

# Baptist and Reflector

VOL. 155/NO. 50/DECEMBER 13, 1989

STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

## Executive Board organizes, committee on abortion approved

By Wm. Fletcher Allen

After meeting last Thursday at the Baptist Center in Brentwood, holding committee meetings, organizing for the new convention year, and dedicating the center, the Executive Board was left in the dark — literally.

The Board convened Friday morning

made the best of the dark and cold. The agenda was kept and the meeting was over by 11 a. m. Electrical power was restored to the Baptist Center at 5 p. m. Saturday.

Meanwhile, the two-day meeting accomplished several decisions.

On recommendation of the Executive Committee, the group approved a committee of 15 to study the abortion issue. To be named by Tennessee Baptist Convention president Murray Mathis and Olive, the committee will include at least eight women.

"This is a positive measure," said Ray Fowler, pastor of Highland Heights Church, Memphis, and chairman of the Executive Committee. The recommendation originated with action taken by the Executive Board at its Nov. 13 meeting in Knoxville.

The committee will bring recommendations to the board and the convention "concerning positive steps that Tennessee Baptist churches can take to confront this (abortion) issue." The committee will be chosen from the board and the convention at large.

Fowler also named committees to search for TBC division directors and for the Executive Board personnel action.

The board approved its nominating committee assignments for standing committees and for the Executive Committee. Ray Fowler was approved for his second term as Executive Committee chairman, with Paul Durham, pastor of Radnor Church, Nashville, vice chairman.



ICY BUILDING — Baptist Center was cold and dark because of power failure, but the Executive Board met on schedule.



COLD WELCOME — Ice drapes the willow tree and Baptist Center welcome sign.

in a cold, dark building. The Baptist Center turned overnight into an "icebox," caused by an ice storm that felled trees and power lines, and put almost 80,000 Nashville area homes and offices out of electrical power.

Not to be daunted by weather, Board president Howard Olive gathered the group on schedule Friday morning and Philippines fighting ends

## Missionaries return to homes

MANILA, Philippines (BP)—Southern Baptist missionaries who fled their homes near Manila's central business district returned Dec. 7 after rebel troops in the area laid down their weapons and returned to their barracks.

Four missionary families left their subdivisions in the Makati area of Manila Dec. 5 as a precaution in response to a U.S. Embassy advisory, bringing to six the number of missionary families who took refuge in another area of Manila. The other two

had left the area earlier.

Mutinous troops challenging the government of Philippine President Corazon Aquino occupied several businesses, hotels, and condominiums in the Makati district for several days after their coup attempt failed.

The rebels called off the mutiny Dec. 7 and marched back to their barracks, vowing they would keep fighting Aquino's government, news reports said.

On Dec. 8, rebel forces gave up an air force base at Cebu City, several hundred miles south of Manila, said Trudy Crittendon, chairman of the organization of Southern Baptist missionaries in the Philippines. Missionary Gerald Davis was working with Cebu City Baptist Church to help distribute rice to residents who fled their homes near the air base.

Missionaries in the Philippines have been "very aware" of Southern Baptists' prayers for them during the recent instability, Crittendon said.

Standing committee chairmen include: Budget and Program, Jerry Oakley; Central Administrative, James Hutson; Christian Services, Gary Anderson; Church Programs, Emerson Wiles Jr.; Convention Ministries, Donald Givens; and Education, Moncrief Jordan.

New members of the Executive Committee include: Larry Gilmore, Don Givens, Irvin Hays, Frank Samuels, and Bobby Turner.

Because of reorganization on Thursday, some standing committees did not have reports. Bob Chandler, president of Baptist Health System of East Tennessee, reported that system had decided several months ago to reduce its work force.

"We feel that we are headed in the right direction now," he said. "We are now making a profit in the first months of the new budget year. We now have programs on line in surgical procedures which will be trend-setting." He also gave a good report for the Baptist Hospital systems in middle and western Tennessee.

J. L. Ford, executive director for Tennessee Baptist Adult Homes, reported that the TBAH board had responded favorably to the convention's recommendation of November to use \$28,000 of "unused" funds to work with Rainbow Acres, a home for mentally retarded adults in the Knoxville area. The funds had been sought from

(See page 5)

## Open House rescheduled

### Tennessee Baptists dedicate Center

The new Baptist Center, Brentwood, was dedicated last Thursday during the two-day meeting of the Executive Board, Tennessee Baptist Convention.

Murray Mathis, Tennessee Baptist Convention president, spoke to the Executive Board and a small number of guests.

Tom Madden, recently retired TBC executive director, recognized Task Force members with comments and presentation of a commemorative plaque.

Katharine Bryan, WMU executive director, and Vern Powers, Protection Plans director, responded for the Baptist Center staff.

D. L. Lowrie, TBC executive director, led in a litany of dedication. James Porch, Task Force chairman, and Marshall Gupton, building committee chairman, gave remarks.

Music was provided by a special choir of TBC staff volunteers.

The Task Force began work in 1986 and the building was completed during the fall of this year.

Said Madden, "Thanks to the Executive Board, without you and your dreams this could not have happened. We have met the challenge."

He noted that two Task Force members, Noble Brown and John Lee Taylor had moved to churches in other states, and then gave plaques to James Porch, Marshall Gupton, Raymond Boston, Sara Elizabeth Hawkins, Ron Hicks, Fred Isaacs, James McCluskey, and Judy Trivette. Fred Steelman was absent from the meeting.

Madden commented about each of the honorees who then responded.

Gupton introduced several officials from the architectural firm of Gresham, Smith, and Partners. The local president of Beers Construction also was recognized.

Mathis said, "We have a new building and new leaders; we are in a new era. We will dream new dreams."

"The stained glass windows, the plans being made, the prayers remind us — this is a place of unity, a result of people giving," he added. "This building will not accomplish anything by itself, but the dedication of our lives in ministry and missions — will, for Christ."

Open House for the new Baptist Center in Brentwood has been rescheduled for Sunday, Dec. 17, from 1:30-4 p.m.

## An inside look

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Editorials

# Perestroika, freedom, light — what will Baptists do?

What is happening in our world? The earthquake of freedom is shaking political and geographical standards on both hemispheres.

The swift and unrelenting push for unrestricted liberty is forcing dogmas to change, tyrants to relent, governments to fall. Like a mighty hurricane, the freedom drive is overcoming all who stand in its way.

Eastern Europe is in hilarious chaos. Millions of citizens have flooded streets in country after country. As they gain power, and confidence in themselves and move in a new direction, their former leaders topple like mannequins.

People of Poland have slowly wrested control of that government from once strong-armed Communists. East Germany has exploded to the extent their leader of forty years has been placed under house arrest charged with stealing from the people. The Berlin Wall is tumbling down — like Humpty-Dumpty.

Czechoslovakia continues to say "no" to governments hastily formed by Communists who are trying to please the people so they can stay in control. Hungary says "no" to Communist dominated government. Bulgaria promises to follow that route.

The Baltic nations of Estonia, Latvia, and Lithuania are clamoring for self-control, and a return to their native language and flags. Remember them? They were gobbled up by Russia in 1940 — and arbitrarily made states of the USSR.

**REFORM AND RELIGION — Momentum for reform continues to build in the Soviet Union and several — but not all — Eastern European countries. Uncertainty is felt everywhere, including the churches. In some countries, Christians are stepping beyond old restrictions against such activities as Sunday School. But in Romania, for example, repression continues. (Graphic by Linda Andrus)**

The Eastern block in Europe has been cudgled by the Russians. The Czechs were crushed in 1968. The Hungarians can tell you about their freedom fighter martyrs of 1956. For the Poles, it has been a struggle of several years also.

And now come events of four months. Could it be that Russian leader Gorbachev is admitting what no other Communist has ever dared to say? Is he, by allowing all these freedom moves, admitting that his nation's problems are so great that it can not hope to contain all its satellites?

Does the USSR need help? Of course it does. And the changing of the guard is scary for the USSR and for the United States. We have kept the balance of power so carefully for so many years — it is difficult to plan for the present — and a different future.

When both nations have been geared for war and defense for forty years — how do we slow down, and how much? What can we say about defense funds? Will those needs diminish? Will there be more money for the homeless, cancer and AIDS cures, developing a safe ecology and environment, fighting drugs and pornography?

As nations break out of bondage, we must remember that they still may face the bondage of financial distress, of political bickering, of danger of new dictators and tyrants, of soul loss.

Now, more than ever, opportunities for

witness are greater — and the balance is unsteady. What will the United States do? Thus far, we have not done anything bold or courageous.

What will Southern Baptists do? We believe the situation is being studied and prayed over by millions of Christians everywhere. And we are certain the Foreign Mission Board is praising God for opportunities which soon may come — and for the plans and means and people to fulfill them.

What better time than December, 1989, as we approach Christmas and are in the midst of praying and giving for Foreign Missions? What better time than at the beginning of the last decade of this millenium? What better time to answer the challenge of Bold Mission Thrust?

"Let the victors when they come, and the forts of folly fall, find thy body near the wall . . ."

May God help us to be first at the wall, first on the line of assistance, first in battle, first to answer the call for a strong and loving arm. May we not sit around in ease while the great moment of decision passes.

In a television news story about new freedoms, the reporter talked with a woman outside a market in Moscow. She was unable to make her purchase because supplies were exhausted long before she reached the front door.

Hear her poignant reply: "Well, you've got perestroika at least. We have nothing." — WFA

## Churches urged toward relationships

LOUISVILLE, Ky. (BP)— Churches must rid themselves of "institutional oppression" if they are to touch the lives of people, claimed church and community scholar Carl S. Dudley.

"If we want to mobilize the church of Jesus Christ, it is not by organizational analysis," said Dudley, professor of church and community at McCormick Theological Seminary in Chicago. Mobilization requires "the body of Christ that wants to touch other people and respond by caring and somehow making a difference."

Dudley addressed a national conference on small churches at Southern Baptist Theological Seminary in Louisville, Ky. The event was sponsored by the seminary's Dehoney Center for the Study of the Local Church and the Southern Baptist Home Mission Board.

Relationships provide the key for strengthening the body of Christ, Dudley said. He differentiated between churches that function as the body of Christ and churches that function as institutions.

For example, he said, the institutional approach to evangelism consists of leading people to faith and giving them a "saving knowledge of Jesus Christ." However, he said, evangelism in the body of Christ is helping people "find a place." People find faith and a "relatedness that cares for, is touched by and touches other people," he said.

Dudley also emphasized that churches find strength in their pasts. "The strength of the body of Christ is in its memory and in the bondedness that holds people through the struggles," he said. "They've been carried by the power of God in the past they've shared."

**RELIGIOUS REFORM: Cracks in the bloc**

**Czechoslovakia:** Government promises new freedom in meetings with church leaders Nov. 30.

**East Germany:** Churches often were gathering places for activists whose persistence toppled the Berlin Wall—and the government.

