoever will come and drink of the water of life. Because Eden is closed, we live in a world of evangelistic opportunity and the Kingdom is open to give us a base of operation. The accumulative effect of Eden's closure upon our world even today is devastating.

Sin has equipped our world with an awesome ability to rebel against God and sow the seeds of our own destruction. A sense of hopelessness has settled across our world like a depressing fog as people everywhere are struggling with the consequences of the sins of a depraved humanity.

Although it appears that our planet earth is terminally ill, the Kingdom is open to offer hope. The Kingdom is open to remind us that our destination is not to return to Eden, but to arrive at new Jerusalem, the City of God.

One of the miracles of the Kingdom is that God, through the ages, has equipped His people with a vision for worldwide proclamation. The call still comes ringing for those who are willing to go and willing to give. The combined energy and excitement of every believer are the ingredients for evangelizing the world.

There is no place so distant, no language so difficult and no people so pagan that a Godly witness cannot penetrate. The task of witnessing is not merely a human endeavor. Its call comes from the heart of God. Its motivation comes from the will of God, and its accomplishment comes from the power of God. In no way are we nearer the heartbeat of God than when we join His task force for telling the Good News.

The political, sociological, economical, and psychological profile of our world is leading us ever closer to global chaos. The real answer to the problems of our world, however, is not force but faith, not hate but love, not greed but grace, not revenge but forgiveness. Only Jesus can calm our fears and give our world a true sense of peace and well-being.

In the third place, because Eden is closed, we live in a divided world, but the Kingdom is open to provide a setting for togetherness. We live in a world of complicated diversity. For some reason, God did not choose to create us all alike. The problems of our world arise from the fact that we have not learned to deal with these sometimes devastating differences which define us. People are divided into competing camps of thought on politics, religion, war, sex, economics, and public and private issues. We are divided by geography, race, gender, and age.

The Kingdom is open, however, to give us a love which allows us to celebrate our uni-

queness. In Christ, we are not called to be identical twins; we are called to be brothers and sisters. From the obvious diversity among us, we must assume that God intends us to bloom where we have been planted, and to express the fragrance that is naturally ours. Lest we violate His grace, we must humbly invest our diversity into His unity.

Jesus established His Kingdom in order to deal with a divided world. God's holy purpose has always been to bring us together under the Lordship of Christ. In many ways, He has provided for our oneness of spirit and purpose. God has given us His holy inspired Word to be a resource for unity and not a vehicle for debate. God sent His virgin-born Son into the world to be our Savior and not just to divide us over how it happened.

Jesus performed miracles of healing, signs, and wonders to reveal the Almighty God at work, not to create a climate of controversy. He did not die on a cross in excruciating pain that we might entertain ourselves with theories of atonement. Our Lord's resurrection from the dead was designed to give us hope, and to rally us all together around the greatest event in human history.

'We live in a world of hurt and hate, but the kingdom offers healing love.'

The Holy Spirit came to give us the energy for unity and not just to focus our attention on tongues and super emotionalism. Our Lord has given us spiritual gifts to build up the body, not to compete in religious popularity contests and to win the denomination's statistical game shows. The book of Revelation was given to show us a Godly sense of purpose and meaning to the end times. Never once does it invite us to argue eschatology. The Lord established the church as a setting for togetherness for brothers and sisters in Christ. Church is not a pit in which we hiss at one another, feuding over who is the greatest in the Kingdom.

The Gospel of the Kingdom was designed to bring a divided world together around a love that was so obvious it would discourage our argumentative and competitive tendencies. God help us, if we allow the devil to divert us from the contents to the container. We will have missed the Kingdom altogether, if we become religious instead of righteous.

Because Eden is closed, we live in a divided world, but the Kingdom is open to rally us around the Lordship of Jesus. When

Jesus is truly Lord, His oneness absorbs our diversity. The light of His love shines into the darkness of our differences, as He shows us the way to be family.

There is an ancient legend about two knights who were traveling the same road one dark evening. One of the knights was traveling from the south and the other knight was traveling from the north. Suddenly they rounded a bend on their journey and were face to face in the dark. The impulsive instinct of their knighthood was to fight, and this they did long and hard. Finally, one of the knights unseated the other and quickly speared him to death. As he removed the helmet of the dead knight, he tragically discovered he had killed his own blood brother. In the darkness, he had mistaken his brother for the enemy.

When Jesus is Lord, there is enough light to see that our brother is not the enemy. In fact, there is enough light to see that even the enemy is not the enemy; he is the object of our intercession. Eden is closed, and the darkness of our dividedness is apparent, but the Kingdom is open to shed light on the possibilities of our togetherness.

The giant redwood trees of California are the tallest in the world; some reach heights of 300 feet. Such a tree should have a root system that reaches deep into the earth. However, the opposite is true. The redwoods have a fairly shallow root system, but they grow together with the roots of other trees. The massive root system of a forest full of trees helps them to survive the wind and storm. The Kingdom is open to provide us this kind of togetherness and to keep us whenever storms prevail.

I think of the Tennessee Baptist Convention as being a part of that root system. Because of cooperative missions, evangelism, church support, and good old honest fellowship, our roots are tied together. We will survive the storm, because He that is in us is greater than he that is in the world.

What if the Lord opened our eyes and showed us the full potential of our convention? Would our level of commitment embarrass us or would it inspire us to help God realize His dream for all our churches? What does God expect from this body of Tennessee Baptists that is 115 years old?

We have a great tradition of which we can be proud. We must be careful, however, not to become overly preoccupied with "the good old days" lest we deny God's ability to work in "the great new days." There is always a future tense to the Gospel. The unrealized dream is ever before us. The harvest is always anticipated.

God calls us into tomorrow with the force of a mighty conquest. Let us move faithfully and enthusiastically toward God's eternity. Yes, Eden is closed. Utopia on earth is a myth, but praise God, the Kingdom is open.



CENTRAL OFFICERS — New officers of Central Association include, from left, (front row) Bucky Kerr, pastor, Gath Church, assistant moderator; Fred Greene, First Church, Morrison, assistant treasurer; and John Turner, pastor, Shellsford Church, outgoing moderator. (Back row) Kevin Goza, pastor, Northside Church, moderator; Ralph Hoover, director of missions; and Wynette Ballard, Shellsford Church, clerk.
— Photo by Lannie Wilkey

Convention sermon, a condensation

The essence of the Christian faith

Philippians 3:10-11

By Leonard Markham

We've been fascinated by the pictures of Neptune sent to us from outer space by Voyager II. Voyager II was launched during the administration of President Jimmy Carter, traveling at speeds between 30,000 and 40,000 miles per hour. The satellite moved from one planet to another during the Presidency of Ronald Reagan, covering nearly four billion miles. Now, as George Bush serves as President we have received close up pictures of Neptune. Scientists have planned experiments for Voyager II through the year 2019. As the satellite travels into deep space, scientists believe it will travel for more than a billion years. All this is beyond my ability to fully understand. Imagine, something launched into space when I was 29, later conducting programmed experiments billions of miles from earth when I am 60.

