

Portion of minority report ruled out of order by Vines

NASHVILLE (BP) — Messengers to the annual meeting of the Southern Baptist Convention will not be able to see sections of a proposed minority report objecting to the recommended budget allocation for the Baptist Joint Committee on Public Affairs.

SBC President Jerry Vines has ruled that about a third of the proposed minority report is "out of order" and will not be printed in the Book of Reports or the SBC Bulletin.

The entire report, however, will be included in the May issue of the Baptist Program, the publication of the SBC's Executive Committee, and will be available in pamphlet form from the Executive Committee.

During its February 1990 meeting, the Executive Committee adopted a proposed SBC Cooperative Program unified allocation budget which cut funding for the Washington-based BJC from \$391,796 in 1989-90 to \$50,000 in 1990-91. The Executive Committee also adopted a revised program statement for the Southern Baptist Christian Life Commission which shifted major responsibility for representing Southern Baptists in religious liberty, separation of church and state matters to the CLC from the BJC.

It adopted a rationale statement, titled "Some Reasons for the Southern Baptist Convention 1990-1991 Budget Allocations to Support Religious Liberty and Separation of Church and State."

It instructed the document be published in the Baptist Program, the (See page 5)

Leadership posts

Board holds TBC budget, elects four

By Wm. Fletcher Allen

Tennessee Baptist Convention's Executive Board filled four leadership positions at its May 8 meeting in Brentwood, and approved a recommendation to keep next year's Cooperative Program budget goal at its 1989-90 level of \$26.7 million.

Named to head the TBC's Convention Ministries Division is William (Bill) Wilson, pastor of Brentwood Church for 20 years.

Three department directors were elected by the Executive Board also: Jere L. Phillips Jr., Missions; Aubrey D. Hay, Church-Ministers Information; and Archer H. Thorpe Jr., Cooperative Program/Stewardship.

The four vacancies resulted from retirements, but have been filled on an interim basis.

D. L. Lowrie, TBC executive director/treasurer, in his midyear report to the board, noted that as of May 7, CP budget gifts totalled \$13,856,400 — an increase of 6.43 percent over last year. He also reminded board members that this is still under the goal for the year.

"We will live within our income," he reported, noting that spending thus far is at a 44.6 percent rate. "It's a good report, and we are grateful to our Tennessee Baptist churches who are generous," he said.

Jerry Oakley, pastor of Springfield Church, and chairman of the budget and program committee, made the recommendation that budgeting remain the same for next year. That goal is \$26,797,860.

The board also approved a recommendation from Oakley's committee that the percentage of CP giving in 1990 "become the basis for a formula from which to measure increases to the SBC portion of the TBC budget." The recommendation also says that as TBC churches increase percentages to the CP, the TBC will match the increase in increments of .10 percent for the SBC.

The objective would be to reach a goal of 40 percent to SBC causes by 2000. The percentage now is 37.5.

Oakley also stated that TBC income thus far this year is near the level of

last year's receipts. Answering a question from James Hutson, Rockwood, Oakley said next year's pay for TBC staff will remain at the current level.

The board approved a recommendation from the budget committee to change the title of Church-Ministers Information Department to Church-Minister Relations. TBC messengers will vote on the revision in November.

Ray Fowler, pastor of Highland Heights Church, Memphis, and chairman of the executive committee, brought a committee recommendation that a search for two additional division directors be put on hold.

The board approved the recommendation that directors for the Church Programs and Central Administrative divisions not be named "until the budget allows funding." Fowler said the executive committee could later bring a recommendation to change the job descriptions or eliminate the positions.

Emerson Wiles, pastor of First Church, Fayetteville, presented the (See page 5)

Ingraham to oppose BJC budget reduction

Frank C. Ingraham, Nashville attorney and former two-term member of the Southern Baptist Convention's Executive Committee, will offer a motion and an amendment during the committee's report to the SBC at its annual meeting in New Orleans next month.

Ingraham's motions would prevent a

proposal to drastically reduce the budget of the Baptist Joint Committee, and would leave the Christian Life Commission's program statement as it is.

In its February meeting in Nashville, the Executive Committee voted to recommend a reduction of BJC funding from \$391,796 to \$50,000. The committee also voted to revise the program statement to give the CLC a voice in religious liberty matters, heretofore the priority of the BJC.

Both measures would have to be approved by messengers to the June 12-14 SBC meeting in New Orleans. Action on the Executive Committee's recommendations and on Ingraham's motions, if allowed, would come on Tuesday during the committee report.

Ingraham, a member of First Church, Franklin, said he will introduce a motion to increase the budgets of the BJC, CLC, and the Public Affairs Committee by 1.89 percent for 1990-91. In the Executive Committee's proposal, the CLC's budget would increase by almost \$300,000.

Ingraham has notified SBC President Jerry Vines of his intent. In a May 8 letter he gives four reasons for his motion. A copy of the letter and motion was sent to C. Barry McCarty, Church of Christ college president, Vines' choice as SBC parliamentarian.

The Nashville attorney spoke to the issue of BJC funding at last year's convention in Las Vegas. He and others were successful in thwarting a move to defund the BJC at that time.

The Baptist Joint Committee represents nine Baptist bodies in its Washington office in matters relating to religious liberty and public relations attempts have

been made for several years to reduce or eliminate SBC funding, messengers have consistently turned them back.

Ingraham's motion relates to Executive Committee action pertaining to the role of the CLC. His motion would strike the Executive Committee's recommendation and offer this substitute:

"That at this time, the Program Statement of the CLC remain as previously assigned by the SBC and that the CLC be congratulated for its work and its trustees directed to emphasize the presentation of Southern Baptist insights on morality and social ethics to our government in Washington, D. C."

Ingraham's amendment to Executive Committee recommendations asks for a change in the SBC budget:

"... since the proposed 1990-91 SBC Cooperative Program allocation budget is 1.89 percent greater than the current year, I move that the proposed 1990-91 SBC Cooperative Program allocation budget be amended to reflect a 1.89 percent increase over the 1989-90 budget for the BJC, PAC, and CLC, which is in line with the increase granted the other SBC entities."

Though a subcommittee proposal in (See page 5)



A BEGINNING — Groundbreaking was held May 6 for the education/fellowship/worship building of Thompson Station Church south of Franklin. The church is currently meeting in a building given by Belmont Heights Church, Nashville. Volunteer builders will begin construction on the six-acre site July 16. From left, Steve Charles, representing church youth; Randy Coffman, finance committee; Tom McCoy, pastor; Doug Heath, building committee; Cherry Jackson, furnishings committee; and Ken Mills, minister of music/worship.

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An inside look

- President elected
 - At Radio-TV Commission Page 2
- Williams reflects
 - On 50 years of ministry Page 5
- SBC historian
 - Examines church covenants Page 8
- Around Tennessee
 - People and events Page 9

Editorials**The Baptist Association: Churches giving hope**

The powerful and stirring names of the sixty-eight Tennessee Baptist associations have the sound of lyrics that surpass the masters' best.

The music is music of the heart and soul. From Alpha to Wilson County, Beech River to Shiloh, Copper Basin to Hiwassee, Nolachucky and Sweetwater — they speak of the old and the new, the large and the small, megalopolis, urban, country.

They are spread across mountain and valley, limestone and riverside. But most of all, they are men and women of hard work and love of the Word of God. They are His messengers all across Tennessee.

They carry the message of ministry and missions, they do both.

They are the churches — in unison, working together to perform mighty wonders in the name of Christ Jesus.

The calendar reminds us that May 21-27 is Associational Emphasis Week. The theme is "The Baptist Association: Churches Giving Hope."

The theme ties into the simultaneous revival emphasis across the Southern Baptist Convention — "Here's Hope, Jesus Cares for You."

We cannot picture men and women of the associations reaching around to pat themselves

on the back for work well done. No matter the length of their reach, when they reach out to love and care for people — it is shortened infinitely when self-praise is mentioned.

So the week is not a week for self-adulation.

For example, we quote several directors of missions mentioned in a booklet called "Portrait of a People United for Missions," produced by the Home Mission Board:

"To meet these kinds of challenges stretches us." — Ed Bullock, Wilmington Association, North Carolina.

"We don't talk in terms of programs. We talk about needs and ways to meet them." — Neal Wyatt, Covington Association, Alabama.

"Even though we don't minister to throngs, these people need the Gospel." — Tom Bacon, Northeast Association, Nevada.

"Churches are constantly changing. If they are not changing, they're not growing." — Marvin Settle, Norfolk Association, Virginia.

"If we had to choose between dollars and prayers, we'd choose prayers." — Radford Hutcheson, Southwestern and Rio Grande Association, New Mexico.

"I spend most of my time out, helping churches to become the best they can be." — Bob Schmeltekopf, Burnett-Llano and Medina River Associations, Texas.

"Their physical needs are being met, so most don't know they need the Lord." — William Barkley, Potomac Association, Maryland/Delaware.

"This is the greatest time ever to be in associational work." — Carl Duck, Nashville Association, Tennessee.

"We talk a lot. We all need it. I want to hear the pastors' viewpoints." — Bob Brindle, Upper New England Association, New Hampshire and Maine.

"When people know where their money is going, they get excited about missions." — John Platt, Moriah Association, South Carolina.

All these directors of missions talked about people and churches, needs and missions. Imagine serving as DOM for an association that encompasses two states! That's what Bob Brindle does.

There is no personal glory for the Christian serving as part of associational outreach and ministry. The dirtier or harder the work, the more benefit and accomplishment.

God is blessing Baptist work through associations. People are the heart and soul of Tennessee. People are the outreach for those needing the Lord. Lift up the associations May 21-27 in a special way. Pray. Assist. Let the directors and staff know you care. — WFA

RTVC trustees elect Johnson to head commission

By Lonnie Wilkey, associate editor
FORT WORTH, Texas — Trustees of the Southern Baptist Radio and Television Commission ended a one-year search for president May 3, electing Jack Johnson to head the Fort Worth-based agency.

Johnson's election was announced following two executive sessions lasting about two hours at a called meeting here.

Johnson, executive director of the Arizona Southern Baptist Convention since 1979, formally accepted the post May 8

after meeting with Arizona's executive board. He will be paid a salary of \$96,000 plus benefits, according to RTVC trustee chairman Michael Hamlet of South Carolina.

Johnson, 55, will succeed Jimmy R. Allen, who resigned as president of the RTVC last April, effective July 1. During the interim period Executive Vice President Richard T. McCartney has served as acting chief executive officer.

McCartney, Johnson, and Hamlet met with Baptist state paper editors and associates May 4 to discuss Johnson's election and the future of the electronic media agency. Johnson talked to the press with the understanding he had not accepted the trustees' offer at that time.

Hamlet, when questioned about the margin of Johnson's election, would not confirm or deny a report that the vote had been 13-9 in favor of Johnson, with five trustees absent from the called meeting.

Hamlet said trustees requested the vote total not be released, but added that the board expressed "unanimous support" of Johnson.

In a phone interview Harold Brun-

dige, Tennessee Baptists' representative on the RTVC, confirmed the trustees "pledged not to discuss the vote outside the room."

Brundige, an attorney and member of First Church, Martin, told the Baptist and Reflector he felt Johnson was "a good man" and pledged his support of the new president.