**Soviet Union:** Mikhail Gorbachev assures Pope John Paul II that new religious freedoms will be adopted, says Soviet Union is no longer atheist nation.

**Poland:** The first Eastern Bloc country to enact broad guarantees of religious freedom (May 17, 1989).

**Hungary:** Among numerous reforms, government office that monitored churches has disbanded.

**Romania:** Staunch Communist Party leader continues to shun perestroika and repress the church.

**Yugoslavia:** 20-plus years of relative religious freedom now overshadowed by tensions among rival Slavic populations.

**Bulgaria:** Observers anticipate religious reforms in the wake of longtime Communist Party leader's resignation.

**Albania:** Religious activities have been banned since 1967 declaration as world's first atheistic state.

## International students meet Jan. 26-28

International students in Tennessee are invited to attend the International Student Conference Jan. 26-28 at Camp Linden, Linden.

Joseph H. Hamilton, professor of physics, Vanderbilt University, Nashville, and adjunct professor of physics, Tsing-Hua University, China, will speak. Hamilton is a graduate of

Mississippi College, author of numerous articles on faith and science, and speaker at many colleges.

The conference is sponsored by the Tennessee Baptist Convention Student Ministries Department. Interested persons should contact that department at (615) 373-2255.

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## Czech Christians gain promise of freedom from government

By Mike Creswell

PRAGUE, Czechoslovakia (BP) — Christians in Czechoslovakia have been assured by government leaders they will receive major new freedoms as the country moves towards its first representative government in 40 years.

In meetings with church leaders Nov. 30, officials of the government's ministry of culture promised many changes in church-state relations in the days ahead, the church leaders said.

Catholic leaders met with government representatives during a morning session. Baptist, Brethren, Methodist, Evangelical, and Orthodox church leaders met with them in the afternoon.

Not all the church-state changes were detailed, but Baptists learned they could start a seminary immediately if they wish, said a jubilant Jan Pospisil, executive secretary of the Baptist Union of Czechoslovakia, who represented Baptists at the meeting.

Besides starting a seminary, they want to establish senior citizens' homes, print books freely, and broadcast on television and radio.

Pospisil said he and other leaders will suggest possible changes in the national constitution's sections dealing with religion during the coming weeks. "We're hoping many possibilities will be opened," he said. "This is a great thing. We have prayed for revival in our country for many years. We feel this is the answer from our God, not only for political change, but for moral changes as well."

Great spiritual hunger exists in Czechoslovakia today, especially among young people, said Pospisil, 45, who has led the nation's Baptists for five years.

Baptist students now should be free to attend classes at the new International Baptist Lay Academy in Budapest, Hungary, Pospisil said. Baptists had discussed for five months how to obtain clearance for students to attend the academy, he said, but "it was proving difficult." Now things have changed.

One likely change that may require some adjustment for churches involves paying salaries to their pastors. Now all pastors receive their salaries from the government, a requirement since the late 1940s.

Catholics have been much more visible than other church groups during the recent drive for freedom in Czechoslovakia, said American Harriet

Macek. Her husband, Peter, is pastor of Second Church in Prague.

Many people still are concerned about a reported 40,000 prisoners held in Prague jails and about freedom of the press, she said, adding that Czech television now broadcasts "pretty good coverage."

Baptist pastors did not organize their people for participation in the massive demonstrations which have rocked Prague, but many were involved, Pospisil said.

"I was there every day, and my four children and my wife were there also," he said.

About 4000 Baptists are members of 30 congregations in the country, but Sunday attendance averages about

10,000.

In mid-November leaders of the Baptist union sent a letter to Czech government leaders expressing "deep regret" over the brutal beating of demonstrators in Prague Nov. 17. "We are convinced that this harsh use of force against peaceful citizens, perhaps holding other opinions, is an abuse of human dignity and an attack on freedom of conscience and freedom of speech," the letter stated.

Later 33 members of Second Church, Prague, sent a letter to the world community of Baptists asking intervention in such violence and requesting prayer support, European Baptist Press Service reported.

## East German Baptists want 'doors and windows' of freedom

Correspondent Martha Skelton visited East Berlin four times following the opening of the Berlin Wall. This is her report on the involvement of East German churches in the rapid changes now taking place. — Editor

By Martha Skelton

EAST BERLIN (BP) — The Berlin Wall need not fall entirely, but it must have doors and windows, said Siegfried Holtz, an East German Baptist youth leader.

Every house has walls, doors and windows, Holtz said. Many East German Baptists, like their countrymen, do not want to tear down their "house." But they want doors and windows of more freedom, equality and justice.

East German churches have played a key role in the dialogues and demonstrations that led to the sweeping changes of the past weeks.

Two years ago, the Ecumenical Council of Churches started emphasizing the themes of freedom, justice, and stewardship of God's creation, said Siegfried Reichelt, pastor of Cantian Street Church, East Berlin. In the forefront have been East Germany's Lutheran churches, which have opened their large buildings to meetings and published reports of government injustices.

Religious words and symbols are found in the reform movement. For instance, reform groups called for people to form a human chain across East Germany Dec. 3, north to south and east to west, in the form of a cross.

Small peace groups have met in churches, and various pastors and youth leaders have participated in demonstrations and meetings on reform. The political group New Forum has used the Cantian Street Church building for meetings. Several weeks before the Berlin Wall opened, Baptists sent a letter to the government supporting initiatives for justice and reform. Similar letters also were sent by the Lutheran church and others.

The government tried to discredit them. The communist youth magazine charged East German Baptists used a European Baptist Federation meeting in Budapest last summer as an excuse to flee the country. "That was a poisonous lie," said Reichelt. "All who registered (for the meeting) came back."

Now new government leaders and new policies are in place. While no constitutional changes related to religion are yet underway, the government's relationship to churches has changed. The new minister of religious affairs is no longer a communist functionary, but a Lutheran lawyer.

Christians face the challenges of living and working redemptively in the emerging order. Healing of spiritual and physical rifts now are possible.

When the wall was built, men and women lost their jobs, bisected neighborhoods deteriorated, families and friends were denied the chance to stay close. One Baptist man from East Berlin gave an example of this quiet cruelty. His son lay dying of cancer in a Potsdam hospital. Relatives in the West applied for visas to come East to see him one last time, but they weren't allowed to come. The man prayed his daughter would live to see the day she could visit the West. They both have lived to see it.

"For a week now, I've cried and cried," he said shortly after the wall opened. "If you can't cry as a German in these days, you're not human."

An East German man sitting in a tearoom operated by a Baptist church in West Berlin remarked on his first visit to that part of the city in 30 years. "I feel like I'm able to dismantle the picture of the West as the enemy," he said. He was a member of a reserve military unit for 25 years. "I will never put on that uniform again," he promised.

Evangelicals are finding a need for public expression of their privately held beliefs.

Friedhelm Sachse, youth secretary for the East German Baptist Union, will represent free churches on a committee working toward an officially recognized Christian youth organization. Currently only the government-sponsored communist youth organization is allowed.

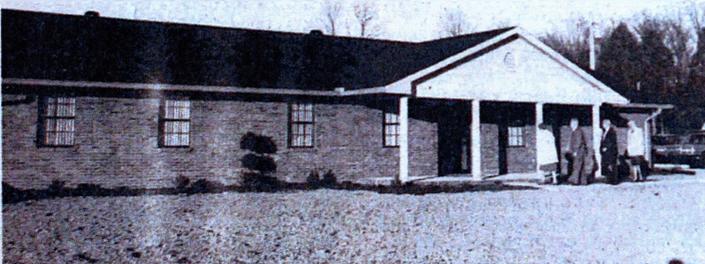
Christians also question the pledge of allegiance to the state and its atheistic tenets, which young people must sign at age 13 or hurt their education and work prospects. Discussions have begun about changing wording so Christians can accept it, said Manfred Sult, Baptist union president.

The country faces hard times, especially economically. But the church has a role to play even in economics, Sachse said, noting, "The church has never said material things are what it's all about."

"People have already changed. The prevailing fear is gone. They say what they think. But that doesn't make them wonderful people. Society may have good ideals, but normal people do not realize society needs regenerated people," said Materne.

"When the euphoria is over, there will be hard years ahead," predicted Hans Guenther Sachse, church growth secretary for East German Baptists. "We always knew the country was in bad shape. Now we are learning how bad. Many will be unhappy. The church has a big role. Many people will be open to Christ. Historical events are times of revival."

He has tried to introduce innovative ways of evangelizing over the years, so he doesn't see any sudden changes in evangelism methods, which include weekend retreats. Church members invite non-Christian family members or friends to attend, where they can hear the Gospel and consider it in a quiet atmosphere. Tent revivals also are planned for next summer.



WEAKLEY COUNTY — New mission center for Weakley County Association was dedicated Dec. 3. D. L. Lowrie, TBC executive director, gave the dedicatory message. Photo below, from left, Lowrie, Linda Vincent, Brooksie Peery, and Barbara Fuqua, members of decorating committee, and Richard Skidmore, director of missions. — Photos by Wm. Fletcher Allen



# Our Readers Write

## Appreciates Hobbs

Every week I visit with Herschel Hobbs. I read intently as this Biblical theologian pours out wisdom acquired during his 82 years. I circle, underline, star, and jot notes as I read, and reread, the Life and Work Teacher's Commentary he writes. Through all of his writings, Dr. Hobbs ushers us into his life.

So to listen in person to Dr. Hobbs teach was indeed a thrill. As a part of our 200th Anniversary Celebration at First Church, Sevierville, Dr. Hobbs led our Fall Bible Conference on November 26-29. As we studied 2 Corinthians, his personal experiences and insights made Biblical truths come alive. Our denomination has been blessed and strengthened and FBC has been deeply enriched by Dr. Hobbs' leadership.

We as Southern Baptists have a true friend in Herschel Hobbs. This Baptist statesman's life challenges us all to "press on."

Mrs. Sherry Atkinson  
317 Parkway  
Sevierville 37562

## Recommends book

Reading Larry Rea's article in Memphis (Commercial Appeal Nov. 26) about John Bramlett's book, *Taming The Bull*, touching on some of his unprecedented, unorthodox, and uncanny behavior in professional baseball and football, Adrian Rogers' book foreword account, "fearless

as a lion and mean as a junkyard dog" and my own portrayal of his "fiercely wild ugliness" (Little Bits in Life - 1980) all pales in comparison to his own description as he bares it all frankly, forcefully and factually, proving truth is stranger and stronger than fiction.

Having anxiously anticipated and now rapidly read the book, I highly recommend its reading to every unbeliever, doubter, agnostic, Christian and particularly past, present, and future athlete.

If you know him personally or as a collegiate or professional athlete before and after the amazing transformation, if you're a believer or doubter or question the Biblical miracles - John is living proof that God still manifests supernatural works with modern man. His experience makes it easier for doubters to believe Jonah, parting of the Red Sea, and other Biblical supernatural events.

