

# Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

## Building debt free

### Executive Committee changes bylaw, burns note

NASHVILLE — The Southern Baptist Convention's Executive Committee, meeting here Sept. 17-18, burned a symbolic note paying off its building mortgage, heard preliminary budget requests from institutions and agencies, and made a bylaw change which permits its officers to fill staff vacancies on an interim basis.

The Executive Committee also was involved in a Call to Prayer and Solemn Assembly on Monday morning (see separate story) and heard SBC President Morris Chapman call all Southern Baptists to restudy the Peace Committee Report. The committee unanimously approved a motion of strong support for the Cooperative Program.

Executive Committee Chairman Sam Pace, Oklahoma director of missions, and President Harold C. Bennett, led the committee in burning the mortgage note. Bennett said the ceremony represented final payment of a \$10.3 million loan for the Executive Committee's building at 901 Commerce Street.

The project was aided by a gift of \$400,000 from the Baptist Sunday School Board and a donation of the land site by the board — worth another \$205,000. About \$2.4 million of the loan was paid in interest.

The building, in a choice location in downtown Nashville adjacent to the BSSB, is now debt free.

The 77-member committee bylaw change allows its three elected officers and three committee chairmen to act on its behalf to consider personnel recommendations.

Under normal procedure, personnel selections are based upon the recommendation of the president/treasurer to the administrative and convention arrangements subcommittee, with final approval by the whole Executive Committee. That procedure will be followed, except when the committee deems it necessary to fill a vacancy between meetings by authorizing its officers to act under provisions of the bylaw amendment.

The Executive Committee voted to invoke the newly approved amendment and authorize officers to act before February 1991 on recommendations to fill any of four current vacancies.

The position of vice president for business and finance was vacated in January 1990 when Tim Hedquist left to join the staff of Bellevue Church in suburban Memphis. Marv Knox, feature editor of Baptist Press, became editor in June of the Western Recorder, newsjournal of the Kentucky Baptist Convention.

On July 17, Al Shackelford, vice president for public relations and director of Baptist Press, and Dan Martin, news editor of Baptist Press, were fired by the Executive

Committee.

"In making such selections, the recommendations of the president/treasurer, any member of the Executive Committee, and of any other Southern Baptist, may be considered and acted upon," the amendment states in part.

"Furthermore, Executive Committee members will be informed in writing by the president of the Executive Committee of the proposed appointment, giving Executive Committee members sufficient time to respond to any proposed employment before such interim employment is made. Any persons so selected and employed will serve in an interim capacity until the next regular Executive Committee meeting at which time such person will be voted upon by the entire Executive Committee, if such person is willing to continue his service," the amendment concludes.

Harold C. Bennett, president and treasurer of the Executive Committee, said he hopes to recommend persons to fill one or more of the vacancies before the next full meeting of the Executive Committee in February.

Bennett and Charles Sullivan, chairman of the administrative and convention arrangements subcommittee and a Tennessee pastor, agreed the most urgent vacancy is vice president for business and finance, which also



**NOTE BURNING** — Harold C. Bennett, left, president of the Southern Baptist Convention's Executive Committee, and Chairman Sam Pace of Oklahoma held a symbolic note burning of the debt on the SBC building during the recent Executive Committee meeting in Nashville.

handles arrangements for the annual convention meetings.

"We desperately need somebody who can represent us in finalizing arrangements for the 1991 Atlanta convention meeting," said Sullivan. The 1991 convention will meet June 4-6.

Bennett said he plans to recommend separating public relations and Baptist Press functions and likely will propose employment of a vice president for public relations and a vice president for Baptist Press.

Bennett said he hopes to recommend (Executive Committee, page 5)

## Nine leaders meet to discuss 'cure' for convention

By Toby Druin

DALLAS (BP) — Former Southern Baptist Convention President James T. Draper Jr. and eight other SBC leaders met for six hours at Dallas-Fort Worth International Airport, Sept. 7, to discuss a cure for what Draper diagnosed as a "sick" denomination.

No solutions were immediately forthcoming, said Draper, who called the meeting. Instead, each of those in on the conference was asked to write down his impressions of what was discussed and suggestions on what could be done. Draper will compile the impressions and suggestions, send the compilation to the others, "and we will see what we do from there," he said.