During the trustee session, commissioners discussed Johnson's recommendation for almost an hour and a half behind closed doors before summoning him and others back into the room to ask him to clarify why he resigned as a RTVC commissioner in 1985 and about a statement he had made in his presentation about hiring his son-in-law at the commission, if elected.

Johnson said he resigned in 1985 because the Arizona convention was in a period of cutbacks and the RTVC was having a series of called meetings and he couldn't give it the time required.

He said he would hire his son-in-law, Steven Wayne Pearson, minister of education at a Scottsdale, Ariz., church because he is qualified. "It's not cronyism when he is qualified," he noted.

Johnson said, however, that if the commission established a policy not hiring relatives, he would follow it.

A second closed-door session was called to discuss the election further and to ballot. After ten minutes Hamlet summoned Johnson and others back into the meeting and announced Johnson's election.

At the press conference Hamlet noted that "when we interviewed Johnson he shared with us his personal salvation experience and his view of Scripture."

Johnson said he was not asked if he were an inerrantist, noting he answered the question before it could be raised. "I am an inerrantist and was before it became popular," he said.

Both Johnson and Hamlet addressed the issue of McCartney's candidacy for the RTVC presidency.

"It was not a question of overlooking (McCartney). We were charged to find the person who we thought could fill the shoes for everything the commission needs to do.

"We're grateful and appreciative of what Dick McCartney has done for us," Hamlet said, adding the search committee brought the recommendation after much "prayer and soul-searching."

Johnson said he was a member of the board when McCartney joined the commission staff in 1985. "I saw the tough times then and I see the transformation," Johnson said. He acknowledged the RTVC trustees had been honest about the agency's financial picture, and that some "tough days" are still ahead.

Under McCartney's leadership during the past year, however, the financial condition has shown marked

improvement.

In a briefing prior to the news conference, RTVC vice presidents shared about the work of the commission. Vice President of Finance Jerry Stamps noted that at the end of April, the commission had an unrestricted cash balance of \$244,000 compared to \$0 last September. Also, the commission's \$10 million debt, occurred in 1986, has been trimmed to about \$7.5 million, Stamps said.

Larry Johnson, vice president of engineering and operations, credited McCartney with creating an atmosphere "that makes you want to save money and be more financially responsible."

Jack Johnson acknowledged McCartney "has the skills and abilities we need. By working together we can accomplish more." Johnson added it was his "great prayer that he (McCartney) will stay."

McCartney was noncommittal about his future with the RTVC.



JOHNSON

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Portion of minority report ruled out of . . .

(Continued from page 1)

SBC Book of Reports, the daily SBC Bulletin, and in pamphlet form. The committee, after hearing a proposal to allow a minority report and subsequently determining it did not need to authorize a minority report, also authorized the publication of the minority report.

However, in mid-April, Vines telephoned Harold C. Bennett, president and treasurer of the Executive Committee, to note "some problems" with inclusion of the minority report in the publications.

He followed it up with a letter, dated April 20 and sent to all members of the Executive Committee, which noted "granting permission to give a minority report is a privilege that only the convention has the right to grant, and therefore, . . . the Executive Committee acted improperly to grant permission to offer a minority report."

Vines told Baptist Press the Executive Committee authorized the minority report "in an effort to be gracious to the minority, a sentiment which I totally share. But, actually, they (the Executive Committee) acted improperly."

He said he discovered the problem "while reading Robert's Rules of Order, (the parliamentary authority of the SBC). I had been reading Robert's relative to minority reports, when I received a copy of the proposed minority report of the Executive Committee.

"According to Robert's, a minority report is not a right but a privilege granted by the assembly," he said, indicating the messengers to the convention will have to decide for themselves if they want to hear the minority report.

In recent years, rulings have gone both ways on whether the assembly

wanted to hear a minority report. In 1987, messengers heard a minority report from 12 of the 31 members of the Christian Life Commission, but in 1988, messengers, in a ballot vote, decided 14,978 to 13,175 not to hear a report from a member of the Committee on Nominations.

Vines, in addition to commenting on the nature of minority reports, also ruled that about a third of the proposed minority report is "out of order" and will not be allowed to be printed in the Book of Reports or the SBC Bulletin.

"The proposed minority report, as written, violates Robert's Rules of Order in several places," Vines said. He noted the report "made several references to the majority, and Robert's is very specific that the reference should be to the committee report, not the majority report."

The minority report, he added, "also made allusions about the proceedings of the committee and in several paragraphs went into detail concerning the committee's work. That is a clear violation of the rules, which say there may be no allusions to the proceedings of the committee."

Vines therefore ruled out of order several paragraphs, cutting the Book of Reports and the SBC Bulletin versions from 1754 words to 1183.

The deleted sections relate to the claims of the minority about the votes of the Executive Committee on the proposed budget and questions about how the "Some Reasons . . ." document came into being.

Vines said: "In making the ruling, I in no way wanted to stifle the opinion of the minority. The very fact I voted as a member of the Executive Committee to allow a minority report would indicate it is not true that I am attempting to control the information

available to messengers.

"The fact that I voted for the minority report is indication I wanted to give the minority every opportunity to express themselves."

He added the expurgated version deletes only those sections he found parliamentarily objectionable. "The proposed minority report, as amended, includes the matters which are most germane to the concerns of the minority. Matters relative to the proceedings of the committee are not germane and are therefore out of order."

The president said he "sought the advice of the chief parliamentarian (Barry McCarty of Cincinnati) and asked if he would look at the report. I asked him to recast the offending portions. In some cases this was done, but other paragraphs contained such specific and intricate details of the proceedings that they could not be recast."

He said his only concern was "to go by the rules. In those areas where I have the responsibility, I must insist that we go by the rules. I would be derelict in my duties as president if I did not insist on going by Robert's Rules of Order.

"Southern Baptists have already experienced one unfortunate lawsuit relative to the convention going by the rules. With the help of God, I am not going to allow our convention to be put in that kind of position again. So, I am going to insist we go by the rules . . ."

Vines had objected to the inclusion of the offending paragraphs in the Baptist Program, a 65,000-circulation magazine published by the Executive Committee and sent to all SBC churches plus church and denominational workers.

However, convention attorney James P. Guenther of Nashville, noted the Baptist Program is a publication of the Executive Committee.

"It is appropriate for Dr. Bennett to defer to the direction of the SBC president and SBC bylaws as a higher authority on the subject of printing the proposed minority report," in the Book of Reports and SBC Bulletin, Guenther wrote in an opinion circulated to Vines and all members of the Committee.

However, he noted the Baptist Program "is simply a publication of the Executive Committee . . . (which) has sole control over its contents. It would not be proper for the president of the SBC to tell the Executive Committee what to print and what not to print in that publication."

It "would appear inappropriate for Dr. Bennett to decline to publicize the proposed minority report in the other ways directed by the Executive Committee (in the Baptist Program)," Guenther wrote.

Frank Lady, an attorney from Jonesboro, Ark., and one of the drafters of the proposed minority report, said he was disappointed the full text will not be printed in the Book of Reports or the SBC Bulletin.

"In order to understand what went on in the (Executive) committee, it appears to me to be necessary that messengers get the full text (of the report). I am hoping that it will be available to a large number of people who attend the convention, not only through the Baptist Program, but through some other means of circulation," Lady said.

Persons interested in obtaining copies of the two reports may write to: Baptist Program, 901 Commerce, Suite 750, Nashville, Tenn. 37203.

Board elects division head, department directors

Four new employees were approved by the Tennessee Baptist Convention's Executive Board last week.

In its May 8 meeting, the board approved William (Bill) Wilson as director of the Convention Ministries Division; Jere Phillips Jr., as director of the Missions Department; Archer H. Thorpe Jr., as director of the Cooperative Program/Stewardship Department; and Aubrey Hay to head the Church-Ministers Information Department.

Wilson has served as pastor of Brentwood Church since 1970. Previous pastorates were at Vine Hill Church, Clermont, Ky.; First Church, Greensboro, N.C. (associate); and Lawndale Church, Greensboro (1956-70).

He has been active in association and state convention work in North Carolina, and has served in leadership posts with the Nashville Association. He has been a trustee with Belmont College, Nashville, and with the Sunday School Board.

Wilson, 58, is a native of Mississippi, and is married to the former Creely Myatt. A graduate of Mississippi College, he earned the B. D. degree at Southern Seminary.

Phillips has served as associate pastor at Germantown Church since 1987. He has been pastor at Fulton Church, Fulton; Longview Church, Deville, La.; Livingston Avenue



HAY



PHILLIPS



THORPE



WILSON

Church, Tampa, Fla.; Bay Ceia Church, Tampa; and has been a staff member at several other churches. He was a professor at Trinity College, Dunedin, Fla., 1984-87.

Phillips, 38, is a native of Fort Knox, Ky., and grew up in Dyersburg. He is married to the former Glenda Carol Joyner of Milan. He is a graduate of Union University, and has the M. Div. and Th. D. degrees from New Orleans Seminary.

Thorpe, 42, is an Alabama native, and a graduate of Samford University with M. Div. and D. Min. degrees from Southwestern Seminary.

He is associate director of the Stewardship and Cooperative Program Department of the South Carolina Baptist Convention, a post he has held since 1986.

He has been pastor of six churches, most recently at Fruit Cove Church, Jacksonville, Fla., 1983-86. The Thorpes have two children.

Thorpe has been active in association and state convention work.

Hay has been pastor of First Church, Erwin, since 1984. He has previous pastoral experience with Oakwood Church, Knoxville; Good Shepherd Church, Amherst, Ohio; Greendale Church, Kansas City, Mo.; and Leadvale Church, White Pine.

Hay, 54, is a graduate of Carson-Newman College, and has a M. Div. degree from Midwestern Seminary. He expects to receive the D. Min. degree in psychology-counseling from Drew University School of Theology this month.

He has been active in association and state convention service in Ohio and Tennessee. He has been a trustee for East Tennessee Baptist Hospital and associational pastors' conference president.

He is married to the former Nancy Canada, and is a native of Dyersburg.

April proves good month for West Hills

The month of April proved to be exciting for members of West Hills Church, Knoxville.

Members of the Knoxville congregation, where Jack Prince is pastor, designated April as "a month of revival and outreach."

Several special events occurred during the month. On Sunday, April 1, the church held a baptism service for men and women of the Knoxville Union Rescue Mission and the Knoxville Serenity Shelter. Chaplains Bob Sams and Maxine Gernert of the rescue mission and shelter, respectively, baptized new converts who were accepted into the fellowship and watchcare of the church.



The church received new members each Sunday during April. Evangelist Dillard Mynatt of Gatlinburg and retired pastor of First Church, Oak Ridge, led the "Here's Hope" revival which concluded the month-long schedule of activities.

During the week-long revival there were two professions of faith, six additions by statement and baptism, three additions by letter, and four rededications.

All told, the church baptized ten people in April and have 14 awaiting baptism.

"We have been richly blessed of God as His Spirit has moved in the hearts and lives of the West Hills Church family," Prince said.

Our Readers Write

One in spirit

As a Sunday School teacher I see so many things that apply to the Southern Baptist Convention each week. For example this week Jeremiah says of the children of Israel "You are always on their lips but far from their hearts."

How much do these words apply to us who call ourselves Southern Baptists? God tells us again and again that we should be one with Him and one with each other. However our present situation is one of divisiveness instead of oneness.