Drama. Humor. Pathos. Surprises. Evolution. Revelation. Change. His "Sweet Jesus" interceded.

From a hapless, shameless, heartless, hell-bent brawling brazen bull to a Heaven-bound sagaciously saved saintly soul ... what a Savior.

Emotionally impacted, it will excite even the most stoic.

The John Bramlett Ministry is touching and changing lives across America and worthy of our prayerful support.

W. T. Barner  
3655 Rhodes #4  
Memphis 38111

## TBCH needs 'visiting families'

Baptist families are needed by Tennessee Baptist Children's Homes to welcome children for a Christmas holiday visit.

In the TBCH "visiting family" program, a child is allowed to leave campus during the two-week Christmas break from school, and participate in holiday activities with a family.

"Holidays are hard for these children because the focus is on families," explains Susan Hardison, a houseparent on the TBCH Franklin campus. "Many of these children cannot return home because they have been neglected or abused. With a visiting family, they have an oppor-

tunity to see how a normal, loving family functions."

About half of the 67 children on the Franklin TBCH campus need a home to visit during Christmas. The Memphis campus has several children needing placement. Baptist families have been found for all of the children living on the East Tennessee campuses.

Families in the Franklin area wishing to participate in the program may request an application form by contacting Faye Ramsey or Cliff McClendon, program directors, at 377-6551. In Memphis, contact Faye Smith, residential program director, at 901-386-3961.

**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.**

## Glad and sad

Every person that attended the TBC meeting in Knoxville probably was both glad and sad after it was over. That was and is my case.

Glad:

We have such fine leaders.

We had a harmonious convention.

We didn't rehash SBC resolutions and problems.

We didn't deliver a memorial to the SBC as has a sister state convention. We saw some cracks in political walls. (They must fall!)

We had Frank Houston to preach.

## Hayes moved to rehabilitation center

SALISBURY, Md. - Retired Southern Baptist missionary nurse Everley Hayes was moved into the Deer's Head Center for rehabilitation in Salisbury, Md., Nov. 27 after regaining consciousness following a fall in October.

Hayes, 73, lay in a coma for about three weeks at Peninsula General Hospital Medical Center after falling down the choir loft stairs at Allen Memorial Baptist Church in Salisbury following a worship service Oct. 22. She showed no sign of response until Nov. 5, when she began moving her eyes at the mention of her name.

Now Hayes is able to talk and smile, said her sister, Eunice Ruark. Doctors believe she is a good candidate for rehabilitation, Ruark added.

"The doctors really have been amazed," said Ruark. "We know this is an answer to the prayers of the people who have been praying for her these past five weeks."

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

Sad:

That TBC didn't keep up with inflation in our undesignated giving to the SBC (World Missions). Inflation is about 4.5 percent. Our increase of \$18,000 for a whole state, for ten months, is about 2.5 percent increase over 1987-88. (Baptist Program, November, 1989)

That the TBC voted against wider representation on the Executive Board.

That the TBC Committee on Boards feels it is necessary to have more than one person from the same church serve on the same board. We have 2800 churches with a million members.

That we appeared to be comfortable with a million dollar preferred item in our budget. We aren't really giving 37.5 percent to causes beyond our state. Probably we are really at about 33 percent, where we were years and years ago. It amazes me that percentage-wise our state convention was at 44 percent to "Southwide" causes in 1956 and at about 33 percent in 1989.

Many say the controversy in our convention has killed Bold Mission Thrust. I maintain the planning and spirit which produced the above described situation is shot through our churches and convention and has badly crippled Bold Mission Thrust.

Clay J. Frazier, pastor  
Alpha Church  
245 St. John Road  
Morristown 37814

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. — BP

## Venezuelans need glasses

Volunteer health care missions teams are answering a great need in church clinics by providing eyeglasses for those who cannot afford them.

Used glasses can be calibrated and used, bringing instant help to the visually handicapped. This project allows Tennessee Baptists to give something that is no longer being used.

One Venezuelan pastor said, "I am so thankful that the eye team came. Now I can read the Bible in the pulpit."

Health care volunteers are going again to Venezuela Jan. 12-22 and next July 13-23. Plans are being made for the Tennessee/Philippine Partnership in 1990. Giving physical sight opens the door for a witness which gives spiritual sight. Send used glasses to: Tennessee Baptist Convention, Dept. of Volunteer Missions, 5001 Maryland Way, Brentwood, Tenn. 37027.

## TeamTalk

By D. L. Lowrie

W. D. Turner, Rex Webster, Jack Walden, and Lewis Arnold are names that you will not recognize. They are important names to me. Just the memory of these men stirs my heart with gratitude. These four men were deacons who served alongside me in the last three churches that I served. They have each been recently promoted to higher service into the Lord's presence.

Their promotion in recent months has caused me to reflect on deaconship. As I have done so, I have gratitude in my heart. These men and many others have loved me, prayed for me, supported me, encouraged me, counseled me, and helped me to become a better pastor. Whatever has been achieved in the churches where I have served, these men have been a major contributor.

I have noticed that many of our churches are electing deacons.

Whenever a church elects a deacon, it is a major decision. If there is one



LOWRIE

thing I learned about the selection of deacons, it is this. The church should select a man for deaconship who already has proven himself to be a deacon. The word deacon means "servant." If a man already has proven himself to be a servant of the Lord and of his church, he has met the first criteria for being a deacon. Ordination will not make him a servant. The Lord must give him a servant's heart.

This deacon's son is grateful for deacons. I salute all of those who serve in deaconship across Tennessee. May God continue to give each of them a true servant's spirit.

**Pulpit TEARS**  
WITH BIG SLOTT  
THE TEXAS EVANGELIST HARBORED THE CHURCH...

THE TROUBLE WITH THIS CHURCH IS - YOU'RE HARBORING TOO MANY SLIPPEN HENS!

SEND YOUR TRUE EMBARRASSING INCIDENTS TO  
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## Funnyside up

The minister who was on a transcontinental flight noticed that the lady in the adjacent seat was evidently in mourning. Wishing to console her, he engaged in sympathetic conversation. Upon finding that she was returning to her late husband's home with his ashes, the pastor expressed his regrets. She assured him that she was all right, and that in reality this was her third such trip, three husbands had died and had been cremated. "Ah," sighed the old maid who was listening in, "she has husbands to burn and I don't even have one!"

It is always easier to reach a firm decision about a problem after you know what the boss thinks.

## Executive Board, TBC, organizes

(Continued from page 1)  
 the convention, which budget was "tighter" than usual. He reported that TBAH is "pleased to work with Rainbow Acres."

During the Convention Ministries report, Jerry King, Evangelism Department director, introduced Billy Hines Jr. as department associate. Hines had been approved by the committee on Thursday.

Larry Reeves, pastor of First Church, Jacksboro, and member of the Executive Board, was approved as Baptist Student director at Tennessee Tech.

The board granted permission for construction to begin for a Baptist Student Union building on the Roane State Community College campus, Harri-man. Funding will come from Big Emory Association, Student Ministries Department, Executive Board (as with other BSU centers), and possibly any available capital funds.

Reports were given by Hyran Barefoot, president of Union Universi-

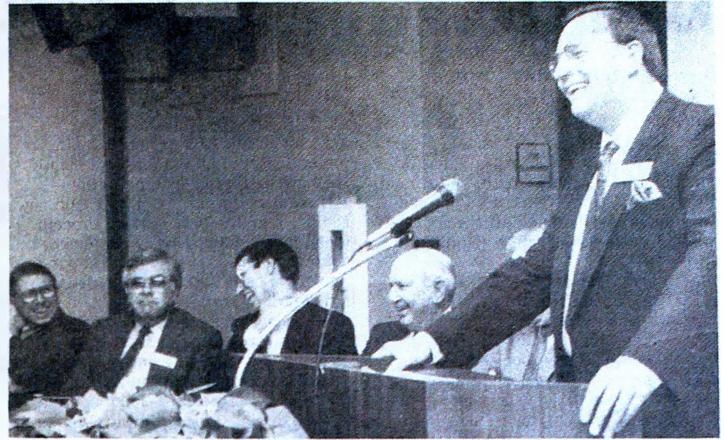


**ON KNEES** — Howard Olive talks with Jim Crowden while on his knees at Friday meeting.

ty, and William Troutt, president of Belmont College, both citing record enrollment — 2706 for Belmont, 2209 for Union.

May 8 is the date for the next Executive Board meeting.

In other action, the Executive Committee approved a recommendation



**A FUN TIME** — Murray Mathis shares a light moment during dedication message as (from left) Howard Olive, James Parch, Marshall Gupton, Tom Madden, laugh with him.

from Wm. Fletcher Allen, that a committee be formed for studying the relationship of the Baptist and Reflector to the TBC and to the Executive Committee (which acts as its board of directors). Allen reported circulation of 72,000, a gain of almost 2000 since September.

## CP has best two-months start in SBC

NASHVILLE (BP) — A second record-setting month has pushed the Southern Baptist Convention's unified budget to its best two-month start.

The Cooperative Program convention-wide budget received \$11,093,732 in November, reported Harold C. Bennett, president and treasurer of the SBC Executive Committee.

That makes last month the best November in the Cooperative Program's 64-year history. It teamed with a record October to produce \$22,655,099 for the first two months of the budget's fiscal year — almost \$2.05 million better than the previous best October/November combination, set in 1986.

The November receipts were 22.51 percent greater than receipts for

November 1988. Year-to-date receipts were 13.23 percent greater than receipts for the first two months of the 1988-89 fiscal year. The current U.S. inflation rate is 4.3 percent.

"I am keenly aware of the urgent mission needs and am delighted with the gifts to world missions through the Cooperative Program this fall," Bennett said. "We thank God and express appreciation to the millions of church members who make this possible and to the state conventions for their strong commitment to the Cooperative Program."

The current Cooperative Program basic operating budget is \$134,787,543. It also includes 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.

The Cooperative Program helps support 18 SBC organizations that conduct evangelistic, missionary, and educational ministries worldwide. It is funded by contributions from individual Southern Baptists, local churches, and state conventions.

## Resumes requested

Recommendations are now being accepted for two vacancies on the Baptist Center staff in Brentwood, said Herschel Chevallier, pastor of Cumberland Church, Knoxville, and chairman of the TBC's Convention Ministries Committee.

Resumes of potential successors to William Harbin, retiring Church Ministers' Information director, and Orvind Dangeau, retiring Cooperative Program and Stewardship Promotion director, should be received by Jan. 10, Chevallier said.

He requested that resumes be mailed to Dr. D. L. Lowrie, TBC Executive Director, P. O. Box 728, Brentwood, Tenn. 37024.

## One Word More

By Wm. Fletcher Allen, editor

## Associations elect officers

### Alpha Association

Director of Missions Charles Livengood  
 A record number of baptisms were reported.