Among things discussed, he said, were ways those who have been placed in SBC leadership positions can "broaden the tent" to include more people "without compromise to our convictions."

Besides Draper, who served two terms as SBC president, 1982-84, and who is pastor of First Church, Euless, Texas, others attending the meeting were current SBC President Morris Chapman, pastor of First Church,

Wichita Falls, Texas; former President Adrian Rogers, pastor of Bellevue Church, suburban Memphis; former Peace Committee Chairman Charles Fuller, pastor of First Church,

Roanoke, Va.; John Bisagno, pastor of First Church, Houston; Joel Gregory, pastor of Travis Avenue Church, Fort Worth, Texas; Russell H. Dilday Jr., president of Southwestern Baptist

Theological Seminary; R. Keith Parks, president of the Foreign Mission Board; and Harold C. Bennett, president of the SBC Executive Committee.

(Nine leaders, page 3)



**BROTHERHOOD CONVENTION** — More than 200 men attended the Tennessee Baptist Brotherhood Convention Sept. 14-15 at Clearview Church, Franklin. Leroy Atchley, aircraft salesman and member of Germantown Church, was one of several speakers. Gene Williams, Church Hill, left in photo above, was elected to a third term as president. Other officers include Frank Green, secretary, Newport; and Mike Adams, pastor advisor, Linden. Bob Pennington (not in photo), Germantown, was elected vice president. Other speakers included Bob Dixon, Texas; Edith Malone, Memphis; Doug Manley, Cleveland; Doyle McDabb, Cleveland; Doug Beggs, Memphis; Harold Dillon, Columbia; Dewey Dunn, Nashville; Bob Norman, host church pastor; and Williams. Brotherhood work groups also met during the convention.

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**Editorials****Cooperative Program — attitudes sometimes change**

It was almost inevitable that the Southern Baptist Convention would arrive at such instability as now exists.

From the outset of open division a decade ago, the current situation could be seen on the horizon. We are now at that point. The urgency of our condition is evidenced by last week's meeting of the Executive Committee, Southern Baptist Convention.

Convention agency, commission, and institution heads spoke affirming words about the Cooperative Program. The Executive Committee itself unanimously approved a strong resolution of support for the CP. Members felt so resolute about the CP that they instructed Baptist Press to process the resolution without editing. It is extremely rare that the committee would instruct the news agency.

In the wake of an August meeting in Atlanta where some 3000 Southern Baptists explored alternate ways to designate CP gifts, the main stewardship vehicle of the SBC has been constantly discussed.

"Conservative" leaders are quick to remind everyone that "moderates" vehemently protested "conservative" threats to reduce or withhold CP gifts as recently as five years ago.

And what about the Cooperative Program? Well, October is the month of emphasis on CP giving. For several years, this month on the denominational calendar reminds Southern Baptists that cooperative giving is one of the most equitable, successful, and powerful Baptist methods of missions support.

It is also evident that the Cooperative Program can be used by any group which feels threatened by other groups, or which feels abandoned. It can be used also as a reinforcement to weak bonds of fellowship. It can be used as a reminder of our heritage of cooperation.

The following quotes are taken from Baptist Press stories of April and May, 1985. It is interesting to notice some changes in the messages:

• James Draper, former SBC president, responding to "moderate" efforts to vote against incumbent SBC president Charles Stanley: His Euleus, Texas, church might escrow its denominational gifts if Stanley were defeated, "to force people to sit down and adopt a strategy to resolve our problems."

"We may be living in the days of the death of this denomination or in the day of the forerunner of the greatest revival" in SBC history, he said.

• Responding to Draper, several SBC leaders said the CP could be seriously damaged by continuing controversy. Dan Vestal, then pastor of First Church, Midland, Texas (and later a candidate for the presidency), said, "The whole Cooperative Program and mission enterprise of Southern Baptists is based on trust. My greatest fear is that our trust which holds us together is being eroded."

• Richard Jackson, pastor of North Phoenix Church, SBC presidential candidate: "I don't think the laypeople ... want to see missions giving used to hold anything over anybody's head."