We label ourselves as fundamentalists who believe in a literal translation of the Bible. Or we label ourselves as moderates or liberals who also believe a literal translation of the Word but we understand it differently. Do we no longer believe in the priesthood of the believer? Do we need another priest to tell us how to interpret the Bible?

When God truly came into my life and changed me, He brought me to His Word and has helped me to understand it. His Word says we need no other teacher when the Holy Spirit is living in us. So why do we continually try to tell others what to believe?

There are so many things we can agree on and there is so much work that needs to be done and our leaders as well as our people spend too much time in debate and politics trying to control one another.

If there is anything in this kind of living that comes from the heart I would like to see it. God may be on our lips but something surely must be wrong with our hearts.

Dorothy Blake
923 Beverly Drive
Alcoa 37701

Shares appreciation

I want to share my appreciation to the Home Mission Board and the family of First Church in Andersonville. We have completed our Here's Hope revival. The promotional and preparation material developed by the HMB was used and provided great direction. The work of these individuals in Atlanta benefited our community and church-family. Thank you!

The "success" of this revival may take months and years to genuinely understand. However, we have had great immediate success. Our Sunday School average attendance is 143; we averaged over 160 in the five services. Public decisions abounded ... eight professions of faith, three joined by letter, and 23 rededications.

Henry Linginfelter of Alcoa and Steve Skinner of New Orleans were tremendous.

Don Adams, pastor
First Church
Rt. 2, Box 12
Andersonville 37705

About giving

It was reported in the Baptist and Reflector that 250 Southern Baptist conservative leaders met in Atlanta in February at the invitation of Charles Stanley, pastor of First Church, Atlanta.

Why should he be so deeply involved in SBC affairs since First Church, Atlanta, gave last year a total of \$1.00 in unrestricted Cooperative Program funds; \$20,000 in restricted CP funds, and a total of \$43,850.92 to all missions through the Georgia Baptist Convention (The Christian Index, Feb. 1).

In the same article, Baptist Press reported that Stanley planned to nominate Richard G. Lee, pastor of Rehoboth Baptist Church, as first vice president. Rehoboth Church gave \$100 in unrestricted CP gifts, \$100,000 in

restricted giving, for a total of \$113,730.51 in designated and miscellaneous gifts through the Georgia Baptist Convention (The Christian Index, Feb. 1).

Did either church give as much to Georgia Baptist Convention causes as the GBC contributed to the Annuity Board for the retirement programs of staff persons?

I strongly believe the local church is autonomous, and I realize that the amount of missions spending is local church business. But those who want to be convention leaders should also be willing to contribute their fair share.

Missions giving has been reported for the churches where Daniel Vestal and Morris Chapman are pastors. It only seems fair to report the same for churches where other announced SBC candidates are members.

William D. Fox
402 West Fifth St.
South Pittsburg 37380

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.

Correction noted

I refer to the response by Oliver S. Thomas (Baptist and Reflector, April 25) to my earlier letter.

I must acknowledge that he is correct concerning the BJCPA responding to the Health and Human Service report on Teenage Suicide. Regarding that item I stand corrected.

Thank you, Counselor Thomas.

J. L. Miller
130 Porter Road
Dickson 37055

Pleased with news

I remember the convention years prior to 1979, and why the article had to read, "Conservatives Gain Control of the Seminary's Board." The majority of us remember that "liberals" controlled that board. If the need had not existed, if the liberal road had never been followed, and if conservatives had not been ignored, the great Conservative Movement from the grassroots up would not have been necessary. It was necessary and I am thankful to read good news when "conservatives gain control."

You are correct that Southern Baptists are guilty of nonfeasance but your time period is wrong. Nonfeasance for 20 years prior to 1979 nearly wrecked the convention. If the conservative swing had not been achieved since and if liberals had continued to control the "boards" the great grassroots churches making up the majority of the convention would have pulled out and there would not have been enough left to "pay the light bill."

The alarming truth about Southern Baptists is that nobody cares. The great majority of young people under 35 do not care if your church is Southern, Independent, Hard Shell, or Hard Head Baptists. They are reached by churches that minister to their needs. If Southern Baptist churches don't wake up and put the

caring hand of Jesus on the heartbeat of young America the majority will be dead or critically ill soon. This trend has absolutely nothing to do with convention politics.

I am deeply concerned for our churches and I am convinced that Convention structures, whether liberal or conservative, are out of touch with the reality of what we face in this decade. One thing stands out to me. Most Southern Baptist churches in my area are too small and too limited in resources to effect ministries needed to reach people and the simple answer would be to combine four or five into one. That won't happen because that would require dethroning of egos and rethinking of all we have done and promoted so these churches will probably just grease their own wheels until the grease runs out while the lost world doesn't even know that they exist.

Joe Hudson, pastor
Tennessee Avenue Church
104 Cypress St.
Bristol 37620

Will to fight

Every time one reads about, or listens to Southern Baptists disagreeing so bitterly on the Scripture, one senses men's aspiration to perpetuate their own ideas, not the teachings and commandments of our lord Jesus Christ.

It is plain Phariseism for anyone to suggest, like Louisville seminary trustee Jerry Johnson did, that Dr. Honeycutt "does not believe in the Bible." It will be a sad day for the pursuit of knowledge in our seminaries, if scholars like Dr. Honeycutt or any professor has to look out for witch-hunters before presenting academic lectures or papers in a strictly academic setting. And in a seeming attempt to further this travesty, the Louisville seminary trustees even established a policy to allow students to use recorders in classrooms. Is this an attempt to quieten "erring" professors?

The Bible, in spite of what many think, does not need our "protection" the same way we protect our property from invasion. The Bible has for ages been self-protecting, and thank God, so will it be forever. Without stifling the sometimes academic, curious, or analytical intention to test, critique, or even question dif-

ferent interpretations of its content, our task as Christians is to preach Christ, the sole message of the Scripture.

We cannot return to the days when only a select few had the monopoly of interpreting the Scripture. And our children will not, as we can see now, accept a faith from us that simply asks them to "believe." Whatever we give them in the dark, they will subject to the radiance of light.

Let us, as brethren running towards the same goal, disagree if we must, but retain the collective will to fight the good fight.

Preston Augustus
400 Nokes Court
Hendersonville 37075

Giving our time

In the May 2 issue of the Baptist and Reflector, Brother D. L. Lowrie wrote a nice article of leaving money in trust with the Baptist Foundation. This is a wonderful way to extend one's service to the Lord's work.

At nearly 72 years of age, I doubt if I'll be able to do this. However, my wife and I can have our service in God's vineyard go on until Jesus comes, because our three sons and their wives all serve Him in His churches. They will be extensions of our lives, and their children, our 12 grandchildren, will be extensions of their service. In a manner of speaking, they will be extensions of our lives also. At the present time, we are happy and thankful to say, nine of the 12 are already Christian and doing something for Christ.

Sometimes it seems too much attention is given to money. While it is true that God wants us to give at least a tithe of our income, I believe one should also give at least a tithe of time and talents. Often it is easier and more convenient to give money than it is to give the Lord our time. We have only so much time allotted to us by the Creator; therefore, it is our most valuable asset. So when we give of this time, we are truly giving Him the best that we have.

B. K. Williams
Rt. 4, Box 4054
Morrison 37357

TeamTalk

By D. L. Lowrie

Is the work of the Tennessee Baptist Children's Homes missions? Some people question calling the work of our institutions "missions." My family has never had that problem.

Our interest in the Tennessee Baptist Children's Homes has a long history. My father's aunt, Adelia Lowrie, surrendered to foreign missions as a young woman.

When the door to foreign missions was closed she became a teacher in the Cosby Baptist Academy near Newport. After teaching in this mission school for a number of years she moved to the Tennessee Baptist Children's Home in Franklin. She did this as a part of her commitment to be involved in missions. She spent the rest of her life working in the Children's Home and making a contribution to the lives of children and young people. Since my earliest memories when I have thought of missions I have included the Tennessee Baptist Children's Home. Our family always prayed for Aunt Adelia



LOWRIE

and for her ministry in the Home.

My contacts with the staff of the Children's Homes that are scattered across the state has convinced me that they still have a sense of mission. This is the way it should be.

This past week my convictions about the work of the Children's Home were even deepened. I had the privilege of speaking at a banquet on the campus in Bartlett. As a part of the program, some of the young people gave testimony. Their testimonies were thrilling.

At this season each year Tennessee Baptists make a major contribution to the Tennessee Baptist Children's Homes through our Mother's Day offering. If you did not make such a gift on Mother's Day, I hope you will do it soon. I can assure you that the money is being spent in a way that is furthering the mission of our Lord in the lives of children and young people. I do believe that the work of this institution is "mission" work. Gerald Stow and his staff should be included in our missionary concerns.

Your Cooperative Program dollars help sustain this work every month. Is it not a joy to do "mission" work in Tennessee?

Williams' love for people key to 50-year ministry

By *Connie Davis, assistant editor*
George W. Williams credits his desire to know people for his long tenure as pastor of only three churches during his 50 years as a minister.

And his remembrances include difficult times for people.

He remembers when military guards entered Clinton to enforce integration while he served as pastor of Second Church.

People were afraid to leave their homes, Williams recalled. "But the people just kept coming (to church) and we worked it out."

He also recalls when Oak Ridge, after serving as a research site in 1940s for the atom bomb, "was in full bloom," said Williams. Waves of



WILLIAMS

itinerant construction workers moved to work in the area.

Churches were not trying to reach these people whose trailers had invaded the area, said Williams. However, the workers welcomed new friends and many joined the Clinton church while they worked in the area.

He remembers in 1954 the church had 200 additions — about 100 of whom became Christians that year.

Williams served nine years at Crouches Creek Church, Jellico; 26 years at Second Church, Clinton; and nine years at Norwood Church, Knoxville, which was followed by numerous interim positions during his retirement.

And his work was fruitful. Memberships increased 362 percent, 200 percent, and 39 percent, respectively, during his service at the three churches.

Williams, 78, whose Sundays are booked up for several months, believes

extended service at a church is necessary.

"I don't feel like you can pastor a church unless you stay with them although temptation comes to leave a church when things are going rough. . . . You can't minister to people unless you know them and you can't know them in two or three years. You don't build a church in two or three years."

"The great thing about pastoring a

church is not the preaching — the preaching is important — but it's getting close with people. It's not easy working with people. . . ."

Williams and his wife, Vada Anderson Williams, were honored by Second Church recently at a luncheon. Among their gifts was 50 roses.

They are members of Norwood Church, Knoxville, though they live in Clinton along with their two children.

At Southern Seminary

Faculty call for trustee's resignation

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary's Faculty Club has called for the resignation of trustee Jerry Johnson, who wrote a 16-page article critical of President Roy Honeycutt and five professors.

Meanwhile, Johnson, pastor of Central Church, Aurora, Colo., has refused to resign. He challenged the professors to take their cause before the Southern Baptist Convention annual meeting in New Orleans this summer.

Johnson's article, "The Cover-Up at Southern Seminary," was distributed to seminary trustees and published in the April issue of the *Southern Baptist Advocate*, an independent newspaper affiliated with SBC conservatives.

The faculty group's call for Johnson's resignation was made from the steps of the Louisville, Ky., school's Alumni Chapel, where professors were surrounded by cheering, applauding students.