This year's officers are C. Wrenford Jones, pastor, First Church, Hohenwald, moderator; Donnie Craig, pastor, First Church, Pinewood, vice moderator; James Cook, member, First Church, Hohenwald, treasurer; and Faye King, member, First Church, Lobelville, clerk.

### Clinton Association

DOM Michael Pearson  
 Officers elected at the spring semi-annual meeting and who took office after the fall meeting follow: moderator, T. D. Hooker Jr., pastor, First Church, Norris; assistant moderator, John Keith, pastor, Glenwood Church, Oak Ridge; clerk, Pat Long, member, Mount Pleasant Church, Andersonville; and assistant treasurer, Paul Pratt, member, South Clinton Church, Clinton.

### Duck River Association

DOM Baylon Hilliard  
 New officers include Don Dixon,

pastor, Highland Church, Tullahoma, moderator; John A. Blevins, pastor, Broadview Church, Winchester, vice moderator; Janet Patterson, member, First Church, Tullahoma, clerk; and Joe Blanton, member, First Church, Tullahoma, treasurer.

### Hiwassee Association

DOM E. R. Gamble  
 Those who will serve as officers are Ron Stansell, pastor, Chapman Grove Church, Kingston, moderator; David Largen, pastor, Concord Church, Ten Mile, vice moderator; Annabel Ogren, member, Ten Mile Church, Ten Mile, treasurer/clerk; and Debbie Millsap, member, Old Pond Hill Church, Athens, assistant treasurer/clerk.

### Judson Association of Baptists

DOM Charles Livengood  
 New officers are moderator, John Tidwell, pastor, Missionary Ridge Church, Bon Aqua; vice moderator, Ted Daugherty, pastor, Mount Zion Church, Fairview; treasurer, Cletus Tidwell, member, New Hope Church, Bon Aqua; and clerk, Tom Sullivan, member, Mount Zion Church.



ALLEN

response to the guide's story of their endurance.

We passed small groups of people headed to the Bethlehem market.

Near Manger Square, there is the post office. Someone leaves our group to mail some letters — forgetting they will reach home before the letters. But there is something to be said for mailing a letter from Manger Square a week before Christmas.

On the square, as we walked, I noticed a dusty old Mercedes squeaking its way to a gift shop. After park-

ing, two Arabs, clad in traditional garb, except for trousers and shoes, walked to the rear of the car. One opened the trunk — and they each reached in and cradled a lamb in their arms.

What strange shepherds, I thought; where are the real shepherds?

Better still, where is THE Shepherd? Did they know Him, these men who so carefully brought their sheep to market, softly cradled to the breast?

Later, as we prayed by the grotto underneath the church, I thought about that Shepherd. A baby once — a man, then a Savior for the lost sheep. He gave sheep to redeemed shepherds; we must carefully lead them to the Master.

It was my first trip to Manger Square in Bethlehem, and along with the others in my small group, I was awed by the simplicity of the spectacle.

Here was the Church of the Nativity, one of the oldest structures of worship in Christendom. Here was the square in front where pilgrims gather, especially at Christmas. The guide pointed to the doorway, the main entrance. Notice, he said, how the original doorway has been partially blocked with cement. "Heathen rode their horses into the church — so the crusaders made the entrance smaller."

Yes, we could see the small opening left for entrance. Later, when we entered, we had to stoop.

In the square, a few Israeli soldiers stood around, armed with weapons and two-way radios. Except for their presence, the place was calm, peaceful.

Sunlight struck the cross atop St. Mary's next door to the Church of the Nativity. St. Mary's is where television cameras capture the Christmas service for people around the world.

Only a few minutes earlier, we had eased our way around curves, along hilly, bumpy roads from a field where the guide said, "This could be where the shepherds heard the angelic choir, and hastened to the stable to see the little King."

As we inched along, we watched for signs of reverence. Surely there would be reverence at this holy place! The olive trees proclaimed their age in

# North Korean government officials open to FMB program

Asia correspondent Michael Chute and photographer Warren Johnson accompanied a Southern Baptist delegation which visited North Korea in November. — Editor

By Michael Chute

PYONGYANG, North Korea (BP)— A Southern Baptist delegation has returned from North Korea expressing cautious optimism about contacts with health and education officials and the possibility of limited involvement in the country.

The seven-member delegation, which visited the communist nation in November, represented Cooperative Services International, a Southern Baptist aid organization that sponsors teaching, health care and other programs.

In high-level discussions with the delegation, North Korean health and education leaders repeatedly pointed to the lack of diplomatic relations between their country and the United States and wondered how that might affect contacts with the Southern Baptist organization.

Those concerns must be addressed as Southern Baptists become involved in projects in the nation, acknowledged CSI Director Lewis Myers. Myers led the delegation to North Korea, officially known as the Democratic People's Republic of Korea.

"I hope it can be resolved on a people-to-people, personal kind of level," said Myers. "We don't have a political agenda and wouldn't want to wait until there's official governmental recognition" before beginning projects with the North Koreans.

Beyond that concern, the team "felt very good about conversations with persons who are key actors in international liaisons," Myers said. "They are very open to helping" put together possible CSI educational and health liaisons in North Korea.

The North Korean education and health ministers assured the team they would investigate ways foreign teachers, doctors, and students could become involved in specific projects in their country.

Li Yong Bok, chief of the Education and Science Institute, told the Southern Baptists that his meeting with them was the first he had ever conducted with Americans. Kim Yong Il, an official of the North Korean Education Commission, also participated in the dialogue.

"It's difficult for us to solve all these problems at once, but it's been a good time for us to understand each other," Li Yong Bok said during the meeting. He told the delegation he would study CSI and "try to find out ways to exchange" teachers and students.

Li Yong Sun, vice minister of public health, also agreed to study a method for allowing doctors to come to North Korea from the United States. American tourists are welcome, he pointed out, and doctors and students could come on that basis. He said he would need to investigate other possibilities.

Myers will supply North Korean officials with information about CSI, particularly the organization's work in China, Mongolia, and Vietnam — countries that have diplomatic rela-



**WORSHIP, NORTH KOREA-STYLE** — Members of Bongsu Christian Church worship in their new church building, constructed by the North Korean government with funds collected by the congregation. The membership of the church is middle-aged. No young people or children attend the one weekly worship service.

tions with North Korea.

CSI officials say they will know more about prospects for work in North Korea by the end of the year. Myers and Jack Shelby, CSI's Hong Kong-based administrator, will correspond with the education and health ministers, presenting preliminary proposals about CSI involvement.

Throughout the meetings, Myers stressed that CSI is a private organization, not a government entity. CSI is "not government-to-government, but people-to-people," he said.

The North Koreans "had no experience by which they could understand who we are, and that was a puzzle to them — that there are organizations not related to government in any shape, form or fashion," Myers explained. "But we broke through that, and they started to understand that we're not related to government."

Myers told government ministers that CSI tries to create good will as an understanding to promote peace. "Ours is a Christian organization, and our motive is to provide a service" where it is needed, he said.

North Korea, devastated by Japanese occupation and the Korean War, has made major educational advances, officials said. They reported a 100-percent literacy rate and development of a university system. Before liberation from the Japanese in 1945, no colleges or universities existed in the northern half of the Korean peninsula. Today, officials said, 266 universities operate throughout the country's eight provinces. More than one million students reportedly have graduated from the universities in the past 40 years.

"After liberation, we put education ahead of our other problems," said Li Yong Bok. "Our country is not rich, but we put importance on education of the children because they are the future of the country. Our children are called 'kings of the state,' so for them, nothing is spared."

The state controls all health care in North Korea, including environmental protection, public nutrition and health training, hospitals and medical schools, and even the preschool health program for children. A medical university operates in every province, and hospitals or clinics are built wherever people live and work, officials said.

Although North Korea is a developing country, levels of disease control compare favorably to those in the developed countries, according to government statistics. The country's

annual death rate reportedly is five per 1000 people, compared with a worldwide death rate of nine per 1000. The birthrate exceeds the world average at 22 births per 1000 population.

Last spring 14 Korean-American Southern Baptist pastors witnessed North Korea's first public Easter celebration in 43 years during a visit to Pyongyang, North Korea's capital city. Although the CSI team was the second Southern Baptist group to travel to North Korea this year, it was the first to discuss the possibility of an ongoing relationship.

"We laid out some anticipated interaction with these government people that was obviously a first for them," Myers related. "The fact that we wanted some exposure to education and health-care institutions and persons who made policy decisions about health care and education was a first for them."

"They were obviously going to move very carefully in any kind of new ground they hadn't touched before. I hope we responded well to their initiatives to open some of those new doors. Perhaps it will be a little easier next time."

CSI officials anticipate involvement in North Korea may run the same course as similar efforts in Mongolia and China, probably beginning with a series of individual projects before developing into long-term relationships with hospitals or universities.

Students study Russian and English in every North Korean school, so possibilities may exist for Southern Baptist CSI personnel to teach English. English courses in primary and middle schools are taught by Koreans, but CSI personnel may have opportunities to work with the Korean teachers.

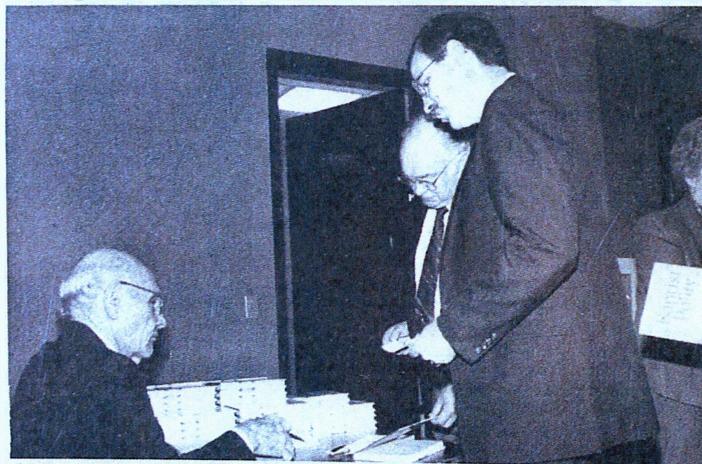
## Church calls Byrd

Zion Chapel Church, Louisville, recently called Clarence Byrd as pastor.

Byrd returned to Louisville after being away for 30 years. He and his wife, Linda, were married at Zion Chapel 31 years ago.

Before returning to Louisville, Byrd was pastor of Graceway Church, Ypsilanti, Mich., a church he began in 1976 which grew to 600 members. In addition, Byrd, his wife, and daughter, Sherre, have received several Eagle awards and cut six albums with their musical group, The Graceways.

Ordained in 1976, Byrd earned a bachelor's degree at Faith Evangelistic Seminary, Morgantown, Ky.