It is my desire as I share this message with you, we will move to the very core and essence of our Christian life together. This message is my hope for the unity of our Christian fellowship.

If asked to give the basis of our Christian faith in two brief sentences, what would we say? The Apostle Paul does so for us in two sentences, 33 words. Paul's message was one of Christology. It was totally about Christ.

I. The source of Christian faith

He said, "That I may know Him, and the power of His resurrection . . ." To Paul, it was in the mystery of salvation that man becomes a partaker of the divine nature. What does it mean to know Christ? Paul was not referring to knowing Christ as we might know Abraham Lincoln or George Washington. We cannot equate knowing about Christ with knowing Christ. It was not an intellectual knowledge he was thinking about. For Paul, to know Christ means to have intimate communion with Christ.

To know Jesus Christ is to know His resurrection power, to be energized by the dynamic, life-giving power of God. Paul declared to the church at Corinth, "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich" (2 Corinthians 8:9). I had been a Christian for many years before I realized that the same power God used to raise Jesus from the dead, was what brought dynamic life to a human being. Paul spoke clearly to this point when he said, "And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Jesus from the dead will also give life to your mortal bodies through His Spirit, who lives in you" (Romans 8:11).

Knowing Jesus Christ in intimacy, in redeeming power, and in a close personal relationship is the essence of the Christian faith. Jesus is the fulfillment of the longings of the human heart. He is the apex of our deepest desire.

The Apostle Paul had a life-changing encounter with the Resurrected Lord. Paul had basis for pride in his religious ancestry. He was "circumcised on the eighth day (which medical science now agrees is the perfect day for circumcision), of the people of Israel (the name used when the Jewish people wanted to stress their special relationship to God), of the tribe of Benjamin (the elite tribe of Israel), a Hebrew of Hebrews . . . (born of Hebrew parents and speaking the Hebrew tongue)" (Philippians 3:5). He was proud of being educated at the feet of Gamaliel (Acts 22:3), the first rabbi to bear the title "Rabban" which means, "Our Master, our Great One." Paul could have had confidence in his religious party.

He said, "In regard to the law, a Pharisee . . ." (Philippians 3:5).

No one was more zealous in persecuting the church than Paul. According to the legalistic system of righteousness, he was faultless (Philippians 3:6). But for all of his religious ancestry, education, and legal righteousness he said, "I consider them rubbish, that I may gain Christ" (Philippians 3:8). Saul of Tarsus became Paul the Apostle when he met the Resurrected Lord on the Damascus Road. Paul received a new name, a new existence, and a personal relationship with God through Jesus Christ. It was this personal relationship he had been seeking during all his religious life.

Martin Luther, the Catholic monk who started the Protestant Reformation, had his initial experience with Jesus Christ as he was doing a careful study of Paul's letter to the Romans. In his own words Luther shared the momentous event. "Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that He was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, 'as if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the decalogue, without having God add pain to pain by the Gospel and also by the Gospel threatening us with His righteousness and wrath!' " Luther went on to write, "Thus I raged with a fierce and troubled conscience." Salvation came to him as he meditated on Roman 1:17, particularly the phrase, "He who through faith is righteous shall live," which is a quote of Habakkuk 2:4. He said "I felt that I was altogether born again and had entered paradise itself through open gates." To Luther "the sum of the Gospel was the forgiveness of sins." The good news of Jesus Christ gave his life peace, joy, and an utter dependence on the absolute faithfulness of God.

John Wesley, the founder of the Methodist Church experienced the power of the Resurrected Christ and he was irrevocably changed. While crossing the ocean coming to America, the ship ran into a terrible storm. Wesley was terrified and feared for his life. On board the ship was a group of Moravians from Germany. Wesley was deeply impressed that none of them were afraid. As Wesley talked to one of the Moravian pastors, the man asked him, "Do you know Jesus Christ?" Wesley replied, "I know He is the Savior of the world." "Not getting the answer he wanted the pastor said, "True, but do you know He has saved you?" Wesley stammered, "I hope He has died to save me." The man closed his conversation by adding, "Do you know yourself?"

As John Wesley was going back to England he recalled the scenes of a storm and the calmness of radiant Christians. He thought about his conversation with the pastor and asked himself, "I went to America, to convert the Indians; but oh! who shall convert me?" Back in England he received the answer to his question. Ironically, he went to a society meeting at Aldersgate where someone was reading Luther's preface to the Epistle to the Romans. Wesley describes what happened next. "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Do the testimonies of the Apostle Paul, Martin Luther, and John Wesley resonate with our hearts? Can we answer "yes" when the hymn writer asks, "Do you know my Jesus? Do you know my friend? Have you heard He loves you and that He will

abide to the end?"

I remember the night I first said, "yes," to Jesus Christ. The local Baptist Association was holding a tent revival in Harlan, Kentucky. I listened intently as Dr. Ramsey Pollard, pastor of Broadway Church, Knoxville, declared the Word of God. I can still visualize Dr. Pollard preaching and pointing his bony finger toward the audience. It seemed he was speaking directly to me. The Holy Spirit brought conviction to my heart and a desire to want to know Jesus Christ. When the invitation was given I found myself at the altar giving my heart and life to Jesus Christ. I confessed with my mouth that Jesus is Lord, and I believed in my heart that God raised Him from the dead (Romans 10:9, 10). And you know what? He saved me! Jesus became the center of my universe, the essence of my being.

Here is the Christian life at its source. As the Apostle Paul said, "That I may know Him, and the power of His resurrection." II. The course of the Christian Faith.

"And the fellowship of His sufferings, being made conformable unto his death" (Philippians 3:10 b). If it was in the mystery of salvation for Paul that man becomes a partaker of the divine nature, then it is in the same mystery that people participate with Christ in His sufferings and death.

Paul's understanding of knowing Christ in resurrection power is mentioned first because it was the Risen Lord who stopped him on the road to Damascus. Paul is often quoted from 1 Corinthians where he declared " . . . I resolved to know nothing while I was with you except Jesus Christ and Him crucified" (2:3). If not for the resurrection Paul would have known little more about Jesus than as a rebel rouser and an insurrectionist. The sequence of events is profound. Before he participated with Christ in His suffering and death, he participated with Christ in resurrection. The chronological order, of course, is crucifixion, then resurrection. According to Dr. Fred Craddock "the theological calendar may very well be resurrection, then crucifixion."