"The Faculty Club, consisting of members and associates of the faculty of the Southern Baptist Theological Seminary, declares its moral outrage at the actions of trustee Jerry Johnson in attacking the integrity, fidelity to the Scriptures, and character of the president and faculty of our semi-

nary," it said in a statement unanimously adopted by the group and read by Bill J. Leonard, a church history professor and chair of the Faculty Club.

"The harm done by Mr. Johnson has in turn been magnified through publication of his article in the *Southern Baptist Advocate*. Neither Mr. Johnson nor the editor of the *Southern Baptist Advocate* contacted the president or other faculty members about the content of the article.

"The intentions of this article are clear: to drive President Honeycutt from office, to do harm to our community of faith, unjustly to accuse faculty of failure in their teaching responsibilities, and to sow seeds of hate toward Southern Seminary throughout the Southern Baptist Convention.

"His methods employ innuendo, misstatement of fact, personal attack, and distortion of views. Most of the material he uses refers to writings and events of as long as 20 years ago. Every substantive charge in the material was dealt with by the board of trustees in official actions in 1986, clearing those accused of charges similar to Mr. Johnson's."

Ingraham to oppose BJC . . .

(Continued from page 1)

February asked for an increase of 307.5 percent for the PAC budget, the Executive Committee offered a slight increase to \$24,000.

The motion and amendment, Ingraham says, support the traditional Baptist position on separation of church and state "rather than flowing with the present attempt to shift our emphasis from separation to accommodation on religious liberty issues. . . ."

He said his actions are not arguments for or against any Baptist entity.

Ingraham explains the motion and amendment as "actions consistent with the prior actions of the SBC in 1983, 1984, 1986, 1987, 1988, and 1989," and consistent with "retaining in

Washington the most effective governmental influencer, as proven in our lifetime, for sustaining the separation of church and state."

He said the result would mean the most efficient use of CP funds. He added that his motion and amendment "make us aware that the Executive Committee is recommending a shift away from the convention's traditional and long-declared emphasis on separation of church and state to accommodation of religion by the state."

In the letter to Vines, Ingraham asked the SBC president and parliamentarian to advise him "if the form or method flaws the intent." He asked for their response so that he could "present the motion and amendment in the proper manner." — *Wm. Fletcher Allen*

Board holds TBC budget . . .

(Continued from page 1)

proposed 1990 Golden State Missions Offering allocations. Total allocations approved by the board amount to \$1,050,482.

Unexpended funds amounting to \$352,455 from last year's allocations can be used in the 1989-90 budget, he said.

Four standing committees did not offer reports: central administrative, Christian services, church programs, and education.

A request for a secret ballot on election of the four new employees was made, but the board did not favor it.

Wilson's election as convention ministries division director fills the post left vacant almost two years ago when Carroll Owen retired. The division encompasses eight TBC departments, including the three whose directors were named last week: Evangelism, Missions, Student, Cooperative Program/Stewardship, Church-Ministers Information, Protection Plans, Telecommunications, and Partnership Missions.

Wilson begins work in mid-July at a salary of \$58,637, after 36 years as a pastor. Aubrey Hay begins June 10, coming from First Church, Erwin, at a salary of \$42,453. Archer Thorpe Jr., associate director of Stewardship Development and Cooperative Program Promotion, South Carolina Baptist Convention, begins June 4, earning \$42,453.

Jere Phillips Jr., is currently serving as associate pastor of Germantown Church. He joins the TBC staff later this month at a salary \$45,058.

In other action, the board approved Gerald Huddleston, Jamestown, to fill an unexpired term as trustee for the Tennessee Baptist Children's Homes, and Harold Cates, Newport, as a trustee filling an unexpired term with the Baptist Health Care System of East Tennessee.

In action the previous evening, the executive committee voted to send *Baptist and Reflector* editor Wm. Fletcher Allen and Mrs. Allen to represent the convention at the Baptist World Congress in Seoul, Korea, in August.

Howard Olive, Executive Board president and pastor of Monte Vista Church, Maryville, told the board that a committee to study the abortion issue would be announced soon.

"Finding people to serve on the abortion issue committee has been difficult," he said. "We have 14 acceptances, and need one other. We need to pray for and support the committee. It is not a political committee, but a representative group to help determine what we can do."

Olive and TBC President Murray Mathis were assigned the task of assembling the 15-member committee.

One Word More

By *Wm. Fletcher Allen, editor*

The receiver in the headquarters radio shack sputtered, and I answered, expecting a routine check-in from a security patrol some six miles away on the West-East German border.

The sergeant's voice was high-pitched and emotional. I could detect distress across the miles, and remembered that the hardened veteran of army duty was not easily given to panic.

He was late in making his call, but battalion headquarters was not yet concerned. And now he sounded frantic. I could not understand him at first, and began to fear the worst — trouble with Communist forces out there on the border.

The receiver crackled as if lightning were interfering. I looked out the window — into a blue and cloudless sky, bright with brilliant sun.

I finally deciphered some of his words, " . . . water high . . . flood . . . Lieutenant, we're in a flood . . ."

"Say again," was the reply. The sergeant almost shouted, "We're in a flood — water's everywhere, over the bridges, into the houses, people in danger . . ." and then he added in a strained but certain voice, "We are leaving our checkpoint to help . . ."

It was most strange, this message. Later came verification of the flash flood less than ten miles away that had

dumped several inches of rain in just a few minutes, endangering life and property. We had sat by the radio completely unaware. In fact, as duty officer, I was on my way out the door and headed for the border when the call came.

Our churches and people are like that sometimes. Hearing the cry for help above the din of everyday life is hard. Charles Vroman heard — and helped.

During an evangelistic meeting years later in the Philippines, a woman sought out some of the speakers. "Why didn't you come last year?" she asked. The missionary asked why it was so important that he should have come the year before.

"My husband died last year, and he had never heard what I have heard here tonight. I believe he would have decided to follow Christ as I have done. Oh, why didn't you come last year?"

As Paul Geren, himself a Baptist missionary, would have said, hand down a new pair of shoes. We have some walking to do. The road is rough and the water is rising.



ALLEN

Dunn returns from Philippines with plans for health care work

By *Connie Davis, assistant editor*
Nashville physician Dewey Dunn, who led the largest Baptist health care group to serve in a foreign country — 173 volunteers — and five other health care groups to Venezuela to support the Tennessee/Venezuela Partnership, has returned from the Philippines, Tennessee's current foreign missions partner.

He came back with big plans: teams of health care workers totaling about 85, who will teach in universities, assist Filipino health care workers, and hold clinics.

The project, slated for March 1-15, 1991, "is a tremendous challenge for Tennessee Baptists because of the distance and ... because there is so much to do. With 60 million people and 7100 islands, where do you start?" Dunn asked.

Dunn and his wife, Bobbie, met with three missionary nurses, Ruth Stevens, Dee Oliver, and Linda Dillworth, Filipino health care workers, and missionaries including partnership coordinators Marvin and Elizabeth Thompson. The Duns also held clinics while visiting the islands of Luzon and Mindanao.

They reported no anti-government activity. "We would have never known that there was anything unusual happening," said Dunn.

"The health care project might really be a special event because they have had a lot of evangelism teams go," said Dunn.

He confirmed his emphasis on evan-



HEALING IN HUT — Nashville physician Dewey Dunn, left of center, and his wife, Bobbie, treat a child in a village which was a 40-minute hike from the nearest road.

gelism but observed health care volunteers have unique opportunities. "They can witness in the academic setting to those in the higher socio-economic group," he cited. They also introduce Baptists and Christianity to people and encourage the Christian health care workers, he said.

Dunn treated about 150 patients reporting no unusual diseases but unusual manifestations of common diseases, like a woman who lost her eyesight after having measles. He also saw thyroid problems stemming from

a lack of iodine.

"The greatest thing was doing house calls," said Dunn. He was even transported by one man in a jeepney, a vehicle made from a jeep like those left by Americans after World War II and often decorated.

Tennessee missionary Charlie Campbell of Madisonville took the Duns outside of San Jose City on Luzon island to two isolated villages in a mountainous area. After traveling as far as a four-wheel-drive vehicle could go, they hiked on steep mountainsides

for 40 minutes on a trail that narrowed to a footpath to reach one village.

The people showed their gratitude for the medical care by serving them lunch including bananas and mangoes. And three girls from the village assisted them as they left on the steep trail.

Dunn reported he saw people with malformities usually treated in the United States — a child with a club foot, harelip, and muscular dystrophy which had twisted a young boy's legs.

Dunn plans to work with a physician, Dr. Sarmiento, who is a member of the International Church in Manila. Sarmiento will arrange for volunteers to work at the University of the Philippines.

In addition specialists can serve as consultants to the Baptist Hospital on Mindanao island. It will be moving soon from Mati to General Santos where a new 100-bed facility is being built.

Volunteers will also work at the seminary in Mindanao reaching a total of five different islands, said Dunn.

"I'm so excited about it. And, of course, you know God used our experiences in Venezuela to prepare us for all this."

Persons interested in more information about the health care project should contact the Duns at (615) 383-8499 or Clarence Stewart, Tennessee Baptist Convention Partnership Missions Department director, at (615) 371-2063.

Collierville church sees 160 find 'hope'

By *Connie J. Umstead, news assistant*
Members of Greenhills Church, Collierville, are rejoicing after their goal of 25 professions of faith during a Here's Hope revival was surpassed by nearly 140.

The church, which averages 140 in Sunday morning worship, recorded 160 professions of faith and numerous rededications during the revival held March 25-28. Pastor Terry Stewart said church members had been skeptical about even reaching a goal of 25, since there had never been that many people make professions of faith at one time at the church.

After the first day of services when 22 people made professions of faith, Stewart said, there was "a sense of expectancy. People couldn't wait to come to church. They wondered 'What's God going to do tonight?'"

Out of the 160 decisions, approximately 130 were youth. Some of those making professions were already related to the church, but about 100 people were from the community, and of those, about 60 were related to another church. Stewart said he had heard from other Baptist churches that people who made professions during the revival had since been baptized into their home church. Other people who made professions of faith were Catholic, Methodist, and Presbyterian.

The overwhelming response of youth began when evangelist Kie Bowman, associate pastor at Tabernacle Church, Cartersville, Ga., visited Collierville Middle School, Collierville High School, and Rossville Academy, a private Christian school.

Although he couldn't offer an invitation in the public schools, Bowman did give his testimony about his involvement in drugs and how coming to know

Jesus had changed his life.

After speaking during an assembly at the Christian school, Bowman offered an invitation and 24 out of 150 students indicated that they made a first time profession of faith.

During assemblies at all three schools, students were invited to a pizza party and youth service at the church. Three hundred youth showed up, resulting in 70 making professions of faith after viewing the film "No Reservation."

Stewart said during the two weeks after the revival, church members followed up with everyone who made professions of faith. When visiting the youth, they talked with the parents also.

"Some of the parents were indifferent. Some were upset. We explained that we weren't there to make their child a Baptist, but we wanted them to know Christ," Stewart said. After the visitors made their intentions known, none of the parents seemed opposed to their child's decision, he added.

Stewart believes one result of the revival is that members are more aware of the needs of their community.

He explained that church members had been feeling led to open up the church facilities to reach people in the community. A church of another denomination and a community Bible study group meets in the First Church building.

"We sensed God telling us to make ourselves available. We look forward to letting Him do all that He wants to do," Stewart said.