**ORIENTATION** — Retired BSSB President James L. Sullivan, seated, above, signs copies of his book *Baptist Polity* for Robert M. Burts, left, layperson, First Church, Jefferson City, and Jerry Tracy, pastor, First Church, Manchester, during an orientation for new trustees of Tennessee Baptist entities Nov. 28-29 at the Baptist Center in Brentwood. In the photo below, program participant Frank Ingraham, left, Nashville attorney and member of First Church, Franklin, chats with Dean Dickey, center, layperson, First Church, Columbia, and Elzie Danley, pastor, Malesus Church, Jackson. — Photos by Lonnie Wilkey



# Chaplain fights bureaucracy for mentally ill in Chattanooga

By Connie Davis, assistant editor  
Ken Cook feels strongly enough about his job as chaplain at Moccasin Bend Mental Health Institute in Chattanooga that he demanded a change of the state bureaucracy.

Six years ago when Cook began his work at Moccasin Bend, he immediately saw a need for another chaplain.

The institute's children and youth desperately needed attention. About 40 children ages five-13 live in one center and about 40 teenagers 13-18 live in another. Cook describes them as therapeutic boarding schools.

"They have experienced more than the average two or three people in a lifetime — abuse, upheaval, extremely harmful life situations," said the chaplain. The experiences of his four children could not compare, Cook explained.

Demands of the other residents allowed him to spend two or three hours with several of the youth each week, he explained.

Before a chaplain could be added to the institute's staff, it had to be approved by a state agency, which was inhibited by a state employee limit enacted by the legislature. Also, the position needed funding.

Cook found private charitable foundations, the Dora Maclellan Brown and R.J. Maclellan Charitable Trusts, and the Community Foundation in Chattanooga willing to fund the position for two and one-half years.

Then the "red tape," explained Chaplain Cook, continued for two years. But he is proud to announce that the new chaplain, though actually assigned to a Chattanooga community mental health center, began serving in November.

Already reporting the benefits of the new chaplain's work, Cook hopes the state mental health agency will

assume the funding of the position.

## Mental health

"There are people who need to be institutionalized," said Chaplain Cook, because they would be "victimized by ... society."

Although people may have a genetic predisposition for mental problems, Cook believes a poor environment often is the cause. Others suffer from physical injuries to the brain or drug-induced incapacities, he added. Children and youth may simply have behavioral problems which lead to placement at the institute by the legal system.

"Every patient is an individual, just as different from each other as we are."

"We're trying to help them achieve the fullest life that they can. A big part of that is their spiritual life..."

In one sense he realizes he is simply providing a service to patients who "have a right to practice their faith," said Cook. He doesn't defend his faith "not because the state tells me not to. I just don't do that. Jesus never did. ... I appreciate their right to disagree with me."

And he respects the patients who express gratitude for the "many, many things for which they're thankful."

Their needs are "massive ... greater than we could ever meet" and the system is cumbersome. But when he becomes discouraged, he receives a letter from a patient or a visit by a volunteer or church group coming to minister "and that's not depressing."

## 'Slow-moving system'

Chaplain Cook has an understanding of bureaucracies. He has served for 20 years as an army reserve chaplain and as chaplain in a men's prison, women's prison, and a hospital.

Moccasin Bend Mental Health Institute serves 23 counties along with

four community mental health centers. Last year it averaged 318 patients though its capacity is 296.

The institute does "a good job," said Cook. It provides for people, often without insurance requiring personal care and possibly with no desire to be there. The institute suffers from a chronic nursing shortage, added Cook.

"It is an easy target for criticism from the press or families or anybody else," stated the chaplain.

But the staff is caring, sacrifices better salaries by working at the institute, and includes several persons in "high level positions" who have been cured of mental disorders.

The deinstitutionalization program in this country "went too far, but the trend has been reversed," claimed Cook, though he added that because of

the institute's constant overcapacity he fears patients are discharged too early.

He strongly supports the boarding homes and sheltered work situations that resulted from deinstitutionalization.

A treatment team member, Cook reported that he is "surprised at how many of the medical staff" seek his counsel.

Treatment teams rely on the "tools of psychology plus many of the insights of faith," he said. The addition of the third chaplain will allow more input on this level, Cook added.

Supporters include many Baptists. Chaplain Cook explained that he was called by God to be a chaplain, though one might view his work as pastor of the institute.

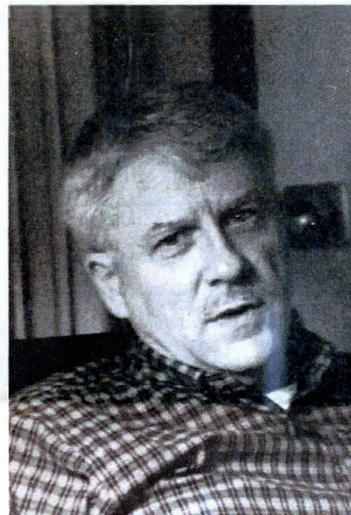
He and the other chaplains lead regular worship services, special services, and funerals. And he leads patient outings like a spelunking (cave exploring) trip for a group of teens.

Local congregations agree to come one Sunday each month for four months. They assist patients to the chapel and lead in several portions of the worship. Other groups lead special programs.

Cook reported tremendous response to his request in the national Girls in Action Christmas in August program. Many of the requested gifts of socks, hose, and hymnals included notes to patients, he added. Some who don't have supportive family or friends saved those notes more than a year, said the chaplain.

Needs include socks, greeting cards, stamps, Bibles, and people willing to minister to the patients.

Chaplain Cook noted that one small church sent one hymnal. "That shows how Baptists' work together can go a lot further..."



CHAPLAIN COOK

# Ethnics reached through children: Nashville area missionary

By Marcia Knox

NASHVILLE — Similar to a "double-reverse" play in football from an evangelistic approach, the Nashville Association is meeting some of the needs of an estimated 50,000 ethnic people in the Nashville area.

Through the evangelism efforts of a quarterback known as a catalytic language missionary, the Nashville Association is reaching 50 different nationalities in the area. Currently, 20 ethnic ministries are growing in the

Nashville area under the coaching of the association.

According to catalytic language missionary Sei-Hun Kim, a communications gap exists between second and third generation ethnic-American children and widens extensively when their parents are educated in the home country. In other words, the co-American parents have a Korean education and the second and third generation children cannot speak Korean. This ethnic generation gap can create communication problems with the parents and the children.

Ethnic parents want their children to receive Christian education and this education is emphasized in the Nashville Association missions, Kim said. The children who become involved in the education program then bring their parents to church. This different evangelism approach, (the double-reverse), works as evident by the growing number of missions.

The new Christians are then encouraged to grow through Sunday School training, MasterLife training, and by taking a leadership role according to their gifts, Kim stated.

Nashville's influx of ethnics can be attributed to several factors. "Most ethnics move to the Nashville area from other states, because they think Nashville is a very attractive city," Kim said. "It's not a big city. It's a

quiet place and people are kind in Tennessee. They also like the mountains and the lakes."

Also, Kim said, Tennessee Baptists have never refused to sponsor refugees.

One of these active ministries is the Korean Church of Nashville sponsored by Belmont Heights Church. The church has grown at such a pace, members expect to move to their new building and property next month.

The Korean Church has approximately 100 members, said Pastor James Sok. "God has blessed our church or we would not be at the point of buying a building and moving," he noted.

Through the efforts of the Tennessee Baptist Convention's Missions Department, out of the Golden State Missions Offering, the Nashville Association, and the Southern Baptist Home Mission Board in Atlanta, the Korean Church has been able to finance an option on 3.3 acres of land and a former Assembly of God church building.

When the congregation moves to its new residence on Tusculum Road, it will immediately seek to become constituted as a church. According to Kim, the church members have already been trained and prepared for leadership through church education

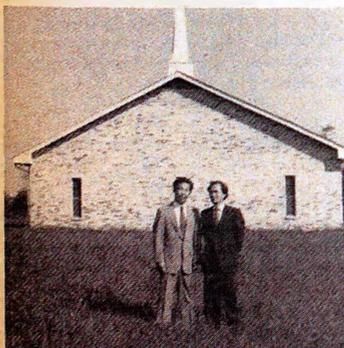
training.

Other ethnic ministries which are a part of the Nashville Association are: the African Mission, Hope Church, and Woodcock Memorial Church; two Chinese Missions, Belmont Heights and Woodmont Church; Korean Mission, Brook Hollow; Laotian Mission, Woodbine Church; Spanish Mission, First Church, Nashville; Jewish Mission, Woodmont; H'mong Mission, Haywood Hills Church; Cambodian Mission, Belmont Heights; two Japanese Ministries, Brook Hollow and Clearview Church; Vietnamese Ministry, Immanuel Church; six International Ministries, Brook Hollow, Belmont Heights, Brentwood, First Church, Nashville; First Church, Hendersonville; and Woodmont.

Belmont Heights also sponsors an Iranian Fellowship which has around 30 people.

The Nashville Association's ministry to ethnic missions is one of the most effective ministries in its program, according to Director of Missions Carl Duck.

"Following the idea of 'going into the world,' through the ethnic missions we bring the world to us, and we have the opportunity to minister," Duck said. — Knox writes for the Tennessee Baptist Convention's public relations office.



NEW SITE — Sei-Hun Kim, left, catalytic missionary for the Nashville Baptist Association, and James Sok, pastor of the Korean Baptist Church of Nashville, survey the grounds and property of the new church.

In Lawrenceburg

# From surveyor to pastor, Freeman leads black church

By Lonnie Wilkey, associate editor  
**LAWRENCEBURG** — When Willie Freeman arrived in Lawrenceburg last January, all he had in mind was locating prospects for a new black church in the city.

Freeman was one of several members from Tabernacle Church in Clarksville, a black Southern Baptist congregation, who helped two Lawrence County Association churches — Faith and Meadow View — conduct a survey of black families in the community.

The goal was to eventually begin the association's first black Southern Baptist church.

Little did Freeman know that less than five months later Lawrenceburg would indeed have a black church — Greater Tabernacle Baptist Church of Lawrence County — and he would be its pastor.

"Until I went to conduct that survey I had never heard of Lawrenceburg before," Freeman laughed.

Now, he and his family have become quite familiar with not only the town, but also that stretch of highway between Lawrenceburg and Clarksville.

A junior at American Baptist College, a black Bible college jointly sponsored by Southern Baptists and the National Baptist Convention, U.S.A. Inc., Freeman decided to maintain residence in Clarksville until he graduates.

Distance, however, has not kept Freeman from working with his new congregation.

After Tabernacle Pastor Jimmy Terry recommended Freeman, then associate pastor at his church, as pastor for the new work to Bob Polk, director of missions for Lawrence County Association, Freeman began visiting prospects weekly in April.

After several weeks it became evident there was enough interest to begin a church, Freeman said.

With the help of various churches in the association, Greater Tabernacle held its first service June 18 with 20 members. The church is a mission of Faith Church in Loretto.