Knowing Christ also includes suffering with Christ. What was Paul's understanding of participating in the suffering of Christ? The Greek phrase literally says "the koinonia of His sufferings." Koinonia in Philippians carries two meanings: fellowship and partnership. In Philippians 1:29, Paul stated, "For it has been granted to you on behalf of Christ not only to believe on Him, but also to suffer for Him . . ." For Paul, union with Christ meant suffering.

Why was the subject of suffering for the sake of Christ so prominent in the preaching and teaching of the early church? Why is it absent in modern day Christianity? Our society is more comfortable with the theology which states, "Name it and claim it." Words like success and wealth are more pleasing to our ears than the words sacrifice and suffering. We will not fill many church auditoriums preaching, "If anyone would come after Me, he must deny himself and take up his cross and follow Me" (Mark 8:34). I wonder if we have not lost our power and viability as Christians in direct proportion to our preaching of a "cheap grace," a "no demands" gospel.

As I talked to a good friend, he enumerated some difficult things that had happened in my life. He said, "I can't understand it." I said, "What can't you understand?" He looked at me intently and said, "Why do all these bad things happen to us?" Do you remember Jesus' teaching at the close of the sermon on the mount? (Matthew 7:24-27). He talked about the wise and foolish builders. Jesus said the rains came on both houses. Being Christians doesn't exempt us from suffering or heartache. Our commitment to Christ may bring us more suffering.

For Paul to know Christ also meant that he had to "become like Christ in his death." Paul was perhaps using a baptismal reference to dying to self so that one may live to Christ. Where did he learn such things? No doubt from Jesus. Jesus said, " . . . whoever wants to save his life will lose it, but whoever loses his life for Me and for the Gospel will save it" (Mark 8:35). Christ said " . . . unless a grain of wheat falls into the earth and dies, it remains alone . . ." (John 12:24). Jesus was calling for a death to the self-centered lifestyle and a coming to life as one gives himself away for Christ. Paul referred to the death of our sinful nature as "the old man" and the new life in Christ as "the new creation."

III. The hope of the Christian faith.

"If by any means I might attain unto the resurrection of the dead" (Philippians 3:11). For Paul to know Christ meant to know Him in resurrection power, suffering and death, and Paul's own resurrection. Paul was not only a participant in the divine nature and sufferings of Christ, he also was a participant in the glory and communion with Christ. Paul has used the word resurrection twice in this short passage of Scripture. The word translated "resurrection" in verse 11 is found nowhere else in the New Testament. Verse ten refers to the resurrection of Jesus as a past event. Verse 11 looks forward to the ultimate goal of the Christian faith, the resurrection of the dead.

When Paul said, "If by any means I might attain unto the resurrection of the dead" he was not expressing doubt about his participating in the future resurrection. Earlier, he said, "I am torn between the two: I desire to depart and be with Christ . . ." (Philippians 1:23). Paul was unsure about the means he would enter into this glorious, perfect union with Christ. Would it be by death or the return of the Lord? For Paul or us, it doesn't matter.

Resurrection from the dead means reunion with our loved ones. I grew up in a Christian home with Christian parents and four brothers. Some of my fondest memories center around my family. I'm looking forward to putting my arms around my loved ones again and talking to them about all the beautiful and good things we've seen and experienced.

I suspect one of my loved ones will say to me, "Come with me. I want you to meet someone you already know. You have loved Him all your life and now I want you to see Him 'face to face.'" Who is it I will see? I will see and know Christ as those first disciples knew Him.

We have a message of hope and comfort for this age. A message of courage to the brokenhearted. I have read many books written by men and women about morality, eternal life, and life after death. When my death comes or the death of my loved ones, please read for me John 14. Jesus said, "Let not your heart be troubled: You believe in God, believe also in Me. In My Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there you may be also" (John 14:1-3).

The Apostle Paul shared with us in just a few words the core of the Christian faith. The source is Jesus Christ. The course is Jesus Christ. The glorious hope is Jesus Christ. Isn't it amazing how much love we have for each other as our love for Jesus increases? And isn't it equally amazing how little love we have for one another when we have little love for Jesus? "Here I raise mine Ebenezer; Hither by Thy help I'm come; and I hope, by Thy good pleasure, safely to arrive at home . . ." Let's agree tonight that this will be our prayer - "That (we) may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means (we) might attain unto the resurrection of the dead."



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Associations conduct business, elect officers

Tennessee's 68 Baptist associations began gathering Aug. 16 and concluded their meetings Oct. 28. The one- and two-day sessions constitute an annual meeting for most associations while some meet biannually. Additional reports will appear in upcoming issues.

Crockett County Association

Director of Missions Herbert R. Higdon
New officers are moderator Mickey Hanks, pastor, First Church, Maury City; vice moderator Mike Melton, pastor, Friendship Church, Friendship; treasurer Jane Bolding, member, Cross Roads Church, Bells; and clerk Mrs. R. V. Via, member, Cross Roads Church.

Giles Association

DOM Carl Bond

Messengers voted to buy land for an associational office building.

Elected to serve as officers were Don Russell, pastor, New Zion Church, Pulaski, moderator; William Suddarth, pastor, Elkton Church, Elkton, vice moderator; Pat Myers, member, Richland Church, Lynnville, treasurer; and Alice Bond, member, Highland Church, Pulaski, clerk.

Madison-Chester Association

DOM Herbert R. Higdon

The first black church of the association, Unity Missionary Church, Jackson, of which Leroy Ozier is pastor, was voted into membership. It was reported that baptisms increased during the past year eight percent and Cooperative Program giving was up \$73,000.

New officers follow: Jimmy Bedwell, pastor, Pinson Church, Pinson, moderator; George Hill, pastor, Ararat Church, Jackson, vice moderator; Mrs. Sydney Fesmire and Mrs. Katrina Porch, associational secretaries, treasurer and clerk, respectively.

Sequatchie Valley Association

DOM Charles M. Conley

Officers elected are Bill Roberts, pastor, First Southern Church, Pikeville, moderator; C. W. Cordell, member, First Church, Cartwright, Whitwell, vice moderator; Ernie Cordell, member, First Church, Cartwright, treasurer; and Nancy Holmes, member, Mt. Calvary Church, Whitwell, clerk.

Wilson County Association

DOM Robert D. Agee

Webb's Chapel Church, Lebanon, was added to the association.