Even though the church facilities were hardly equipped to handle such large crowds, Stewart said everything worked out well.

"God was working in the member-

'hope'

ship preparing our hearts and lives. A key element (in the revival) was the body saying these facilities are His to use to reach the community. He showed us it's not so much what you

SBC to hear alternate nominations

GRAVETTE, Ark. (BP) — A minority report containing 32 "alternate nominations" to the report of the 1990 Southern Baptist Convention Committee on Nominations has been released by committee member David Montoya.

Montoya, the Arkansas clergy representative on the 66-member Committee on Nominations, announced following the March meeting of the group he would challenge some of the 132 people nominated to serve on the boards of trust of the 24 entities of the SBC.

The pastor of First Church, Gravette, Ark., said: "I decided to make this challenge while serving as a member of the Committee on Nominations. As a member, I heard and observed things which saddened my heart. Throughout the meeting I saw evidence of a political machine using the system to reward and control. ...

"There is no motive of retaliation or theological exclusion in these challenges. The purpose is to offer an opportunity to truly carry out the spirit of the Peace Committee call for fairness and inclusiveness."

Montoya, who said he is acting as a minority of one, said he will try to present the report as a substitute motion to the report of the Committee on Nominations.

"I may be prevented from reaching a mike. If I cannot do this, I pray someone else will," he said.

He added if the chair rules the effort

have. "Offer what you have to Me. Let Me be creative," Stewart said.

"One thing we learned was to not limit God in what He wants to do," Stewart added.

out of order, the convention can appeal the decision and call for a ballot.

If those approaches fail, Montoya said the alternate nominations can be introduced from the floor.

Montoya said he had written SBC President Jerry Vines "and informed him of what I intend to do."

Vines told Baptist Press he had received a letter from Montoya. "I believe it would be inappropriate for me to discuss private correspondence in the public media," Vines said. "I assure Southern Baptists that with the help of the Lord and their prayers, I will make every effort to treat every messenger fairly and equitably under the rules."

Montoya's recommendations include a change for Tennessee: Frank Hawkins, pastor of First Church, Kingsport, to replace Jerry Sutton, pastor of Two Rivers Church, Nashville, as a trustee on the Baptist Sunday School Board.

Combs accepts pastorate

Center Point Church, Charleston, recently called Kenneth Combs as pastor.

Combs was most recently pastor of Pine Ridge Church, Benton. He also served as pastor of Pleasant Grove Church, Benton.

The Charleston native was ordained in 1985 at Council Church, Charleston. He and his wife, Virgie, have two children.



Retired Tennessee missionaries believe in Cooperative Program

By *Lonnie Wilkey, associate editor*
JEFFERSON CITY — A word of advice — do not say anything bad about the Cooperative Program in front of Donaldson and Ina Frazier.

If you do, be prepared to hear all the reasons the Cooperative Program, Southern Baptists' unified budget, is important.

And, the Fraziers should know.

They spent 34 years as missionaries to Nigeria where the Cooperative Program was the lifeblood of their work.

After retiring Feb. 10 the Fraziers are now settling into their home in Jefferson City, strategically located near Frazier's hometown of Blaine and his wife's native home of Maryville.

In an interview with the Baptist and Reflector the Fraziers reflected on their calling as missionaries and the impact the Cooperative Program had on their lives.

"Everything we did had Cooperative Program all over it," the Fraziers agreed, adding that without the Cooperative Program missionaries simply could not do their job of spreading the Gospel message of Christ.

While in Nigeria, first in Okeho and later in Kaduna, the Fraziers ran into "faith" missionaries, individuals who had no denominational ties. They spent so much of their time writing home for support, the Fraziers noted.

"The Cooperative Program provided peace of mind for us," Frazier said.

Frazier said he and his wife are "deeply concerned about the rift in the Southern Baptist Convention which has dampened churches' missionary zeal and desire for giving."

They again stressed the importance of Southern Baptists' plan of giving and noted people outside the convention "are amazed at our Cooperative

Program" because churches do it voluntarily.

"Even the smallest Southern Baptist church had a part in what we did as missionaries," Mrs. Frazier said.

Though they have been out of Nigeria for some months, the Fraziers pray everyday for the country and the work there. In addition, they "keep up" with what's happening there through correspondence with nationals.

The letters and prayers make us feel like we're still part of the work there, they agreed. And well they should after spending 34 years of their lives in the country.

The Fraziers were appointed in 1956, one year after he graduated from Golden Gate Baptist Theological Seminary in Mill Valley, Calif. Both are graduates of Carson-Newman College.

Their first five years on the field were spent in Okeho where they worked with church planting and growth. They then went north to teach at the Baptist Pastors' School in Kaduna where they lived until retirement except for brief periods of time when they had other assignments.

Frazier reflected on the progress he witnessed in Nigeria.

When we first went there, there was such a scarcity of pastors, he said, adding that the number of churches and preaching points increased from 50 to 250 and that the number of associations rose from one to five.

He noted his greatest satisfaction was seeing "ill prepared" students grow spiritually and intellectually.

Many of the school's students "have become good solid leaders" in the Baptist work in Nigeria, he observed proudly.

Mrs. Frazier, who directed the pre-



DONALDSON and INA FRAZIER

school department at the school and taught English as a Second Language and handicraft to the women, recalled they had a special relationship with the students.

"As we grew older they would refer to us as their mother and father in Christ," she said.

Both were overwhelmed with the send-off they were given when they

retired. "It wasn't easy to leave, but we knew it was the best thing for them and us," they agreed.

Frazier, who has undergone two open heart surgeries since 1976 but is now in good health, does not intend to stay "retired."

"We plan to work with missions volunteers and internationals at Carson-Newman," Frazier said, adding that he also is open to interim pastorates and revival preaching.

"We're not really retiring; we're just changing places of service," he said.

The Fraziers also hope to spend more time with their seven children and 12 grandchildren. Many of the children are scattered across the U.S. and the world. Three of their sons are in the military while one daughter is a missionary in Burkina Faso and a son is a pastor in Texas.

Two of the children live close by as do other members of their families. Frazier's brother, Clay, is a pastor in nearby Morristown.

The Fraziers have no regrets about their calling as missionaries. "We have had a very fulfilled life," Mrs. Frazier concluded.

Baptist missions constitute as churches

Two Tennessee Baptist missions recently held constitution services in the state.

Grace Mission, Hollow Rock, was constituted April 29 as Faith Church. Sixty-one charter members officially extended a call to Steve Davis to be pastor. Davis had been serving as pastor of the mission.

Fred Morris, pastor of Grace Church, McKenzie, preached the constituting message. Grace Church had sponsored the new work in Carroll-Benton Association.

Also on April 29, Faxon Church, Big

Sandy, was constituted in Western District Association.

The 62 charter members extended a call to Vernon Turner to be their pastor. Turner had served as interim pastor.

Martin Lunsford, pastor of First Church, Big Sandy, which sponsored the mission, participated in the service. Paul Hall, interim director of the Tennessee Baptist Convention's Mission Department, preached the constituting message.

Both churches also elected moderators and officers.

One Woman's View

By June McEwen

You have just learned that your son has given up a substantial athletic scholarship at a good but small denominational college. What do you do? You grieve, you cry, you try to reason with your son, but all your efforts are to no avail. His mind is made up.

This kind of experience is one of the hardest parts of being a parent. The parent is convinced that the child is making an error in judgment which he will one day regret. But no amount of talking, pleading,

or reasoning makes a dent. His mind cannot be changed. What to do?

A friend undergoing this kind of experience called me recently and asked what to do. My response was a lame, "He has to live his own life; he has to make his own choices; he has to make his own mistakes." The mother knows this with her mind; it is her heart that cries out for something, somehow to change his mind. How can she stand back and watch her son make a mistake?

Scott Peck's definition of love may help: "Love is the spiritual nurture of another person." In this instance the spiritual nurture, the loving action may mean letting go. How else did the

infant learn to crawl and then to walk? According to Jack McEwen, parenting consists of stepping back without walking away and letting go without turning loose. An apt analogy for this kind of action is seen in helping a youngster learn to ride a bicycle.

On the other hand, we can understand all these strictures with our heads and still have trouble in our hearts with actually putting them into action.

The cry of the heart of a loving parent for children at critical points in their lives as they make choices is exemplified in the portrayal of Jesus looking over Jerusalem, praying, weeping, and crying out, "How many times I wanted to put my arms around all your people, just as a hen gathers her chicks under her wings, but you would not let me! (Matthew 23:37 TEV)." Time and again in the Old Testament God calls out to Israel as a father speaking and persuading his son.

We, like little children, are determined to "do it myself." We make choices, we make mistakes, we stumble. We learn in this process of choosing, failing, and succeeding. We come to know ourselves and then begin to depend on God and to appropriate His wisdom.

To the mother of the student-athlete, I can only say, "Just love him and be there for him."



McEWEN

Cambodians discover meaning of revival

By *Connie Davis, assistant editor*

A revival is a foreign concept to Cambodians, but the Cambodian Mission in Chattanooga almost tripled its attendance during its "Here's Hope" revival service.

"Cambodians probably cannot understand a revival because we never have them in Cambodia. It was our first time," explained Pastor Samkhann Chhom, referring to the congregation's first revival service April 8.

The mission, sponsored by Silverdale Church, usually has about 25 in attendance, but had about 90 that Sunday, reported Chhom. Several families even traveled from Knoxville, which has no Cambodian Baptist congregation, to participate, noted Chhom.

The service was as "special" as the Cambodian new year celebration and Christmas, Chhom said. It was led by evangelist, Sok Doeung, catalytic missionary for the Baptist General Convention of Texas. His trip was funded by Tennessee Baptist Convention Missions Department.

At least four people recommitted their lives to God and four made decisions for special service. Because of their customs and shy natures, Cambodians often make

private decisions, said Chhom. He feels strongly that others with "cold hearts" were "stirred" and members of the church "who haven't really known who Jesus was" met Him during the service.

Other services were planned, but work schedules prohibited any evening services.

"Most of our people are working so hard. They work at night," explained Chhom. Members of the church work in a restaurant and in manufacturing companies, he added. The church has 47 members.



Chhom estimates about 300 Cambodians live in Chattanooga, but about half of those are Chinese Cambodians whose first language is Chinese. The two ministers visited many of them during Doeung's three-day stay, he noted.

A Cambodian refugee who became a Christian during his three-year wait for resettlement, Chhom is serving his first congregation after graduating from Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

"The revival isn't over. It's just beginning," observed Chhom.

SBC historian examines church covenant concept

Editors note: This is the first of a two-part series on church covenants.

By Charles W. Deweese

The term "Believers' Church" describes a dynamic movement in church history. The Czech Brethren started it in the 1400s, the Anabaptists signed up in the 1500s, and Baptists jumped aboard in the 1600s.

The distinguishing mark of the Believers' Church is its emphasis on a regenerate church membership. The New Testament views a regenerated person as one who has been "born again" (John 3:3, 7; 1 Peter 1:23) by the Holy Spirit. Such a person becomes "a new creature" in Christ (2 Corinthians 5:17). Thus, a regenerate church membership includes only those who repent of sin, experience the "new birth," commit their lives to Christ, and submit to believer's baptism.