• Jim Henry, pastor of First Church, Orlando: "I believe the Cooperative Program is being used by both sides and I hate to see that happen. I have a concern that some would grade spirituality by how much they give ... Of course, if we see a deterioration (in the theological stance of national agencies) we would have to consider changes (in his church's CP giving)."

• Winfred Moore, presidential candidate from Amarillo, affirmed CP giving.

• Adrian Rogers, Bellevue Church pastor, Memphis, said if he felt the Dallas (1985) convention took "a direction away from the Word of God, then we would have to make a decision about how we could place our money so as to be as cooperative as possible without compromise. We have some deep theological convictions and I will not crucify those convictions on the altar of cooperation."

• "I know of nobody who can bring us together because the issues are so deep and strong," said Bailey Smith, former SBC president. "We have two denominations now; we should just admit it and move on." Smith's Oklahoma church had cut its CP giving because of efforts to defeat Stanley's re-election bid.

• Cecil Sherman, Broadway Church, Fort Worth, pastor, said he had given up hope of a reconciliation, and called the threat of withholding CP funds "intimidation, bullying."

• Charles Stanley said he didn't think the SBC would split, but that some churches might move away. He also said the situation in the convention had become so "explosive" that the time "has come for us to sit down and talk about what we believe and understand each other better."

Later that spring state Baptist convention presidents drafted a peace proposal and in June when Stanley was re-elected, the Peace Committee was born.

Prior to June, a peace initiative by "moderates" and led by Gene Garrison, pastor of First Church, Oklahoma, was turned down. "They said it was too late ... that the missiles are already in the air," said Garrison.

He and Rogers had talked several times by telephone. Garrison had proposed that Stanley be unopposed, that Stanley would assure fairness in nominations and appointments, that news articles delete emotional factors, and that the resolutions committee eliminate devious issues already addressed in recent years. Rogers proposed that "negative designation" of CP contributions be negotiated, allowing churches to decline to support certain SBC work which they found objectionable.

At the time, Rogers said reconciliation was not impossible, but "the problem is that so many things have been set in motion that we don't know whether or not something like this can be done."

There are other characters in this drama, but the point we make is that SBC leadership may have missed an opportunity to begin a redeeming peace initiative. The Peace Committee was named that June, but precious time had elapsed — and the eventual makeup of the committee reflected an exact par in "moderate" and "conservative" views, resulting in a standoff.

In the end, the Peace Committee's report was adopted late at night by a tired, sleepy, numerically shrinking, and mentally frayed convention, after a few minutes of deliberation.

We may have placed too much weight on the shoulders of that committee. Evenly divided, the members could not act quickly. Now, we are debating the validity of the Cooperative Program again. The Baptist and Reflector may be criticized for turning to history, but history can be a good teacher — especially to slow learners.

All SBC agencies, seminaries, institutions, and boards are standing at the "dinner table." Making the decisions will not be easy for churches. Where consciences feel violated or betrayed, enthusiasm for cooperation dims. All sides have made threats to the CP, either verbally or by action. The institutions and folks in the pews are confused.

Despite the problems, there are solutions that will honor God and preserve integrity. Some believe that state conventions may begin making allocations before sending CP funds to the SBC. Whatever the solutions are, we must find them — and remove the blinders. — WFA

**Leaders issue call to prayer for successful BMT goals**

NASHVILLE (BP) — Southern Baptist Convention prayer leaders called all Christians to pray for the success of Bold Mission Thrust during a live teleconference Sunday, Sept. 16.

Bold Mission Thrust is a denominational goal to reach all the world with the news of Jesus by the year 2000.

"We recognize that only through the Spirit of God and prayer will we be able to do the kinds of things we want to do," Doug Beggs, director of Baptist Men for the Brotherhood Commission, said during a Bold Mission PRAYER Thrust Teleconference broadcast over the Baptist Telecommunication Network.

The teleconference kicked off a 1990-95 prayer emphasis in support of Bold Mission Thrust. Bold Mission PRAYER Thrust is sponsored by the foreign and home mission boards, the Sunday School Board, the Woman's Missionary Union, and the Brotherhood Commission.

The five-year plan is designed to be used with existing prayer plans of the missions boards and church program organizations.