New officers are Albert Jewell, pastor, Saulsbury Church, Watertown, moderator; Russell Stephens, pastor, Silver Springs Church, Mt. Juliet, assistant moderator; Jean Jennings, member, First Church, Watertown, treasurer; and Kenneth Griffin, pastor, Barton's Creek Church, Lebanon, clerk.

Sullivan Association

DOM Tommy Holtzelaw

Officers were re-elected and are moderator John Coates, pastor, Calvary Church, Kingsport; vice moderator Avery Nichols, member, Sunnyside Church, Kingsport; treasurer Dorothy Dean, member,



HAMILTON COUNTY OFFICERS — New officers of the Hamilton County Association include, from left, (front row) Becky Witt, Hamilton County Association, clerk; Pat Malone, Hamilton County Association, assistant clerk; Richard J. Blalock, pastor, Apison Church, moderator; and James Hutchings, pastor, New Bethel Church, vice moderator. (Back row) David Myers, director of missions, and Curtis Waller, East Chattanooga Church, assistant treasurer.

Lynn Garden Church, Kingsport, and clerk Jan Spangler, member, First Church, Kingsport.

Truett Association

DOM J. D. Rains

Fellowship Church, Dickson, was voted into membership. Its pastor is Gary Gibson.

Officers were re-elected and include moderator Charles Gibbs, pastor, Trace Creek Church, New Johnsonville; vice moderator Harold Phillips, pastor, Sylvia Church, Dickson; treasurer Eddie Mullinax, pastor, Cedar Grove Church, Hurricane Mills; and clerk Shirley Drake, member, First Church, McEwen.

Stone Association

DOM M. L. Prowse

Resolutions were passed supporting D. L. Lowrie, TBC executive director: thanking Pauline Roberson for her work at Sandy Stone Camp; and thanking Lester Flatt for his service for two years as moderator.

Those elected as officers follow: Russell G. Flatt, pastor, First Church, Gainesboro, moderator; James McAfee, pastor, Cedar Hill Church, Baxter, assistant moderator; Dorothy Nash, member, Nash Grove Church, Baxter, treasurer; and Anna Lee Wiles, member, Silver Point Church, Silver Point, clerk.

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Adoptive Homes	Family Counseling

MIDDLE TENNESSEE REGION

Alternative Home	Foster Care
Family Preservation	Mother's Aid
Emergency Placement	Residential Group Care
Independent Living Program	Family Counseling
Adoptive Homes	

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Belmont professor describes experiences in Nigeria

By John H. Tullock

Arrival at the airport in Lagos, Nigeria, is different and exciting. One never knows what may happen, but we were fortunate to be met by our Nigerian son, Ibiba Okpara, who helped us run the gauntlet of passport approval and the numerous local people who surround strangers trying to find ways to separate them from their money. For my wife, Helen, and me, it was the second such experience since we had taught at the Nigerian Baptist Seminary in 1975-76. We have served twice as special project missionaries for the Foreign Mission Board. Our most recent time was from September, 1988 to August, 1989.

The situation in Nigeria was quite different from that of the mid-70s. Then the country was in early days of the oil boom. National currency was then valued at \$1.60 per naira. When we went this time, the naira's value ranged from 12 to 16 cents. Yet in terms of wages, the average worker was receiving little more in total naira than in previous years.

A university chancellor, the school's highest paid official, receives the equivalent of about \$4000 per year (28,000 naira). Recently, in only a few weeks, the price of a new automobile rose from 60,000 to 160,000 naira. Food prices are so high that many people can afford only one meal per day, often consisting mainly of starches.

Not everything is negative. Education is more available for the average person's children. In 1975-76 it was only

available to those who could afford to send their children to private schools. English is more universally spoken. This is important because it is the only language that all educated Nigerians can understand in a country that has over 400 languages and dialects spoken among its people.

Helen and I taught Sunday School at a government boarding school for high school age children who are chosen from all over the country on the basis of achievement tests. They represented the country's brightest and best and were a delight to teach. It was inspiring to see 400-600 young people gather to worship every Sunday without their parents there to encourage them to come.

We were impressed, as before, with our Southern Baptist missionaries. We were impressed by their dedication to the task of preaching, teaching, and healing in an increasingly difficult situation. A single woman missionary, who having arrived on the field only a few weeks before, was held up by a robber at a stop sign in broad daylight and had her new car taken from her. It was never recovered. We were impressed by the strong sense of family that pervades the Nigerian mission. We had rare privilege of participating in their annual mission meeting for the first time. We were impressed by how the nationalization of the work is progressing and how the missionaries are moving more and more into a supporting role.

Despite the positives, there are matters that call for deep concern and

prayer. The economic and political situation is becoming increasingly worse. Riots broke out at the universities recently, causing the military government to close some of them until next year. Although a new constitution has been written and the country is supposedly moving toward a return to civilian rule, that could change: Civilian governments thus far have had poor track records, being overthrown after a few years because of rampant corruption.

Missionaries seem to have several concerns: One has to do with the country's political and economic crises.

Here at home, the continuing conflicts within the Southern Baptist Convention are seen as a threat by the missionaries to their very lifeline.

They have a hard time with people who give them high praise for what they are doing, yet give only minimal financial support to it. Recent publicized incidents involving mission personnel are also disturbing, especially raising questions as to whether a "spy" mentality will develop within the mission family.

Of special concern to medical personnel and theological teachers is the Board's recently adopted "70-30" policy. Despite President Keith Parks' assurances that the board does not intend to de-emphasize the need of such persons, interpretations that are being brought to the field by area secretaries and Board members are that the eventual goal is for even surgeons and theological teachers to spend at least half their time in evangelism and the

establishment of new work.

What was most striking to us was that when we were in Nigeria before, missionaries who were coming up for retirement did not want to retire. Today, many of the ones who are coming up for retirement are counting the days. They are no less faithful than earlier missionaries — they just feel overwhelmed by uncertainties with which they have to contend. When they see three cuts in their cost of living in one year's time, they wonder what effect this will have on their retirement income.

This calls for those who believe in what these faithful servants of God are doing in Nigeria and around the world, to pray for them, write words of encouragement, and urge churches to increase Cooperative Program giving and contributions to Foreign Missions offerings. The Nigerian government may decide that the need for Southern Baptist missionaries is over. This makes the training of Nigerian Baptist pastors, teachers, and medical personnel to carry on the work exceedingly important. Evangelism is of prime importance but when Jesus gave the Great Commission, He commanded us also to "teach them to observe all things." That is what our missionaries are committed to do. They deserve our wholehearted support.

John Tullock is a professor in the School of Biblical Studies and Ministry, Belmont College. He writes about observations he and his wife made while he taught at the Nigerian Baptist Seminary 1988-89.