Early Baptists derived from the New Testament four basic conclusions regarding a regenerate church membership: (1) admission standards should be high; (2) believer's baptism protects the regenerate nature of church life; (3) church members should be doctrinally sound, morally pure, spiritually growing, covenantally related, and active in ministry; and (4) preventive and corrective discipline should be administered redemptively.

Definition and Biblical basis

Baptists injected the church covenant concept into their experience in the context of nurturing and supporting a regenerate church membership. The basic meaning of a covenant resides in divine/human relationships in the setting of church membership.

Put simply, a church covenant is a series of written pledges based on the Bible which church members voluntarily make to God and one another. The pledges focus on moral and spiritual commitments, church members' conduct, and the ethical side of the Christian life. A covenant accords discipleship.

While a confession of faith deals more with beliefs, a covenant centers more heavily on behavior. For centuries Baptists have tended to write and adopt confessions and covenants together as joint expressions of their congregational life. This process has attempted to create balance between faith and practice, words and deeds, doctrine and conduct.

At times in the Baptist story, excessive attention on doctrinal orthodoxy has fed controversy and distracted from the Biblical authority for behavior. Perhaps a fresh look at church covenants can help correct that myopia in the Baptist vision.

Covenant-making permeates the Bible. The experiences of Josiah (2 Kings 23:3), Nehemiah (9:38), Jeremiah (31:31-34), and the participants in the Last Supper (1 Corinthians 11:25) illustrate this.

True, the New Testament does not specifically command that each church prepare and/or use a covenantal document other than the Bible itself. But the New Testament does speak at length about Christian relationships and conduct. Thus, a church-approved covenant which magnifies Biblical teachings regarding these aspects of the Christian life has a legitimate place in the Baptist experience.

Development of covenants in Baptist life
The earliest views, uses, and values of Baptist church covenants originated among the English Baptists of the 1600s. Many, but not all, of their churches wrote, signed, verbalized,

used, renewed, defended, and recommended covenants. Typically, they designed covenants to reflect Biblical standards for church membership, conditioned entry into church life upon accepting them, evaluated the quality of churchmanship upon commitment to them, and resorted to church discipline for violations of them. And they set in motion covenantal patterns that would deeply influence the Baptist future.

Early English Baptist churches wrote and used covenants to support the regenerate qualities of church life. Significant values resulted: fellowship grew, behavior became as important as doctrine, discipline assumed increased meaning, and commitments to God and fellow believers gained new stature.

These Baptists viewed covenants as a means of voluntarily pledging themselves to moral integrity. Covenants functioned at their best in local churches by upgrading the Baptist ideal for Biblically-based conduct.

Baptist churches in early America generally tended to use covenants. Several covenantal patterns emerged among Baptists in America prior to 1830:

(1) Most churches wrote their own covenants, although a few model covenants did appear. The covenants varied widely in form, expression, and content.

(2) Following the patterns of early English Baptists, churches sought to construct their covenants on a Biblical basis; designed the contents of their

covenants around church fellowship, church discipline, worship and personal devotion, and pastoral and lay care; included some doctrinal elements in their covenants; and added their own unique elements as needed.

(3) Baptists used covenants in various settings, such as constituting new churches, receiving and baptizing new members, and conducting monthly covenant meetings.

(4) The use of covenants often resulted in church renewal.

(5) Baptists took covenants seriously as reflected in the fact that they generally signed them, related them to church discipline, and frequently urged their use.

(6) Covenants helped Baptists aim for balance between theological and practical matters. A healthy concern for meaningful church membership helped prevent preoccupation with abstract and speculative theological arguments. — *Continued next week*

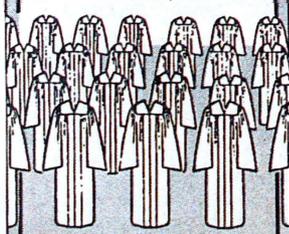
Charles W. Deweese is assistant executive director, Historical Commission, SBC, Nashville.

Editorial Note — More detailed information about the history of church covenants is available in the forthcoming (July, 1990) Broadman Press book, Baptist Church Covenants, by Charles W. Deweese. This book contains the texts of 79 covenants used by Baptists around the world beginning in the 1600s. It also presents thorough guidelines on how to write and use a covenant today.

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Associations ...

New officers for 1990-1991 were elected at the New Duck River Association biannual meeting April 24 at East Commerce Church, Lewisburg. The offices will be effective in October. The officers are as follows: Bob McKinney, moderator, First Church, Lewisburg; Jim Growden, vice moderator, Edgemont Church, Shelbyville; Richard Lee, clerk, Rover Church, Eagleville; and Martha Deason, treasurer, First Church, Shelbyville.

Churches ...

Members of Central Church, Kingston, will celebrate the church's 25th anniversary May 27 with luncheon and a special service in the afternoon.

The congregation of Belmont Heights Church, Nashville, will celebrate the 70 year anniversary of the church May 20.

A new fellowship hall at Dowelltown Church, Dowelltown, was recently completed.

Homecoming was celebrated May 6 at Malone's Chapel Church, Alexandria.

Dedication of a new building and open house will be held May 20 at Northside Church, Clarksville.

The newly redecorated sanctuary at Antioch Church, Brownsville, was dedicated April 29.

Dedication of the Macedonia Church, Ripley, activities building will be held May 20.

The congregation of Calvary Church, Mooresburg, will hold open house and dedicate new additions to the church building May 20. Earl Wilson, Tennessee Baptist Foundation, and Paul Hall, Tennessee Baptist Convention Missions Department, will be guest speakers.

Members of Beech Grove Church, Dyer, will observe the church's 125th anniversary May 20. Guest speaker for the special service will be Gerald O. Smith, a former pastor of the church who is now pastor of Madison Church, Jackson.

Homecoming will be celebrated May 20 at Mt. Pleasant Church, Bradford. The Erin Quartet will provide special music.

The Joylanders Quartet will provide special music at homecoming services May 20 at China Grove Church, Ruthersford. A former pastor of the church, Tommy Crocker, will be guest speaker.

Ground was broken recently to start construction of a new fellowship hall/adult education building at Parkway Church, Goodlettsville. The 13,000 square foot building, the first in a two phase building project, is expected to be completed in 12 months or less. The

second phase of the building project will be to construct an office wing and renovate the sanctuary.

Leadership ...

Shawn Parker, a Union University student, was recently called as interim pastor of Oak Grove Church, Milan.

Fellowship Church, Milan, called Hillard Goode as interim pastor.

Emmett McCoy retired as pastor of Fellowship Church, Milan, at the end of April. He served the church for nearly 11 years. During his pastoral career, he also served Idlewild Church, Bradford; Ft. Hudson Church, Dyersburg; Howse Church, Atwood; Poplar Springs Church, Milan; Laneview Church, Trenton; and Center Church, Trenton.

Central Church, Kingston, recently called Chris Knors as minister of children and youth.

Roger Orman, minister to students for the past three years at Central Church, Bearden, Knoxville, has resigned to accept the position of minister of education and program development at North Trenholm Church, Columbia, S.C.

Kevin W. Bennett resigned as pastor of Powell's Chapel Church, Murfreesboro, to accept the call as pastor of First Church, Gilbert, S.C.

Enon Church, Jonesborough, recently called Burl Sluder as pastor.

Central Church, Johnson City, recently called Ronald McConnell, Athens, Ala., as minister of education.

First Church, Norris, called Mike Harbin as music director.

Bob Alley began serving as minister of music at Hobson Pike Church, Lebanon, April 25.

Doug Ranshaw recently joined the staff of Sugar Grove Church, Butler, as pastor.

Clarkrange Church, Clarkrange, called Ronald Norrod as pastor.

Kevin Reese recently became minister of music at Sherwood Church, Memphis.

Russell Oldham, who recently retired as minister of administration from First Church, Clarksville, was called as part-time minister of education to Little Hope Church, Clarksville. He has also served as minister of music and education at churches in Texas, Florida, and Arkansas.



OLDHAM

Rock Springs Church, Pulaski, recently called Carl Byrd as pastor.

Jeff Keas recently joined the staff of First Church, Jackson, as minister of youth and activities.

Ken Childress, recently retired after serving Second Church, Millington, as minister of music for 33 years. His son, Greg Childress, replaced him on the church staff.

Boulevard Church, Memphis, recently called Steve Parker to serve as minister to the family.

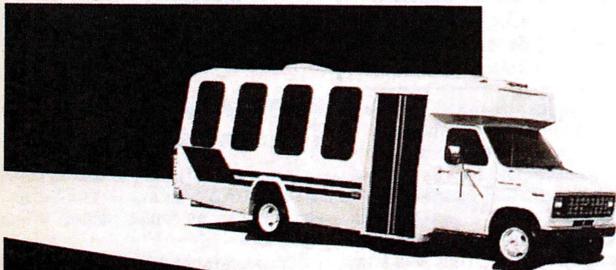
Missions ...

A construction crew of 14 people from First Church, Tullahoma, will travel to Northland Association in Michigan May 20-25 to work on foundations of new church buildings in Lake City, and to work on a building addition at Evergreen Church, Cadillac. A larger mission team will return to Lake City in July for assist with construction, Vacation Bible School, concerts, and survey work.

A mission team from First Church, Knoxville, will travel to New York City May 17-21 to assist Metro Church with a mission project during the Ninth Avenue International Food Festival.

A construction mission team from First Church, Nashville, will go to Budapest for the third consecutive year to work on a seminary building. The team helped pour the foundation for the building in 1988, and this year they will help finish the building and make drapes and other accessories to decorate it.

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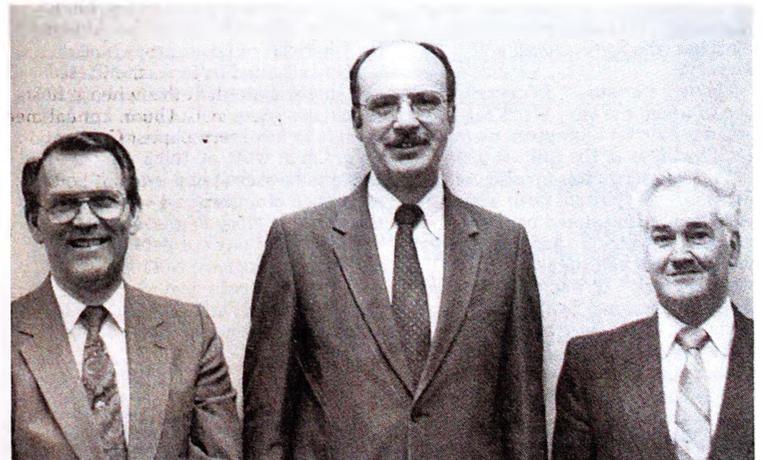


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WEST TENNESSEANS — Members of the West Tennessee Baptist Pastors' Conference meeting May 2 for their monthly meeting at Union University elected Jerry Powell, left, of Southside Church, Martin, music director; Ray Jones, center, of First Church, Camden, president; and Mickey Hanks, right, of First Church, Maury City, vice president. David Ray of First Church, Parsons, not pictured, was named secretary-treasurer. — Photo by Joe Westbury

Final appeal and instructions

By W. Elzie Danley, pastor; Malesus Church, Jackson

In the closing chapters of Hebrews the writer summarized his arguments that showed Jesus' new covenant as superior to the Old Testament covenant. The Jewish-Christian readers were encouraged through suggestions for their daily lives to remain faithful to Christianity and not to return to Judaism.