Attendance has reached a high of 75 people since that first Sunday with an average attendance of about 60, said Polk, who noted the new work "is headed in the right direction."



• WILLIE and JO ELLEN FREEMAN

"They're coming from not knowing anything about Southern Baptists to where they are now fitting in with the group (association)," Polk said.

Polk added that the church already has begun contributing a small amount to the Cooperative Program and the association. In addition, the church offers weekly services, Sunday School, Wednesday prayer meeting and Bible study, a choir and has even engaged in its own mission project at a local nursing home, Freeman said.

The new pastor is pleased with the church's beginning and is optimistic about the future.

All the churches in the association have been very supportive, he said.

"We did not expect the new church to grow so fast ... but the labor has paid off tremendously," Freeman

observed.

Freeman said the church, which now meets in an old building off the town square in Lawrenceburg, is looking for land to build a permanent worship facility.

He said one of the keys to the success has been gaining the confidence of the people. "They wanted to make sure I was sincere," he said.

He noted many blacks are attending who did not attend any church before. "We're providing the kind of services and atmosphere conducive to them.

"We're ministering to their needs," Freeman said.

And he is the first to admit that he's had a lot of help — especially from a supportive family.

His wife, Jo Ellen, teaches the young adult Sunday School class and his youngest daughter, Sonya, plays the piano. Another daughter, Donna, also attends.

"It's exciting how the Lord has used us in Lawrenceburg to touch other lives," Freeman said.

## Baptist Beliefs

By Herschel Hobbs

### God: Both just and the Justifier

"That He might be just, and the Justifier of him which believeth in Jesus" — Romans 3:26.

Often someone expresses hope for salvation on belief in a "just" God. What we need, however, is a merciful and gracious God. A just God operates strictly according to His moral and spiritual laws. If God were just, and only just, we would all end up in hell. God is just, but He is also merciful and a God of grace.

God hates sin, but He loves the sinner. And He never condemns sin without also offering the sinner a way to be saved (Romans 3:23-24). As just, God cannot ignore sin, but as merciful, He cannot leave the sinner without hope of forgiveness. How, then, could

God be just and also offer forgiveness to the sinner? Paul tells us in Romans 3:26.

God in Christ became a flesh and blood man (John 1:1, 14). He experienced every temptation common to man, but not once did He sin (Hebrews 4:15). In Jesus of Nazareth He proved that it is possible to live in a flesh and blood body in a sinful society, be tempted in all points like as we are, without committing sin. Thus He proved that God is just in demanding that we do the same.

Then the sinless Son of God paid the price for sin (death, Romans 6:23) in our stead as He died on the cross. Thus God is both "just, and the justifier of him which believeth in Jesus" (Romans 3:26). Note "of him which believeth in Jesus." Not all people are automatically saved through Jesus' death and resurrection, but all people can be saved if they believe in Jesus as their personal Savior.



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# TenneScene

## Churches ...

Ron Howes of WTVF, Channel 5 news in Nashville, will narrate the Christmas musical Tidings of Great Joy to be presented Dec. 17 at Lincova Hills Church, Nashville. The church choir will be accompanied by a guest orchestra including many people from the string section of the Nashville Symphony Orchestra.

The church will also host The Bartimaus Quartet from Seoul, Korea, Dec. 24 as they present a concert during the 10:45 a.m. worship service. All members of the quartet are blind and sing and play various musical instruments.

Both services are open to the public.

Russwood Chapel, Springville, dedicated its new 2400-square-foot addition, which extended the sanctuary and provided additional Sunday School space, on Nov. 12. Pastor Phillip W. Mansfield delivered the dedication sermon. Russwood Chapel was constituted as a church last June ten years after being established as a mission of Temple Church, Paris. The church was voted into membership of Western District Association at its fall meeting.

The adult and children's choirs of Harsh Chapel Church, Nashville, will present a Christmas cantata Dec. 17 during the 11 a.m. worship service. It will be directed by Robert Holt. Dinner will follow.

## Charles Castles called to Clear Creek Church

Clear Creek Church, Selmer, recently called Charles Castles, Memphis, as pastor.

Castles, a native of Tupelo, Miss., was formerly assistant pastor at Calvary Church, Connorsville, Ind. Clear Creek Church is his first pastorate.

Ordained in 1985, Castles earned a bachelor's degree from Mississippi State and master of divinity and master of theology degrees from Temple Baptist Theological Seminary, Chattanooga.

Castles and his wife, Gail, have four children.

## Leadership ...

Mike Reynolds joined the staff of Broadmoor Church, Memphis, as minister of youth/college and career. Reynolds previously served as minister of youth and activities at First Church, Hawkins, Texas. He is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

East Commerce Church, Lewisburg, called Ronnie Edwards, Belfast, to serve as minister of music and youth. He previously served in a similar position at Lincoln Avenue Church, Newport, and is a graduate of Carson-Newman College, Jefferson City.

Providence Church, Seymour, recently elected Randy Hamilton as youth minister.

Gene Lovelace, minister of education at Immanuel Church, Nashville, recently was elected president of the Eastern Baptist Religious Education Association at its recent meeting in Louisville, Ky. EBREA is Southern Baptists' oldest religious education association.

W. Clyde Tilley, a Baptist minister and former professor of religion and philosophy at Union University, has been elected to a one-year term as treasurer of Habitat for Humanity International's board of directors. Tilley was elected at a recent meeting in St. Louis. He has served on the board for the past nine years with 26 other members from around the world.

New Grove Church, Ardmore, called Joel Carwile as pastor. This is Carwile's first pastorate.

Sam Boone has been called as pastor to Clear Springs Church, Athens. He was formerly pastor of Long Ridge Church, Tellico Plains.

Tom McLemore has been called as pastor to Morganton Church, Greenback.

... Dukedom, Beersheba Springs, and Byber ... all pleasant places along the Tennessee trail ...

First Church, Cookeville, called Dennis McIntire as minister of music.

Pond Hill Church, Niota, called Wayne E. Tate as pastor.

Ivy Memorial Church, Nashville, honored Pastor Timothy Jones Nov. 12 on Pastor Appreciation Day.

James Kinsey has been called to Walnut Grove Church, Kenton, as pastor.

First Church, Philadelphia, called Charles Fritts as pastor.

Michael Shrum resigned as pastor of Hampton Crossroads Church, Cookeville, to become senior pastor at Gardens Church, Palm Beach, Fla.

## Missions ...

Career missionaries Bob and Susan Farrar Morris and their daughters recently left for South Africa to begin language study in preparation for Morris' general evangelism assignment in Kei. Susan Morris was a member of Woodmont Church, Nashville, as a young girl.

Seven men from First Church, Milan, traveled to South Africa Nov. 30 to build a church building for a new mission. Members of the mission team are preaching in a nightly tent crusade. They will return Dec. 16.

In October, 27 volunteers from Sullivan Association went to Goose Creek, S.C., to help with Hurricane Hugo disaster relief through Harbour Lake Church. They, along with two churches from Holston Valley Association, sent a 24-foot truck stocked with food and necessities, which fed 500 families. Sullivan Association also sent \$3200 to help put a new roof on Harbour Lake Church.

## Dungan Chapel sets centennial plans

Dungan Chapel Church, Elizabethton, will kick off its centennial year with a "watch nite service" on Dec. 31. Evangelist Toonie Cash of Johnson City will deliver the message.

The centennial theme is "1890-1990: A Heritage of the Past - A Bridge to the Future."

Former pastors will return to the church at various times during the year-long celebration.

On April 26 the church will hold a "100th birthday party" in a joint ser-

## Ordinations ...

Scott Rowlett was ordained as deacon Nov. 12 at Powell's Chapel Church, Murfreesboro.

First Church, Old Hickory, ordained Elias Pantoja, Ralph Ray, and John Beaty as deacons Dec. 3.

Hillcrest Church, Dyersburg, ordained Danny Williams and Gene West as deacons.

Tim Parker was ordained as deacon Nov. 5 by Roan Creek Church, Mountain City.

## Revivals ...

OK Church, Lawrenceburg, recently held revival with evangelist Paul Flemming. There were ten additions to the church as a result of the revival. The congregation also celebrated the anniversary of the church, which began 60 years ago through brush arbor meetings. Former pastor W. F. Cox spoke at the anniversary service.

Shiloh Church, Ocoee, recently held revival with John Humphrey. Sixty teenagers attended youth night at the revival. Four preteens and three teenagers made professions of faith.

Blairland Church, Loudon, recently held a youth-led revival. Marty Phillips of Knoxville was evangelist and Chris Rice of Clinton, Md., was musician. David Abernathy is pastor.

Stone Association reports several revivals held recently. Churches and leaders follow: Bangham Heights Church, Cookeville; Raymond White; Poplar Springs Church, Cookeville; Charles Walker; West View Church, Cookeville; David Walker; and Woodcliff Church, Monterey. Ronnie Wilson and Wayne Matthews.

vice with Stoney Creek Church, Elizabethton. Members of Stoney Creek began Dungan Chapel in 1890. The church will celebrate homecoming Sept. 2 with an old-fashioned dinner on the grounds. The Stepp Family from North Carolina will present a drama.

Members of the centennial committee include J. B. Morley, chairman; Javy Taylor, Joyce Sayler, Rosalee Oakes, Marcie Nidffer, and Marie Oxedine.

## Tennesseans attend Michigan BSU convention

Five Tennesseans joined more than 50 Michiganders for the Michigan Baptist Student Convention at Bambi Lake Baptist Assembly in November.

State Council members Steven Tiebout, state BSU president; Anthony Smith, state vice-president; Christi Hope, East Tennessee two-year member; Kristy Froman, West Tennessee two-year member; and Ircel Harrison, director of the Tennessee Baptist Convention's Student Ministries Department, attended the convention.

"As You Go ... Make Disciples" was the theme of the meeting. Planned by Michigan BSU directors, guest speakers were Dave Barteaux, student

at Southwestern Seminary, and Kevin Richardson, associate director of the BSU at University of Nebraska in Lincoln.

Tennessee students gave testimonies of the work on their campuses and participated in all the sessions.

In connection with the trip, Tiebout and Harrison spoke at the weekly BSU BASIC meeting at Eastern Michigan University and visited Wayne State University in inner city Detroit.

Tennessee BSU has provided financial support for Michigan student ministries through the student mission fund for several years. Ten Tennessee students will serve as student missionaries during the summer of 1990.



LOVELACE

oldest religious education association.



**ACTEENS' PANELISTS** — Six teenagers from Tennessee have been chosen as Acteens' panelists for 1989-1990. They are, from left, (seated) LeAnn Denny, First Church, Gordonsville; Rachel Todd, Pine Ridge Church, Harriman; and Ellen Richardson, First Church, Memphis. (Standing) Juli Jones, Mount Olive Church, Knoxville; Jennifer Coble, Mount Olive; and Alisha Fortner, Ridgeview Church, Knoxville. Acteens' panelists participate in the Woman's Missionary Union's annual meeting and help plan the Acteens' Summit.