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Baptist Village of Johnson City. This retirement facility is located on Cherokee Road in Johnson City. Phase I is now complete. Future Home for retired missionaries, pastors, and other adults.

In addition to the ministry to senior citizens, TBAH is beginning a new **Ministry to Developmentally Disabled Adults** — Mark Anderson, Director. This ministry will be developed with the cooperation of regional support groups:

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Baptist Homes for Exceptional Persons —
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David Weaver, President

Instilling moral values key to reducing medical costs: Mason

ATLANTA (BP) — Acting U.S. Surgeon General James O. Mason called on the nation's denominational leaders to become more active in instilling moral values in their members as a way of lowering the country's escalating medical costs.

Mason, speaking to the interfaith gathering at the Carter Center at Emory University in Atlanta, challenged the leaders to stress the connection between the spirit and body and the need for promoting good health. The meeting was one of Mason's first speaking engagements since outspoken Surgeon General C. Everett Coop retired Oct. 1.

“Churches and synagogues are uni- Volunteer State BSU taps Bill Colclough

Bill Colclough began duties Oct. 6 as Baptist Student Union director at Volunteer State Community College in Gallatin.

Colclough comes to Tennessee from Fort Worth, Texas. He is a graduate of Southwestern Baptist Theological Seminary and the University of Georgia, Athens.

The Georgia native has worked as staff program coordinator at Ridgecrest (N.C.) Baptist Conference Center, campus minister intern at Georgia College, Milledgeville, and youth minister at First Church, Soper-ton, Ga.

Colclough is married to the former Debbie Kubick.

quely equipped to make a major difference in the health of the nation. They should articulate the health benefits from their various traditions in order to improve the health of their people," he told the group of 200 participants.

"We must not back away and abrogate our God-given responsibilities. If God had believed in a permissive society, he would have given Ten Suggestions rather than Ten Commandments."

Mason noted that two out of three Americans younger than age 65 die from preventable illnesses: "We are not dependent upon additional medical knowledge and research breakthroughs to achieve enormous improvement in health. The application of what knowledge we have is where the gap is widest."

Citing examples from the Old and New testaments, Mason outlined the Biblical model for personal hygiene. God commands believers to take as good care of their bodies as their spirits, he reminded.

"Moses gave direction to ancient Israel on both treating and preventing disease," he said. "In the New Testament, Paul taught that the body is the temple of God.

"And most contemporary churches ... including Seventh-day Adventists, the Church of Jesus Christ of Latter-Day Saints, and others have proscribed tobacco, alcohol, and other addicting substances; encouraged diets rich in fruits, vegetables, and whole grains;

and prohibited use of meats or recommended sparing use."

Mason, himself a Mormon, said action and responsibility for control of behaviorally based disease ultimately lies at the community, church, family, and individual levels.

"Unlike past plagues — such as the bubonic plague — modern plagues are behaviorally driven. The choices we

make on a day-to-day basis largely determine whether we are incapacitated by addicting substances, suffer from sexually transmitted diseases including AIDS, become pregnant teenagers, die prematurely from cancer or heart disease, or suffer traumatic injury or death," he said. The point should be obvious that behavior is value laden, Mason said.

Baptist Beliefs

By Herschel Hobbs

Everybody's Doing It

"For all have sinned, and come short of the glory of God" — Romans 3:23.

Yes. Everybody's doing it. But that does not make it right. Man calls it stumbling, error, mistake, glandular disturbance, or bad environment. But God calls it sin. The first sin was committed in a paradise.



The verb for sin (hamartano) means to miss the mark. The mark, like a target, is God's character and will. There are two ways to miss a target. One is through bad aim. The other is by using a bowstring too weak to project the arrow to the target.

Bad aim is the result of having a

wrong concept of God's character and will. Thus you shoot wide of the target. A weak bowstring is attempting to achieve God's righteousness through self-will and self-power. You take dead aim on the target. But your self-will is too weak to achieve it. Thus the arrow falls short of the target. "Come short" suggests that this is what Paul has in mind.

As in Paul's day, so now, many try to satisfy God's call for righteous living. But their bowstring is too weak.

Whether you miss the target by an inch or a mile, in both cases you miss it. You are not to compare yourself to other people but to God. And we all come short of the glory of His nature.

Because we cannot achieve God's demand for righteousness, He has provided it for us in Christ Jesus. It is not achieved but received. We receive it through faith in God's Son Jesus Christ. To seek God's righteousness in any other way is to fail.

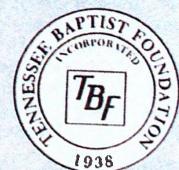


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The source of Paul's Gospel

By Deryl G. Watson, director of missions; Hardeman County Association

Introduction and background
There has been much discussion about the recipients of this letter of Paul's. The book of Acts helps pinpoint the place, time, and recipients of the Galatia letter.

Acts 13-14 records that Paul

preached in Antioch of Pisidia, Iconium, Lystra, and Derbe on his first missionary journey. These are the only southern Galatian churches mentioned specifically in the book of Acts. Paul also passed through Phrygia and Galatia as mentioned in Acts 16:6 and 18:23.

Many scholars believe Paul wrote to those same churches mentioned in Acts 13-14, we also learn about the problem Paul addresses.

It is important to note why Galatians was written. In the beginning all believers of the church were Jews. Men like Stephen, Philip, and Peter, who preached to Cornelius, Paul, Barnabas, and others were convicted that the Gospel of Jesus was for non-Jews also. A conflict ensued. Many of the believing Jews believed that the non-Jews who accepted Christ should also accept the Jewish faith in order to be true Christians. Some of these Jewish believers came to the Galatian churches after Paul preached there. The Jewish believers commended Galatian people for accepting Jesus, but also



WATSON

said this was not enough. They should also become good Jews.

Paul's validity as an apostle and proclaimer of the Gospel (Galatians 1:1-2)

In this difficult day of church growth and spiritual outreach, a preacher must have certain assurances. He must know of the validity of the call to preach and he must believe in the validity of the message he proclaims. The apostle Paul was certain of both these things. A call to preach and a deep belief in Biblical proclamation will sustain a preacher when the whole world crumbles around him.

Paul's claim to be an apostle was questioned. He made it clear that apostleship was not by human appointment. A true New Testament apostle was designated by being one of the 12 Jesus originally chose for His work

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Basic Passage: Galatians 1:1-24
Focal Passages: Galatians 1:1-2, 6-19

and who had seen the resurrected Lord (Acts 1:21-22). Paul was chosen by Jesus, and he met the resurrected Lord on the Damascus road.

The term apostle means one sent forth on a mission. Paul was such a man with such a mission.