The encouragement of Jesus' example (12:1-3)

The Hebrews were not the only ones to live by faith in difficult times. The writer referred to the Old Testament faithful listed in chapter 11 as "a great cloud of witnesses." These men and women serve as examples and witnesses to the fact that through faith Christians can persevere even in difficult times.

An analogy of the Christian life being like a race was used to encourage and instruct the readers. Each Christian is likely to have some particular sin that is difficult to avoid. Yet, he must put that sin aside, just as a runner must get rid of training weights or excessive clothing, if he is to run the "Christian



DANLEY

race" with consistency and perseverance (patience).

Jesus is the initiator and perfecter of faith. He set the course of the race that is to be completed by faith. He accomplished this through His death on the cross; and continues to strengthen our faith by His advocacy in heaven. When Christians consider Jesus' behavior as the pattern for their life they will not be "wearied and faint in ... minds." They will be faithful.

Role of discipline (12:4-11)

The writer referred to the Old Testament (Proverbs 3:11-12) to remind the Hebrews that God chastises His children when they err. An earthly father who loves his wayward child will chastise him and expect him to modify his behavior. The heavenly Father, who loves even more, will use His methods to cause His children to recognize their sin and turn back to the path set by Jesus. Such chastisement should lead to a life of consistency and discipline.

Warning from past examples (12:12-29)

The writer of Hebrews made it clear that Christians who did not heed the chastisement of God did so at great risk. He gave several well known examples from the Old Testament of those who rebelled against God's ef-

forts for renewing their relationships with Him. The Hebrews to whom he was writing (and we too) were admonished that they must follow the directions pointed out by God's chastisement or even more severe chastisement would follow.

BIBLE BOOK SERIES

May 20 Lesson

Basic Passage: Hebrews 12:1-13:25

Focal Passages: Hebrews 12:1-4, 7-11; 13:1-5

Ethical instructions (13:1-6)

The writer made his final attempt to encourage a lifestyle that is consistent with the teachings of Christ. Brotherly love is primary in such a lifestyle (13:1). The Hebrews in all likelihood were beginning to see a cooling-off of the love among the brethren. To continue with Christianity rather than Judaism they needed to emphasize love for the brethren.

The readers were charged to show hospitality (entertain) to strangers. The writer apparently referred to Abraham's entertaining of three strangers who were in actuality the Lord and His angels. One may also entertain a stranger who is a person sent by God to be His messenger

(angel).

The Hebrews were charged to be prayerfully concerned about Christians in prison. After all, since they were of the same body, it was as if the Hebrews too were in prison. It charged them also to remain faithful in their marriages and avoid all sexual immorality. As parting advice, he told them that love of material things (covetousness) should not characterize their lifestyle (conversation).

Instructions to leaders and a benediction (13:7-25)

The author of Hebrews prompted his readers to recognize their faithful leaders and to follow their teachings. One of the charges to the leaders of churches was that they provide leadership with joy. They were also reminded they will be held accountable for their ministry.

Summary

Hebrews was primarily written to Jewish-Christians who were considering returning to Judaism. The author made his case that the Old Testament covenant was inferior to the new covenant under Christ. We are encouraged to make Christ our model. We are to have lifestyles that are disciplined, moral, and expressions of brotherly love.

Faith and life

By Liz Thompson, layperson; First Church, Blountville

In light of the New Age Movement and political use of the name Christian, John's letter seems very up to date.

Many organizations claim to be Christian. They want credibility without authenticity. New Agers teach that you are god and through subconscious mind control you can throw off old inhibitions and guilt to release peace and love. They refuse to accept a God outside their autonomy who would impose restrictions on self-determination or rob them of self-gratification.

Most Americans seem to believe God owes them health, wealth, and happiness, and many Christians are buying into this world philosophy. There are many in our churches who are confused and deceived.

Who is a Christian? John would say, one in whom the very life (Zoe) of God dwells. "God has given eternal life and this life is in His Son" (1 John 5:11). We refer to this invasion of God's Life as spiritual birth where the rebellious, self-centered nature is changed. A Christian has a desire and ability to love and obey God. This union between God and man is quickened and energized by the Holy Spirit (John 3:6, 6:63). Once born of the Spirit, we are not abandoned like orphans to grow on our own. The Spirit encourages our maturity, drawing us



THOMPSON

along, teaching, convicting, and forgiving.

This life of God is different from ours. God is not out to enhance our natural life flow, but to crucify it. He says His ways are not our ways, nor His thoughts our thoughts. We cannot manipulate God to insure our creature comforts or support our plans through obedience, praise, or sacrificial service. If you listen to some of the TV evangelists and many in evangelical circles, they will say God wants to teach you how to release your faith so you can tap into God's power to accomplish great things. They tell us how to get God's anointing to supply our every wish. God does not want any one to suffer, so if you are experiencing adversity, your faith is too small, they say. This is not the life and faith we see in Scripture. Jesus did not promise to make us wealthy and comfortable. Have we missed it, or are we deceived by American religious propaganda?

"Let this mind be in you which is also in Christ Jesus" (Philippians 2:5). He did not grasp at Godhood, but laid it aside to love, serve, and give. But we grasp at what we think are our rights to be served and loved. How can we preach of a Christ who laid aside His riches in glory to give His life when we can't pay our debts because of the possessions we can't live without? Do we actually believe God's work in His sons and daughters is to support and encourage this worldly

philosophy of life? "He who would be greatest let him be servant of all" (Matthew 20:25-28).

"Whatsoever is born of God overcomes the world. This is the victory that over comes the world, even our faith" (chapter 5:8). The Life is God's character and purpose expressed in me, overcoming my character and purposes. Authentic Christianity is an intimate relationship of communion with the Creator who reigns in undisputed authority over the redeemed one's life.

UNIFORM LESSON SERIES

May 20 Lesson

Basic Passage: 1 John 5:1-15

Focal Passage: 1 John 5:1-13

Faith overcomes the world in us, and guarantees victory and endurance. Faith is not a positive response we offer to God in exchange for His eternal life. It is God's gift that enables you to receive Him as Lord. We tend to think God will keep His promises to us only if we keep ours to Him. That was true under the Old Testament (covenant of works), but not the New Testament (covenant of grace). Redemption is a covenant of grace, not of works.

He is the initiator of every part of our union, from the faith that saves to the faith that obeys. If God has begun a good work in you, He will continue it and accomplish it (Philippians 1:6).

God is in you, both to make you willing and to actually carry out His good pleasure (Philippians 2:13).

"This is the record, that God has given to us eternal life and the life is in His Son. They who have the Son have life and they who have not the Son have not life" (5:11-12). "I am come that they may have life and have it more abundantly" (John 10:10). "And His commandments are not grievous" (chapter 5:3), because we love Him and He dwells in us. "Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and You shall find rest for your souls. For My yoke is easy, and My load is light" (Matthew 11:29-30).

James K. Pierce accepts Towering Oaks pastorate

James K. (Tommy) Pierce joined the staff of Towering Oaks Church, Greeneville, as senior pastor, effective April 23.

Pierce, who has 14 years of pastoral ministry experience, earned a bachelor's degree from University of Kentucky, Lexington, Ky.; and master of divinity and doctor of ministry degrees from New Orleans (La.) Baptist Theological Seminary.

A native of Mississippi, Pierce and his wife, Shelly, have three children.



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Taking the long look

By Kenny Cooper, pastor; Bellevue Church, Nashville

Looking ahead, especially in difficult circumstances, requires courage. Most are interested in living for today and a "quick fix" for any problem. Jeremiah displays that unique ability of living responsibly in the present and at the same time giving consideration to the future.

The setting (vv. 1-5)

Chronologically, chapter 32 belongs with chapters 37-38 having to do with Jeremiah's imprisonment, first in the house of Jonathan and then in the court of the guard. He had attempted to leave Jerusalem to take care of some business in Anathoth when he was arrested on the charge of desertion to the Chaldeans. King Zedekiah then brought Jeremiah before him to ask why he continued to prophesy that Babylon would take him and the city.



COOPER

The field at Anathoth (vv. 6-15)
Presumably it was to take care of an

option on some land in Anathoth that caused Jeremiah to leave the city when he was arrested. While imprisoned in the court of the guard, the Lord revealed to him that his cousin, Hanamel, was coming to request that he buy his field for Jeremiah had the right of redemption. Soon afterward Hanamel arrived assuring Jeremiah that this was the Lord's will for him.

The right of redemption was a legal procedure to insure that property was kept in the family. The nearest of kin had the right and responsibility to purchase any land which might have to be sold (Leviticus 25:25-28). In case the nearest of kin could not purchase ("redeem") it, the responsibility went to the next in line. The book of Ruth gives an example of this. Boaz took on the responsibility of next of kin in redeeming the property of Elimelech and his two sons which included marrying Ruth.

Jeremiah bought the field at Anathoth and took great care to see that every aspect of the transaction was in order. This is the most detailed business transaction recorded in the Bible. Since money was not used in those days, the purchase price of silver was weighed on scales.

The deed to the property was an important part of the transaction and of the message Jeremiah communicated through buying the property. It con-

sisted of two copies, one of which was sealed. The deed may have been written on a clay tablet and inserted in a sealed clay envelope which had a copy or summary of the deed written on the exterior of it. Or, more likely, the deed was written twice on a single sheet of parchment or papyrus which was rolled up, the top copy sealed, and the lower copy rolled loosely which could be read at will. Furthermore, Jeremiah requested that the deed be placed in an earthenware jar for preservation. This action showed he was planning on the fulfillment of the Lord's word that one day houses and land would again be sold in Judah.

LIFE AND WORK LESSON SERIES

May 20 Lesson

Basic Passage: Jeremiah 32

Focal Passages: Jeremiah 32:2, 6-7, 13-15, 24-25, 42

Jeremiah's prayer (vv. 16-25)

After completing the transaction for the field at Anathoth, Jeremiah came before the Lord with a sigh: "Ah Lord God!" (v. 16). He prayed acknowledging the Lord as creator, steadfast in His love and His awareness of sin, and though having brought Israel to a land of milk and honey, was set on giving her into the hands of the Chaldeans. In fact, the siege mounds had already been laid against the city of Jerusalem. Jeremiah, though obedient in his action, appeared to question the wisdom of this deed: "Yet thou, O Lord God, hast said to me, 'Buy the field for money and get witnesses'..." (v. 25).

This is yet another glimpse at the intimacy of Jeremiah's relationship with

God. He was candid in expressing his real feelings. He questioned God's instructions, but did not fail to abide by them. The faith Jeremiah had in God was for the long look, a look beyond the limits of the present situation.

The Lord responds (v. 25ff.)

The Lord did not leave Jeremiah in a muddled state, but answered his confusion and concern. He detailed the people's transgressions, especially their pagan worship. Therefore, he was set to punish them. But even as the judgment was being meted out, God assured Jeremiah of a new day when the people will be gathered "from all the countries to which I drove them in my anger...; I will bring them back to this place" (v. 37, RSV).

God's promise is summarized in v. 42. He brought this evil upon the people, a reality they were presently experiencing. Likewise, He will one day bring good as He promised. The judgment was sure; so is the promise. What the Lord says, He will do. Therefore, Jeremiah could take the long look, not based on his strength and understanding, but on the dependability of God's Word.