# Paul's call to walk in the Spirit

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

The Spirit of God is known as ruah in the Old Testament and it is basically the activity and not the nature of the Spirit which is emphasized. In the New Testament the word for Spirit is pneuma, which means breath or wind. Like the wind, the Spirit is invisible, immaterial, and powerful. As surely as pneumatic tires carry the automobile along, so the Holy Spirit carries the Christian along.



WATSON

In the New Testament, the emphasis is again primarily on the activity of the Spirit, though the nature of the Spirit is also detailed. Paul's teachings on the Spirit extend from the initial conversion experience as being in the Spirit, (Galatians 3:2) through all phases of the Christian experience.

Galatians 5:2-6

The term referring to circumcision in verse 2 indicates a hypothetical case. They had not yet turned to the legalistic act of circumcision. If they did so, they were placing themselves under the law, and thus depriving themselves of the ministry of the Holy Spirit. In the experience of the Old Testament, the Spirit came on persons to empower them for service. The Spirit indwells. He helped them in sanctification, or growing as Christians. Jesus alone guaranteed their salvation — not Jesus plus something else, such as circumcision.

Verse 3 indicates a dangerous trend, a trend current even in our own day.

The term debtor here means one who is bound to do a certain thing. The Galatian Christian should not have assumed the legalistic act of circumcision. If they did then they assumed all aspects of obligation to the law. Many sects or cults today choose sections of the Jewish law to be kept, ignoring other Jewish laws. Paul indicated there must be a choice, law or grace.

Verse 4 has been misunderstood primarily because the term "of no effect" has been understood to relate to their justification, salvation experience, rather than their sanctification, or spiritual lives as Christians. The New Testament word from which "no effect" comes refers to any destruction of growth or life, physical or spiritual. When joined with the word from it means a severance of a previous intimate relationship. If they placed themselves under the law, they could not live a life pleasing to Jesus and they cut themselves off from the blessings of a growth relationship with Jesus. The influence of Christ was thus not felt in their lives.

The context here deals specifically with sanctification! The Galatian Christians had lost their reliance on God's Spirit for daily living. Just because they had lost their hold on daily living grace must not be interpreted to mean they had lost their hold on justification grace or saving grace. This justification grace was an act of God for them, once for all. Sanctification grace had at this point become static in their lives. God held on to them through His saving grace. They had lost their hold on meaningful Christian existence by seeking to hold

to the law. Jesus was not affected either way by doing or not doing circumcision or any other act of the law. The initial faith act on the part of the sinner saves the day for that sinner.

Misuse of freedom (5:13-15)

These verses still serve as a reminder that real Christian liberty is found in real Christian love for others. A person who is free in Christ is not free to do anything they wish in the fleshly nature. The moral law causes us to do what we would automatically do if we loved others. Verse 15 bears out what happens when love is absent. The term devour is used of wild animals in mortal conflict. The Galatian church and any church will find the church aisles strewn with the spiritual corpses of the mortally wounded when Christian love is absent!

Walk in the Spirit (5:16-18)

Paul's concept of walk here means to walk with the Spirit as a way of life. The word lust indicates a strong

### BIBLE BOOK SERIES December 17 Lesson

Basic Passage: Galatians 5:2-26  
Focal Passages: Galatians 5:2-6, 13-25

desire, impulse, or passion. The word flesh refers to the complete depraved nature of a person. The Galatians had obviously been told that the law deterred them from sin. Paul said in verse 16 that the law is not what keeps one from sin, only the Spirit. As you submit to the Spirit, He can deter you from sin.

The Galatians had been seeking to

walk in the Spirit. The Judaizers came and said the law was a good deterrent to sin. Keep the law and depend on yourselves. The Spirit became hindered in His work because of their self-dependence. When salvation occurs, the Holy Spirit demands dependence on Him. Verse 18 makes plain that spiritual liberation comes from bondage to the Holy Spirit.

Works of the flesh (5:19-21)

Here are some guidelines of a fleshly way of life. They picture mankind as he is, not as he was meant to be! These sins are divided into (1) sex, (2) worship, (3) social relations, (4) intemperance.

I believe a discussion of worship-related sins is important in light of the New Age cultic religion. Verse 20 speaks of idolatry. The pagans are often pictured as unintelligent because of idol worship. They knew, however, the stone or wool idol only represented a god, just as people know today that money, sex, power, status, or pleasure represent the dedication of their loyalty to something other than Jesus. The term witchcraft or sorcery is used here. This word comes from the New Testament word pharmakeia, from which we derive pharmacy. At first this term meant drugs in general, but then came to mean witchcraft, a mixer of poisons, or someone who used drugs in witchcraft. One of the arch stoned in the New Age movement is the misuse of drugs and use of horoscopes.

Living in the Spirit (5:22-25)

Verse 25 speaks of the Christian journey and is a true summary of walking in the Spirit. Our earthly passions and sins torment us on the journey, but the Spirit delivers us from ourselves. As we walk, let us walk in the Light until the day we enter the place where there is no need of earthly light.

# Savior of the world

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

Jesus arrived at Jacob's well in the city called Sychar about 12 noon. As Jesus sat there, a woman of Samaria comes to get water. It was considered the depth of degradation to converse with Samaritans. To be beholden to them for a favor was not heard of at all. Here we find the Lord of Glory asking for a drink of water from a person despised because of her sex, race, religion, and moral character.



GIBBS

This got her attention and she was overcome with surprise. Her first word was "How?" The woman did not know He was the Lord. She saw nothing except a man who was a Jew. Jesus humbled Himself to take the form of a servant.

Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him and He would have given thee living water."

In verse 15 she said, "Sir, give me this water, that I thirst not, neither come hither to draw." There is a

parallel between physical water and spiritual water.

1. Water is a gift from God. We depend on God to supply water. We depend on God to supply our salvation.

2. Water is indispensable to man. It is not a luxury, but a vital necessity without which man cannot live. It is equally so with God's salvation. Apart from God, men are eternally lost. 3. Water meets a universal need — not just a local requirement. All need water. It is so with God's salvation. All people of the world need Jesus. 4. Water descends from heaven. It is not a product of earth. So it is with salvation. It is of the Lord. 5. We never tire of water. We tire of other drinks, but not water. It is equally true of God's salvation.

The living water Jesus gives is without price. It is a gift, and can be obtained from Christ alone. Ask Him for it.

She said, "Sir Thou hast nothing to draw with, and the well is deep; from whence then hast Thou that living water? Art Thou greater than our father Jacob?"

After her question of "Art Thou greater than our father Jacob?" Jesus said "Whosoever drinketh of this water

will thirst again."

The thirst of a man's soul is a spiritual one and that is why material things are unable to satisfy. Nothing but the living water can quench our thirst and satisfy our hearts.

In Luke 16, we find a man clothed in purple and fine linen who fared sumptuously every day. He drank deeply of the wells of this passing world, but he thirsted again. In hell he craved a single drop of water to cool his parched tongue. Not a drop of water is found in hell. He will thirst forever and ever.

The woman said, "Sir give me this water." She was beginning to desire what Jesus offered. Jesus confronted her with her sins and the impossibility of getting the living water by her own efforts. Jesus said two things to her "Go call thy husband, and come hither."

Jesus offered her truth and grace. Truth was for her conscience — she had had five husbands and the man she lived with was not her husband. She had to confess her sins. Grace was for her heart. Jesus invited her to return to the Savior's side.

She tried to escape conviction of her sin by saying no one knows for sure which is the right place to worship. Jesus said, "God is a Spirit and they

that worship Him must worship Him in Spirit and truth.

She said she knew "that the Messiah cometh, which is called Christ; when He is come, He will tell us all things."

The Lord said, "I that speak unto thee am He."

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December 17 Lesson  
Basic Passage: John 4:1-42  
Focal Passage: John 4:7-15, 27-29, 39-42

With that she believed and committed her life to the Savior of the world.

How do we know that she believed Jesus was Christ? In verses 28, 29 "The woman then left her water pot and went her way into the city and saith to the men, come, see a man which told me all things that ever I did: is not this the Christ?" In verse 39 "And many of the Samaritans of that city believed on Him for the saying of the woman."

How do we explain the miracle, the radical change, in her life? It was the power of the Lord Jesus Christ. God is able to save anyone who comes to Him. He is the Savior of the world!

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# Bridging cultural gaps

By Mattie Carroll Mullins, layperson; Gray Church, Gray

A few years ago we thought of everyone living in the United States as American-born citizens with like language, customs, and traits. We thought of people in foreign countries as different, with languages other than English and possessing unfamiliar customs and traits.

How things have changed! Did you know that 87 different languages and dialects are spoken by Southern Baptists? We now minister to Chinese, Cambodian, Vietnamese, Korean, Spanish, Indian, Mexican, and black churches in our Convention. In one sense, the foreign mission fields have come to us, here in the areas we call home mission fields. In other words, we have the opportunity to share the Gospel every single day with



MULLINS

people who are different from us. Our home missionaries work with people who come from different cultures and have interests different from ours.

We learn about different cultures from the Scripture passages found in Acts 17:16-43. Athens was the New Testament world's intellectual mecca. In addition, it was well known for its number of religious cults.

Paul's sermon in Athens, the capital city of Greece, was delivered to people of a different culture and interest from any place he had ever preached. To prepare for this, Paul studied the Athenian people, learning everything he could about them. Most of his audience consisted of philosophers. It is just as important today that you and I learn about the people who live in our community who are of a different nationality, race, or religion.

Paul's Gospel message began with compliments. "You are very religious." "And, you have an altar with this inscription: To an unknown god." As Paul spoke to them, he called for a definite commitment and repentance. He emphasized the judgment as well as the resurrected Christ.

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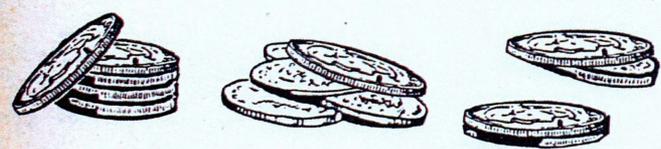
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His entire message was directed toward helping the people of Athens know the true God, the God really unknown to them.

Paul declared that God is the Creator and Lord of the world and all that is in it. Paul pictured sin as an offense against the Judge of all the earth, and called on people to repent or perish. Paul's message made clear the way of salvation.

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**Focal Passages: Acts 17:22-31**

The results of Paul's witness in Athens were not spectacular, if results are measured by number of converts. However, among those who did believe were leaders, including a member of the Athenian judicial council named Dionysius. A woman named Damaris also became a believer. A church began to grow from this beginning. It is important to see how firmly Paul spoke, definitely attempting to bridge cultural gaps with these people of many different cultures.