The only Gospel (Galatians 1:6-10)

Paul looked at the situation of the Galatian Christians and could see no spiritual progress, only retrogression. He plunged immediately into the theme of salvation only in Christ. The

Galatian Christians had removed themselves from the Gospel of Christ. They had sought another Gospel or good tidings, one which was man made not God made!

Verses 8-9 indicate that these people were not only unbelievers, but were also destined for destruction. Was Paul too narrow here in his thoughts and expressions? Does God have just one way of salvation? Is the "New Age" religion right in saying there are many ways?

Jesus said "No one comes to the Father but by Me" (John 14:6). Peter said "There is no other name under heaven ... by which we must be saved" (Acts 4:12).

Not of human origin (1:10-12)

Paul then began to assert to whom he was a servant. Verse ten contains two catch phrases which were used against Paul and the Gospel of Christ. One phrase said he appealed to the interests of men, or sought to satisfy men. They said he appealed to the grandstands, he wanted applause. Paul stated he was not in slavery to men and their goals for a diluted gospel, but was a slave to Jesus.

Since Paul was a servant to Jesus and Jesus revealed Himself to Paul, he did not need to appeal to any other authority for his message about Jesus. Verses 11 and 12 make it plain that the Gospel Paul proclaimed came to him by special revelation. He said the Gospel was not from human origin. It was not based on cultural traditions, on what the other 12 apostles said, or on cultural mores. Paul did not learn the Gospel.

How Paul received his Gospel (1:13-17)

There is nothing quite as convincing as a personal testimony of a relationship to Jesus Christ. Paul gave his testimony. He not only showed the

supernatural origin of the Gospel, but also defended his right to speak as an apostle. In verses 13 and 14, he spoke of his life before he met Jesus. Three key words describe his religion before he met Jesus. The word conversation means conduct. He was active in his conduct against Christians. The term wasted means pillage or destroy and is used here to indicate continuous action. The word profited means to cut a trail. Paul was blazing a trail for himself at the expense of the Christians.

Paul then came to a very personal part of his testimony. He looked back and saw how Jesus linked seemingly unrelated events to fuse a significant end event. Paul, as well as the Old Testament prophet Jeremiah, (Jeremiah 1:5) shared a common divine election, even from before birth. This was revealed to Paul. Paul was then called by the grace of God to witness to the Gentiles, but not before being grounded in the Jewish religion which served as a cradle for the full revelation of God in Jesus.

After his initial Christian experience, Paul did not confer with any human to learn about the Gospel (v. 16). This would be the natural thing to do, but he was not led into this route. He went from here to the desert. Then after three years, he went to Jerusalem. This visit seems to correspond with that of Acts 9:26-30. He saw only Peter and James. What did they speak of for 15 days together? They spoke of Jesus in all His glory. God had linked Paul's events of life together into a solid chain of witness to the Gentiles.

God the Father had validated Paul's witness of the Gospel as well as his apostleship. All Gentiles should rejoice, for we are heirs of the witness of Paul.

The victorious Christ

By Charles E. Gibbs Jr., pastor; Trace Creek Church, New Johnsonville

In chapter 19, the vision that John saw was in heaven. There was a heavenly choir, composed of "much people" praising God for His judgment on "the great whore."

The choir or multitude of people in heaven were praising the Lord for His righteous judgments, saying, "for the Lord God omnipotent reigneth."

Immediately following this scene of the judgment of the great whore comes the marriage of the Lamb. The church is the bride of Christ. In verse nine it says, "Blessed are they which are called unto the marriage supper of the Lamb." When the Lord comes He will claim the church as His own. What a privilege it is for those who have received Christ into their hearts.

In verse seven it says, "... the Lamb is come and His wife hath made herself ready." The bride will be "arrayed in fine linen," clean and white for it was washed in the blood of the Lamb. They will be supplied with wedding garments that will qualify them for a seat at the marriage supper.

In chapter 19:11-16, the victor is described. We have just seen Christ as the bridegroom, now we see Him as a mighty victor who is King of kings and Lord of lords.



GIBBS

As a conqueror, Jesus will ride a white horse. This is not the white horse in chapter 6:2. In this chapter, the rider represents earthly conquerors who terrorize the earth. Christ will ride the white horse to execute divine judgment.

It is interesting to note the many names for Jesus. He is introduced as "faithful and true." This means that Jesus is faithful to His promises and true (fair) in all His judgments. Next He is described as having "a name written, that no man knew, but He Himself." No one knows what this secret name is. It is intended to express the sacred mystery of His person.

In verse 13, He is called "The word of God." This fits in with the concept of John in John 1:1. Christ is the word of grace revealed in His love for the lost sinner. Christ is also the word of judgment who speaks judgment against those who reject Him. Finally He is "King of kings and Lord of lords." Jesus is the universal ruler who will put down the forces of evil and establish His kingdom of righteousness forever.

In chapter 20, there are four names given to the prince of this world. The first one is "dragon." This refers to his bestial leadership of the beast, government of the world. The second is "old serpent." This refers to his subtle nature. The third is "the devil." It refers to his character as a liar and a murderer. The fourth is "Satan." This means accuser.

There is another word that is used to describe the character of Satan in chapters 19 and 20 and that is "deceiver." The devil deceived Eve in the Garden of Eden. He has been deceiving man ever since the beginning of the human race. He deceives men into thinking they can sin and get by with it.

In chapter 20, an angel comes with the key of the bottomless pit and lays hold of Satan and binds him for 1000 years that he should deceive the nations no more. Many are deceived today into thinking they are on their way to heaven when they are really on their way to hell. In chapter 20:10,

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Focal Passages: Revelation 19:11-16;
20:11-15

"and the devil that deceived them was cast into the lake of fire ... and shall be tormented day and night for ever and ever."

Now we come to the awe-inspiring throne. In verse 11, John saw a great white throne. This shows His majesty and absolute Holiness. The sight was so overcoming that "the earth and the heaven fled away." Everything in creation, realizing its guilt, sought to hide from the radiant presence of the holy God.

Now we come to the final judgment of God. The dead, small, and great stand before God. There is one judgment that will be "according to our

works." There is another judgment concerning the "book of life." Jesus in verse 15, "And whoever was not found written in the book of life was cast into the lake of fire. When the disciples rejoiced in the power that God had given them over the devil, Jesus said, rejoice not that the devils are subject to you, but rejoice that your names are written in the book of life. To have one's name written in that book of life will be the passport to life everlasting."

The phrase "death and hell were cast into the lake of fire;" this is the second death. What does this mean? The second death refers to eternal punishment. But thanks be to God we can claim verse six which says, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Jesus said that the last enemy that shall be destroyed is death. In heaven there will be no funerals and no graveyards. Praise the Lord our names are written in the book of life.