Former TBC pastor dies

FULTON, Ky. — J. Robert Covington, retired Southern Baptist missionary to the Bahamas, Spain, and Holland, died May 3 after a long illness. He was 72.

Covington, of Paducah, Ky., and his wife, Laurie, became missionary associates in 1976. He was pastor of English-language churches in Nassau, Bahamas; Madrid, Spain; and Baarn, Holland. They retired in 1983.

Covington was a pastor of churches in Manchester and Knoxville before going to the mission field.

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James M. Dunn, Executive Director of the Baptist Joint Committee on Public Affairs in Washington, D.C., is coming to the Oak Ridge/Knoxville area May 19-20 to address our Baptist heritage of religious liberty and separation of church and state.

Saturday, May 19th, at 7:30 P.M., First Baptist Oak Ridge — Larry Dipboye, pastor — will host a Religious Liberty Rally in support of the First Amendment rights of our Constitution and the excellent job being done by the Baptist Joint Committee on Public Affairs in Washington, D. C. James Dunn will address the rally and lead a dialogue session at the end.

Sunday morning, May 20th, James Dunn will preach in the 11:00 A.M. worship service at First Baptist Church, Oak Ridge, and a dialogue lunch will follow the service.

Sunday, May 20th, James Dunn will preach at 4:00 and 7:00 P.M. services with Monte Vista Baptist Church, Maryville — Howard Olive, pastor.

For fifty-three years the Baptist Joint Committee on Public Affairs has been the Baptist voice in Washington, D. C., for religious liberty and the separation of church and state.

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Compiled from Baptist Press, news service
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CLeAr-TV ends boycott of Clorox but not Mennen

NASHVILLE — A group of U.S. Christian leaders is ending its boycott of The Clorox Corporation in the wake of promises from the giant company to reduce the amount of sex, violence, profanity, and anti-Christian stereotyping on television shows it sponsors.

The group, known as Christian Leaders for Responsible Television (CLeAr-TV), began the boycott of Clorox last July after identifying the company as a leading sponsor of sex, violence, profanity, and anti-Christian stereotyping on network television. Clorox officials approached CLeAr-TV in February and asked that the boycott be lifted. The company has not said how dramatically its sales were impacted by the boycott. CLeAr-TV also is unable to put a dollar figure on the amount of sales affected by the boycott.

Richard Land, executive director of the Southern Baptist Christian Life Commission and a member of the Executive Committee of CLeAr-TV, called the lifting of the boycott "a clear indication we have succeeded in attracting the attention of one of the nation's largest advertisers and persuading that company to stop the downward spiral in the moral quality of TV programming in this country." He said Clorox is to be commended for its decision to overhaul its advertising practices and work cooperatively with concerned citizens. CLeAr-TV's executive committee voted to end the boycott, originally scheduled to last one year, after only nine months.

The group's boycott of The Mennen Company, which went into effect simultaneously with the action against Clorox, remains in effect. Mennen has not announced any changes in its advertising practices and has not approached CLeAr-TV about the boycott, Land said.

Brotherhood trustees approve budget, add posts

MEMPHIS — Southern Baptist Brotherhood Commission trustees adopted a \$3.39 million budget for 1990-91 and created two new staff positions when they convened April 20-21 in Memphis. The new budget proposal represents an increase of 8.3 percent over the current Brotherhood budget. It was adopted on the heels of a positive financial report. Commissioners were told that receipts for the first six months of the current fiscal year were \$116,873.18 over budget. Expenses during the same period had been held \$38,618.24 under the budget.

During their two-day meeting, commissioners also created the staff positions: a production assistant for the graphic services department and a non-ated curriculum editor in the adult division. The graphic services position will facilitate production of backlogged materials that have been delayed by an increasing number of new projects. The new curriculum editor will concentrate on developing materials related to marketplace ministry.

Fifteen people were approved as the first recipients of the Award of Merit of the International Legion of Royal Ambassador leaders. People who were nominated by state and national Brotherhood leaders and recommended by the legion's advisory board were selected for their "dedicated service in the task of bringing young men and boys to God through Christ by fostering programs of missions education and mission action, with a special emphasis upon personal involvement." Names of recipients will be released at a later date.

'Recapture future,' SBC Forum to urge

NASHVILLE — "Recapture the Future" will be the theme for the Southern Baptist Forum when it convenes in New Orleans this summer. The Forum will meet at 9 a.m. and 2 p.m. June 11 in the Saenger Theatre at 143 Ramparts St. in downtown New Orleans. It is among at least 15 meetings held in conjunction with the Southern Baptist Convention annual meeting in New Orleans June 12-14.

"The theme of recapturing the future means we have a challenge to recall the past as we embrace the future," said Jon Stubblefield, pastor of First Church of Shreveport, La., and chair of the Forum steering committee. "We need to return to our roots and ponder the genius of our denomination's founding fathers. Moreover, we need to reclaim the vision of Bold Mission Thrust (the SBC's global missions/evangelism campaign). The decade of the '90s is a time to recapture the future."

The Forum will feature six major addresses, presented by Randall Lolley, pastor of First Church, Greensboro, N. C.; Herbert Reynolds, president of Baylor University in Waco, Texas; Carolyn Weatherford Crumpler of Cincinnati, retired executive director of the SBC Woman's Missionary Union; John Killenger, distinguished professor of religion and culture at Samford University in Birmingham, Ala.; and Frank Pollard, pastor of First Church, Jackson, Miss.

Women in Ministry to focus on 'Welcoming the Stranger'

NEW ORLEANS — "Welcoming the Stranger ... Sojourners in the Fellowship of God" will be the theme for the eighth annual meeting of Southern Baptist Women in Ministry June 9-10 at the Intercontinental Hotel in New Orleans. The theme expresses the concept of hospitality, noted Betty Winstead McGary, president of the organization and minister to adults at South Main Church, Houston.

The conference will be held on a Saturday and Sunday prior to the Southern Baptist Convention annual meeting in New Orleans June 12-14. The SBWIM meeting will feature worship, workshops, seminars, a riverboat dinner, and general business sessions.

Program personalities will include Carolyn Weatherford Crumpler of Cincinnati, retired executive director of the Southern Baptist Woman's Missionary Union, and Katrina and Greg Pennington, ministers at Northwest Church in Ardmore, Okla. Music will be provided by Agape, the women's ensemble of South Main Church in Houston, and the chancel choir from Northminster Church, Jackson, Miss.

A Sunday morning worship service, titled "An Invitation to the Table," will be a communion service celebrating the inclusiveness of the Christian Gospel. As a symbol of inclusiveness, the service will feature breads from around the world.

Registration for the meeting costs \$25. The riverboat dinner party costs \$15 with registration and \$25 without registration. For registration information, call McGary at (713) 529-4167, Pam Tanner at (713) 980-4431 or Nancy Campbell at (713) 526-1675.

Surgery gives Dilday renewed vision for Southwestern Seminary

FORT WORTH, Texas — Triple-bypass surgery has given Southwestern Baptist Theological Seminary President Russell Dilday a "renewed vision" of the theological education's task in Southern Baptist life. Dilday, who returned to his duties at the Fort Worth, Texas, seminary on a limited schedule April 23, said the surgery and recovery that followed have "made me more excited about the seminary than ever before. I think we'll be able to come through our struggles in a more positive way and be more effective in the future."

Dilday, 59, underwent surgery March 28 to relieve blockage of three cardiac arteries leading to his heart. He anticipates being back at "110 percent before the fall semester," which begins in August. The experience of the past month has given him time to reflect on theological education in the Southern Baptist Convention. Those reflections "call you back to the basic task," he said. "As I watched those skilled physicians, I was reminded again how important it is for ministers to be equipped, too. That brings you back to the basic urgency of spreading the Gospel and gives you a sense of excitement."

In addition to his broader reflections, the leader of the world's largest seminary said he also gave time to spiritual renewal and his family. He was drawn closer to his wife, Betty, and their three children and spouses, Dilday said. During his recovery at home, Dilday spent time reading, writing, and studying, using a Bible study program on his computer.

He also continued writing on a book with his wife, to be published later this year. The book, according to Dilday, is for "young Timothies and their mates." It is a collection of sermons he has preached to seminary students during his 12 years as president of Southwestern. One of the lessons Dilday is passing on to young ministers is to begin at an early age exercising and managing stress. "The ministry is a very stressful occupation," he said. "But there are ways to learn to deal with stress."

Brotherhood extends St. Croix project

FREDERIKSTED, St. Croix — The Southern Baptist Brotherhood Commission will extend its commitment to reroof homes destroyed by Hurricane Hugo through July 31, said James H. Smith, Brotherhood Commission president. After a recent visit to the U.S. Virgin Islands, Smith determined the task of reroofing 100 homes in six weeks is too great because of the extensive damage and the type of construction required to rehabilitate the homes.

Volunteers were originally scheduled to work in St. Croix from April 16 to May 28. Those interested in working after May 28 will pay \$75 to the Brotherhood Commission to cover food, lodging, insurance, and island transportation, said Jim Furgerson, Brotherhood Commission national disaster relief director.

The Brotherhood Commission will direct volunteers to travel agents who can get the best air fares to St. Croix. The average air line ticket for disaster relief volunteers costs about \$435, said Furgerson.

Volunteers interested in the St. Croix project should contact their state Brotherhood director.

'God is with you,' pastor tells chaplains at commissioning

DOUGLASVILLE, Ga. — No matter how difficult the ministry, "God is with you," a pastor told 24 chaplains commissioned by the Southern Baptist Home Mission Board April 29. The commissioning service was held at Central Church, Douglasville, Ga., where Paul Mason is pastor. Mason is a chaplain in the Army Reserves and formerly was an active-duty Army chaplain.

Chaplains are not appointed and paid in the same way as home missionaries, but they are endorsed for service by the denomination's Chaplains Commission, which is housed at the Home Mission Board. "The Bible tells us to go into all the world and preach the Gospel," Mason told his congregation in introducing the chaplains. "These folks go into places we cannot normally go."

Tennessee chaplains commissioned were Charles Christopher, Crossville; Kenneth Cook, Chattanooga, and James Huguley, Nashville.

Two small-church pastors named outstanding for 1990

NASHVILLE — Pastors Richard Wright in Warwick, R. I., and John Richards in Jordan Valley, Ore., have been named outstanding small-church pastors in the Southern Baptist Convention for 1990. The pastors were selected for noteworthy and meritorious achievement in pastoral ministries and denominational service, reported Joe Stacker, director of the church administration department at the Southern Baptist Sunday School Board.

Wright, a graduate of Midwestern Baptist Theological Seminary in Kansas City, Mo., went to Faith Church in Warwick in 1983 at a time when attendance was in the 20s. Today, average attendance has grown to 160 in Sunday School and 225 in morning worship.

Richards is the bivocational pastor of Village Church in Jordan Valley, a town with a population of 340 in the mountains 80 miles west of Boise, Idaho. The average attendance on Sundays at Village Church is about 50.

As part of their recognition, Wright and Richards will be honored at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist conference centers, respectively. Both will receive expense-paid trips to the conference centers as well as a plaque, a Bible, and other study helps during recognition services.

The outstanding small-church pastor nominations and honors are part of the board's response to a request from messengers to the 1987 Southern Baptist Convention. To be eligible for nomination in the outstanding small-church pastor recognition program, the pastor must be in a church with fewer than 300 members.