In our United States, we find people with different ways of dressing, eating, thinking, speaking, and relating. Bridging these cultural gaps is necessary to communicate successfully with people concerning Jesus Christ. Before we attempt to witness and minister to people of different cultures, we must understand their situations and meet them on their level of understanding. It is impossible to make people act and

think like we do upon first contact. We must look to Paul's example as he first tried to understand their interests and identify with their culture. He then communicated the Gospel to them.

I was touched when I heard the story of the sculptor who spent several hours each day in his studio working on a bust of Abraham Lincoln. Every evening when he left the studio for the day, the maid came in to sweep up the chippings of the day. As the weeks went by, she took increased interest in the emerging likeness of Lincoln. On the day the sculpture was completed, the maid came to clean before the sculptor left. As she stood before the finished work, she said rather quietly to the artist, "How did you know Mr. Lincoln was in that rock?"

I would ask you, "How do you know there are individuals in the world, perhaps waiting for us to discover and make of them a beautiful likeness to Christ?" We know because the Bible tells us to seek out the lost and proclaim the message of salvation to all who have never heard. Southern Baptists are acutely aware of the need to learn about the different cultures and interests of people everywhere and equip ourselves to go with the Gospel to all mankind. Will you find an international student, a refugee family, a prison inmate, a migrant family, the homeless, or one you could seek out? Perhaps you, too, could sculpture a Lincoln. Many people are lonely, despondent, confused, or unsaved this Christmas season. Let us pray earnestly that God will help us rely on the Holy Spirit to enable us to bridge the cultural gaps.

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**(BP) BRIEFLY**

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

**Church starts planned for 'Here's Hope' revivals**

ATLANTA — The 1990 "Here's Hope" simultaneous revivals planned by Southern Baptists could result in 300-500 new church starts, according to leaders of the denomination's Home Mission Board. In addition to the major emphasis of evangelistic revivals in established churches, the "Here's Hope" strategy calls for using revivals to start new congregations. Based upon the number of requests for "Here's Hope" church-starting materials, HMB church extension leaders estimate 300-500 churches could be launched through the emphasis next spring.

The church-starting revivals will be held in traditional Southern Baptist strongholds as well as in new-work areas, said Jim Hill, director of field servicing in the HMB's new-church extension division. "Some of our stronger Southern churches don't understand how we start churches," Hill said. "But they do understand revivals. This is a way some of these churches, which might otherwise be reluctant, can have a part in starting a new church."

William Long of the HMB's new-church extension division said the high profile of any revival — especially the simultaneous revivals — helps in a church start. However, a successful church-starting revival requires cultivation and planning begun at least six months in advance, he said. Long and Richard Harris of the HMB's mass evangelism division have written a booklet, *Starting Churches Through Revivals*, that contains step-by-step guidance for conducting a "Here's Hope" church-starting revival.

The HMB will provide up to \$350 worth of materials and \$300 in printing and mailing costs for "Here's Hope" new church starts. Also, funds are set aside to provide up to \$1000 in expenses for revival teams assisting with "Here's Hope" church-starting revivals. Southern Baptist churches nationwide are scheduled to participate in the simultaneous revivals March 18-April 29. The revival theme, which will be highlighted in national print and television ads, is "Here's Hope. Jesus cares for you."

**Organizations file brief in equal access dispute**

WASHINGTON — A group of religious organizations, including the Baptist Joint Committee on Public Affairs, has asked the Supreme Court to uphold the constitutionality of the Equal Access Law. The organizations filed a friend-of-the-court brief in Board of Education of Westside Community Schools v. Mergens, a case challenging the 1984 law that gives high school religious clubs the same right to meet on school property as other non-academic, extracurricular groups.

The dispute arose in 1985 when the principal of Westside High School in Omaha, Neb., and the local superintendent of schools refused to allow a group of students to form a Bible club and meet on campus. When Bridget Mergens and her fellow students took the school board to court, a federal district judge upheld the school board's position that no "limited open forum" — which, according to the Equal Access Law, exists whenever non-curriculum related student groups are provided an opportunity to meet on school grounds before or after the school day — had been created at Westside High.

But the 8th Circuit Court of Appeals rejected the school board's claim that all nonreligious clubs meeting at the school — including a chess club and two service clubs — were curriculum related. The court ordered that the Bible club be allowed to meet.

Joining the BJC in filing the brief are the Christian Legal Society, National Association of Evangelicals, Presbyterian Church U.S.A., and Church of Jesus Christ of Latter-day Saints.

**Illinois abortion case settled out of court**

WASHINGTON — One of the major abortion cases that was to be heard by the U.S. Supreme Court this term has been settled out of court. The state of Illinois reached a settlement with abortion clinic operators less than two weeks before *Ragsdale v. Turnock* was to be argued before the high court.

At issue were Illinois regulations that applied strict licensing standards to abortion clinics. The rules required that all first-trimester abortions be performed in licensed facilities, which had to meet standards comparable to those set for hospitals.

An abortion clinic operator, Richard Ragsdale, challenged the regulations in court. A federal judge found the rules to be unconstitutional and enjoined the state from enforcing them. The 7th Circuit Court of Appeals upheld that ruling.

The director of the Illinois Department of Public Health, Bernard Turnock, appealed the case to the Supreme Court. But Illinois Attorney General Neil Hartigan reached an out-of-court agreement on the regulations with American Civil Liberties Union attorneys representing several abortion clinics.

Although agreeing the state should be able to set minimum health standards to protect women having abortions, the parties said the state should avoid regulations that are "unnecessary, inappropriate, or excessive."

**Missionary in Tanzania charged with 'careless driving resulting in death'**

DAR ES SALAAM, Tanzania (BP) — A Southern Baptist missionary in Tanzania has been charged with "careless driving resulting in death" and must appear in court Dec. 18.

Tim Tidenberg, 29, of Loving, Texas, was involved in a car accident Nov. 15 that resulted in the death of a young Tanzanian child. Tidenberg said the accident occurred because the child jumped into the road as he drove by, hitting the left side of the car.

The missionary reported he was asked by police to sign a report Nov. 20 that stated the child was crossing the road and Tidenberg failed to stop. He refused to sign.

The minimum sentence for the offense for which Tidenberg is charged is two years in jail, according to the law in Tanzania, a country, like most African nations, with extremely heavy pedestrian traffic. The U.S. Embassy said it would step in to help in the case if Tidenberg is arrested or if the court requires his passport. Tidenberg and his wife, Ann, live in Dar es Salaam, the capital of Tanzania, where they have worked as church developers since April.

**Benham resigns from HMB, protesting 'resegregation'**

ATLANTA — David Benham, an American Indian who has worked with the Southern Baptist Home Mission Board for 22 years, has resigned in protest of a staff reorganization that he charges is evidence of "a regression to an old but resurging racism." Benham, a missionary among American Indians for seven years and a member of the Home Mission Board staff for 15 years, said he plans to return to Arkansas and work in his family's insurance business.

Home Mission Board President Larry Lewis, in accepting Benham's resignation, issued a brief statement "categorically and emphatically denying his allegations. Our position is that the Gospel is for everyone, regardless of race or ethnic background, and that churches should welcome and actively seek to enlist those of other races and ethnic heritage," said Lewis.

"Our staff, organization, and programs have supported this for years." Primarily because of our efforts at the Home Mission Board, the Southern Baptist Convention has become the most ethnically diverse denomination in America."

In his letter of resignation, Benham said the 1988 reorganization of the board that created divisions of black church extension, language church extension, and new church extension was retrenching the board into a posture of the 1950s and was evidence of "organized resegregation."

**Northeast Baptists celebrate dream 'becoming a reality'**

NORTHBORO, Mass. — When the Boston and Pittsburgh centers of the Northeast School of Ministry opened this fall, area Southern Baptist leaders saw their dream of ministry training in the region beginning to become a reality.

Members of the Northeast Task Team on Theological Education celebrated the progress at their fall meeting at the Luther Rice Center in Northboro, Mass. Team members representing five state Baptist conventions support the school of ministry, and receive help from the Southern Baptist Home Mission Board and the six Southern Baptist seminaries.

Wally Buckner, who represented the Home Mission Board at the meeting, described the northeastern project as a definite part of mission strategy, especially as students from the school of ministry get involved in beginning new churches.

Roy Honeycutt, president of Southern Baptist Theological Seminary, and current chairman of the seminary presidents' council, said he sees the training centers as "brokering" a master of divinity degree for Southern Seminary. Southern has been designated by the presidents' council as the lead seminary for the northeastern project.

During the meeting, team members also reaffirmed their support of future centers in New York City and Baltimore.

**Leaders see long-term impact from Great Commission Project**

NASHVILLE — Planners for the Great Commission Project believe they are laying the groundwork to revitalize evangelistic ministry in Southern Baptist churches. A 34-member task force including pastors, ministers of education, Sunday School directors, seminary professors, state Sunday School directors, and Southern Baptist Sunday School Board workers has developed recommendations for the project, which will be conducted in churches in 1992-95.

The project plans for 7000 consultants to provide customized training to each of the 37,000 Southern Baptist churches. Training will focus on evangelistic ministry and growth through the Sunday School. The project will involve a consultant planning with church leaders, meeting with the congregation for a series of planning and study sessions and then continuing to meet with the church periodically to assist in implementing plans, explained Ernie Adams, manager of the field service strategy and coordination section in the board's Sunday School division.

The project will be a main focus for 1992-95 as part of the Sunday School Board's Breakthrough 1990-95 emphasis. Plans for the project will be completed by May 1990. Sunday School division leaders are working with Sunday School leaders in each Baptist state convention to develop implementation plans for a pilot project and to enlist and train workers.

The project will be tested in pilot locations in 1990-91. Consultants will be enlisted and trained in 1991-92 before the project begins in 1992, Adams said. He described the plan as an effort to "help each church and mission in the Southern Baptist Convention examine the implications of the Great Commission for its work in today's world."

While the consultant will focus on Sunday School work in a church, "it will be a holistic approach to church growth," explained Harry Piland, director of the Sunday School division at the Sunday School Board.

**Winfred Moore named Baylor religion professor**

WACO, Texas — Winfred Moore, pastor of First Church, Amarillo, Texas, has been named Visiting Distinguished Professor of Religion at Baylor University, Waco, Texas, effective Jan. 1.

Moore, a leader in the moderate faction of the Southern Baptist Convention, will retire Dec. 31 from the Amarillo pastorate he served 30 years.

Baylor officials said his responsibilities will include teaching practical studies and New Testament survey courses, assisting faculty and students through the ministry guidance program, and "working with Texas Baptists and other constituencies to enhance the purpose and goals of Baylor," affiliated with the Baptist General Convention of Texas.

Moore, former president of the Texas convention and former first vice president of the SBC, is chairman of Baylor trustees. Baylor spokesmen said Moore would not be required to resign from the board because his position, while salaried, is in the category of a temporary appointment.