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Overcoming self-centeredness

By Mattie Carroll Mullins, layperson; Gray Church, Gray

God called Jonah to go to Nineveh and preach. Jonah knew this was a wicked city in a foreign land. He really did not want to go, so he fled to Joppa, boarded a ship, paid his fare, and sailed to Tarshish. Because of hatred, pride, revenge, and anger, all growing out of self-centeredness, Jonah did not want to answer God's missionary call.

The people of Nineveh, led by their king, had turned from their wickedness and called on God for forgiveness. They repented and turned from everything Jonah had predicted. This made Jonah very angry because he and the people of Israel were so self-centered, they had no compassion for the repentant people of Nineveh. Jonah was displeased with God and refused to rejoice that God had bestowed His mercy on Nineveh. Jonah could not see the Ninevite peoples' spiritual needs for



MULLINS

the prejudice and hatred in his own heart. They were not his kind of people.

The Lord sent a violent storm upon the sea. When the sailors became aware that the storm had come about because of Jonah's disobedience, they took matters in their own hands. After finding Jonah asleep, they threw him overboard.

The storm ceased.

God sent a great fish to swallow Jonah. Jonah remained in the fish's stomach three days and nights. Jonah prayed. God heard his plea and caused the fish to vomit Jonah up. God again called Jonah to go to Nineveh. This time he obeyed.

Jonah traveled through the city to the east side and built a temporary shelter that overlooked the city. This was not adequate, so God caused a broad leaf castor oil plant to grow up to shade Jonah from the sun.

A worm attacked the plant and it died. Jonah no longer had protection from the heat. God rebuked Jonah for being more concerned about the loss of the plant than the lost of the world.

God showed him he must have compassion on the people if he was to be truly effective. We see here the impor-

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November 19 Lesson

Basic Passage: Jonah

Focal Passages: Jonah 3:10 to 4:7, 10-11

tance of seeing needs of all people regardless of race, economic means, or stature in a nation. One cannot be self-centered and carry out God's missionary task.

The story of Jonah shows his reluctance to answer God's call and the Jewish people's self-centeredness that made them feel they alone were worthy of God's blessing.

Jonah understood God's grace, but refused to accept that this grace could be given to Nineveh. Jonah was thinking only of the people of Israel receiving God's mercy. Jonah's attitudes indicating self-centeredness prohibited him from a full commitment to mission. Thus he could not be used effectively by God.

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My four-year-old granddaughter, Amber, visited me recently. We did all the nice things a grandma and granddaughter do together. We baked cookies, had a tea party, read stories, sang, and colored pictures.

One day she asked me if I knew the song, "Jesus loves the little children of the world?" She proceeded to sing it for me but somehow she did not think I understood for she said, "Oh grandma, just let me show you." She grabbed her crayons and immediately drew stick men carefully coloring one red, one yellow, one black, and another white. Then she sang her song again pointing to each child. Together we sang "They are precious in His sight. Jesus loves the little children of the world."

The story of Jonah teaches us God loves all people everywhere. We, too, are to show that love to all people.

As we read the end of the story of Jonah, we really do not know exactly what happened. Do you think Jonah repented for his self-centeredness? There are many Jonah's in our churches who have similar self-centered traits. Many of us think we are serving God to the fullest, but still have some self-centered characteristics. Can we put aside these things in our lives and go about the task of missions?

The world has many Ninevehs today. God loves all these Ninevehs and is depending on you and me to be the witness to take the word to them.

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Thousands of Soviet Baptists immigrating to West Germany

BAD HOMBURG, West Germany — World attention has focused on more than 52,000 East Germans who have fled through Czechoslovakia, Hungary, and Austria to West Germany in recent months.

But nearly unnoticed are more than 100,000 Soviet immigrants — up to 25 percent of them Baptists — who will settle in West Germany legally this year. The Soviets are among 300,000 to 400,000 Eastern Europeans expected to move to West Germany in 1989. Events in Europe have moved so rapidly in recent months that exact estimates of people leaving the East are not possible.

West German Baptists are scrambling to minister to the immigrants and organize congregations among them. It is a major task: German Baptist leaders anticipate some 20,000 Baptist newcomers annually for the next several years if the Soviet Union keeps exits open for those wishing to leave. Reaching out to the many other new arrivals with no Christian faith or ties to any church is an additional challenge.

By 1992, more than 100,000 Baptists from the Soviet Union are expected to be living in West Germany. Only 70,000 Baptists now attend all churches affiliated with the West German Baptist Union.

The situation is not new. Soviet citizens, including Baptists, began moving from the Soviet Union to West Germany in increasing numbers after 1974. The two governments agreed that Soviet citizens with family members in West Germany could move there.

Carter calls churches to higher ministry levels, moral standards

ATLANTA — Former President Jimmy Carter, observing that one-third of the gospel narratives are devoted to healing, called for the nation's churches and synagogues to assume a greater role in relieving spiritual and physical suffering in their communities.

Carter, a Southern Baptist from Plains, Ga., made the remarks during a national symposium of denominational leaders at the Carter Center at Emory University in Atlanta. He called on the denominations to take a stand against illicit drug use, push for spiritual and medical ministry to AIDS victims, and become involved in raising the quality of life of the nation's working poor.

Regardless of the root of suffering, believers have a spiritual mandate to help others through redemptive ministry, he told the crowd of 200 invited participants.

"I am familiar with the issue of AIDS and how it impacts on religious beliefs," he said. I have a problem accepting AIDS because it involves homosexuality, sex outside marriage, and the use of filthy needles to inject illicit drugs into one's own body. As a Christian, it causes me great discomfort, but it is not unlike the reality of leprosy of 2000 years ago and the victims of Biblical times. The lepers were even more outcast and despised than an AIDS victim of today."

While Christ did not approve of leprosy, "he embraced them and had no hesitation in touching them," Carter said. "He ministered to them, showing them and us His love for them. I don't see that this ministry should be an obstacle to our churches, no matter how conservative you might be on the issue of homosexuality." The 39th president used the AIDS issue as a springboard to urge all faiths to promote healthy lifestyles and thus eliminate premature deaths.

Amity Press prints millionth Chinese Bible

NANJING, China — The need to smuggle Bibles into China is a thing of the past, according to the Amity Press, now that the one millionth copy of the Chinese Bible has come off its printing presses.

Chinese Christians and other citizens began Amity Press to print Bibles, Christian literature, and other books beneficial to Chinese society. "All our Bibles have a government stamp that says this is a legitimate book," said Peter MacInnis, manager of Amity Press in Nanjing and a United Bible Societies employee assigned to Amity. "Assuming the supply is there, it just makes better sense to do it that way."

The key word is supply. Amity Press took 21 months to produce its first million Bibles. Chinese officials hope the second million will come off the press in just 15 months. Amity must average 66,000 Bibles a month to print another million by the end of 1990. The press now produces between 60,000 and 70,000 Bibles a month. Amity's production is steady, but MacInnis admits Bibles are back-ordered by about 100,000 copies.

Amity Bibles are not yet sold through bookstores in China. Chinese churches must order the Bibles through the China Christian Council, which operates four distribution centers. The churches then sell the Bibles to groups and individuals. The Christian council petitions the Chinese government for permission to print Bibles and approval for the number of copies to be printed in each press run. Chinese Christians can buy an Amity Bible for about half the production cost. The United Bible Societies subsidizes paper costs. The "old script" Chinese Bible, a translation dating to 1919, sells for about \$1. Amity's newer "simplified-character" version of the Bible costs \$1.35.

New Mexico Baptists re-elect president

ALBUQUERQUE, N.M. — In the 77th annual session of the Baptist Convention of New Mexico, held Oct. 31-Nov. 2 in Hoffmantown Church, Albuquerque, officers were elected and a \$5.2 million budget adopted.

Charles Price, pastor of First Church, Las Cruces, was re-elected president; David McConkey, pastor of First Church, Rio Rancho, was elected first vice president; and Frank Zamora, pastor of First Church, Farmington, was re-elected second vice president.

The convention adopted a budget totaling \$5.2 million, of which \$2.5 million

will be contributed by the 327 congregations cooperating with the BCNM. The budget includes a 0.5 percent increase in contributions to worldwide missions causes through the Southern Baptist Convention Cooperative Program unified budget. Of the budget, 69.5 percent will be used in New Mexico and 30.5 percent will be sent to support SBC missions, education, and evangelism projects around the world.

Montana fellowship opposes abortion

BILLINGS, Mont. — Messengers to the annual meeting of the Montana Southern Baptist Fellowship adopted three resolutions opposing abortion during their second meeting Oct. 2-3 in Emmanuel Church, Billings.

The fellowship has held 28 annual meetings since Southern Baptist work began in the state, but the 1988 annual meeting was the first for it to function independently. In 1988, the Northern Plains Baptist Convention — composed of Montana, Wyoming, North Dakota and South Dakota — dissolved into three regional fellowships. A fellowship is a state or geographical grouping of churches prior to the area becoming a convention. Generally, when a fellowship reaches 100 congregations and 13,000 members, it is eligible to become a convention.

Montana, led by Executive Director James Nelson, currently has 88 congregations — 70 churches and 18 missions — and a total membership of 9800. In addition to adopting the resolutions opposing abortion, messengers also adopted a budget of \$711,620, of which \$207,000 will come from the congregations affiliated with the fellowship. Of the gifts from the churches, 20 percent will be sent to support the worldwide missions, evangelism, and education ministries of the Southern Baptist Convention, the same percentage as last year.

Messengers also re-elected Grant Jackson, a layman, and member of Central Church, Lewistown, as president. Don Jones, pastor of the host church, was elected vice president.

In the resolutions opposing abortion, messengers urged the Montana state legislature to enact legislation restricting induced abortion; urged the Southern Baptist Christian Life Commission and other state conventions to promote passage of such legislation; and restated opposition to legalized abortion and called for appropriate state and federal legislation or a constitutional amendment prohibiting abortion except to "prevent the imminent death of the mother."

Children of alcoholics told to purge anger for marriage sake

RIDGECREST, N.C. — Adult children of alcoholics must purge ill feelings toward their parents if they expect to claim a happy, healthy marriage, and a functional family life, an author and counselor said.

"If you continue to point your finger in judgment at your parents, it will come back to you," said Sara Hines Martin, a counselor from Smyrna, Ga., who works with children of alcoholics and other co-dependents. "You'll end up marrying someone just like the parents you continue to judge and wind up putting your children through the same pain you went through," said Martin, author of *Healing for Adult Children of Alcoholics*.

Martin, who speaks and writes from experience as a child of an alcoholic father, was the first to lead a seminar on the topic at a Fall Festival of Marriage conference. The conference, held Oct. 20-22 at Ridgecrest (N.C.) Baptist Conference Center, was sponsored by the family enrichment section of the Southern Baptist Sunday School Board's family ministry department. A child of an alcoholic parent who marries someone with a personality different from the father's or mother's usually will "draw out of that person the same qualities" of the parents. "We either marry a man like our father, or ten years later he becomes like our father because of our actions," she said.

Co-dependents must resolve within themselves the ill-feelings they hold toward their parents, who may or may not be alive, Martin said. "To be judgmental is a violation of God's spiritual laws, and it hurts us," she said.

Leaders cite increasing trend to instrumental music in church

NASHVILLE — The rapidly increasing variety of musical instruments used in Southern Baptist worship services has moved into small churches as well as large ones, local church leaders have reported.

Musicians and pastors meeting at Belmont College in Nashville Oct. 19-21 for a regional instrumental workshop said they see churches taking seriously the Biblical instruction to praise God with a variety of instruments.

"I see within our church an increase in the use of instruments in a variety of ways in all worship services," said Allen Walworth, pastor of First Church, Huntsville, Ala. "In all sizes of churches I think we are beginning to see a lot of instrumental support for worship," he said. "Witness how when we go to Southern Baptist Conventions and our state Baptist meetings that almost any choir has an orchestra with them. This puts a model in front of us to go back home and discover the way God can bless instrumental music as a means of encouraging worship and praise."

Billy Appling, minister of music at Red Bank Church in Chattanooga, said his church members "found in our city there are many Christian musicians looking for a place to play, and we just offered an opportunity for Christians to give back to God through the talent they've been given." Marty Hamby, instrumental associate at Red Bank, said churches "don't have to have a full orchestra to have an instrumental music program. We have some ensembles, or a couple of flutes and a piano may do an offertory."

The instrumental workshop was sponsored jointly by the music departments of the Alabama, Kentucky, and Tennessee Baptist conventions, Belmont College, and the Southern Baptist Sunday School Board.

Philosopher urges quest for understanding faith

LOUISVILLE, Ky. — Christians should love God with their minds as well as their hearts by seeking a "fuller understanding" of their faith, claimed British philosopher Basil Mitchell.

"As Christians, we have been taught to hear God speaking to us in the Bible and in the tradition of the church," said Mitchell during the Norton Lectures at Southern Baptist Theological Seminary in Louisville, Ky.