A 1990-91 Bold Mission PRAYER Thrust coordinator plan guide being offered through Baptist state convention headquarters suggests churches elect a

coordinator who would work closely with the pastor, the program prayer leaders, and the church council in developing and leading the prayer thrust.

The Bold Mission PRAYER Thrust guide is designed to help a church identify the priorities of its own mission as well as the denomination's mission. The 1990-91 theme of Prayer for Extending Christ's Mission, is expected to help churches grow in membership, reach lost people for the Gospel and establish a commitment to missions by renewing support of missions through giving and ministering to people in need, said teleconference host Avery Willis, manager of the adult section in the Sunday School Board's discipleship training department.

Willis appealed to all Christians, not just Southern Baptists, to pray for the goals of reaching all people in the world with the Gospel by the year 2000.

"If you're a Christian, you're included," he said. "Southern Baptists can't get to all the people."

In the first hour of the two-hour teleconference, Willis talked with other SBC prayer leaders about what "God is doing through prayer both in America and around the world." The second hour was devoted to motivating

churches in starting a prayer ministry.

Prayer leaders on the teleconference included T. W. Hunt, LIFE consultant for prayer in the BSSB's Discipleship Training department; Henry Blackaby, HMB director of prayer and spiritual awakening; Minette Drumwright, FMB director of the international prayer strategy; Beggs; and Dellanna

O'Brien, WMU executive director.

Blackaby said during the first hour of the teleconference that he believes prayer has broken out all over the world.

"God is breaking loose all over our nation and all over our world," Blackaby said. "There is a widespread, diverse moving of God."

**Baptist and Reflector**

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# Chapman urges Baptists to restudy Peace Committee report

By Lonnie Wilkey

NASHVILLE — Southern Baptist Convention President Morris Chapman has issued a call for all Southern Baptists to restudy the Peace Committee report which was adopted by messengers at the Southern Baptist Convention in St. Louis in 1987.

In his first address to the Southern Baptist Executive Committee Sept. 17 in Nashville, Chapman said, "It is apparent to me that many Southern Baptists have either forgotten or ignored the call to peace and the conditions of peace which emerged from hours of prayer and days of deliberation by the members of the Peace Committee."

Chapman said a thorough reading should be given "not only to the full report, but also to the names of those persons who served on the committee.

"The report has been adopted by Southern Baptists. Now it stands waiting and ready for acceptance and implementation."

He noted he is requesting that the Executive Committee mail a copy of the Peace Committee's report to all denominational leaders and pastors as

soon as possible and that they in turn distribute copies to staff and church members.

Chapman, pastor of First Church, Wichita Falls, Texas, restated his promise of "enlarging the tent" of leadership in the Southern Baptist Convention.

He noted the enlarged tent of leadership will encompass persons who are cooperating Southern Baptists, who are committed to the perpetuation of allegiance to God's perfect Word through the institutional life of Southern Baptists; and who are in agreement with the Peace Committee's "Statement on Scripture."

Chapman said he would "unapologetically stay within these theological guidelines" in his appointments, but would pledge to "reach beyond perceived political parameters."

The Texas pastor noted that while attempts have been made to "sidetrack and even obscure" the real issue, the issue is "the Bible is God's perfect Word which means that it is not errant in any area of reality."

Chapman observed that agreement

"will not always be reached on matters of Biblical interpretation, but agreement must be reached on Biblical authority."

The SBC president said the time has come for Southern Baptists to speak kindly of one another.

"As president of all Southern Baptists I will stand against all unkind public proclamations against any other Southern Baptist, no matter from which corner it may come."

Chapman also encouraged support of the Cooperative Program, Southern Baptists' unified giving plan.

"While I recognize the right of every congregation to do what it feels it must do under the leadership of the Holy Spirit, I urge every church which is inclined to abandon or drastically reduce contributions through the Cooperative Program to make no decision in haste.

"Participation in such a funding vehicle is a giant step away from the spirit of cooperation which is dear to this convention. The organization of a funding program designed to go around the Cooperative Program is unacceptable to mainstream Southern

Baptists and may well lead to a permanent break from the convention.

"The two great traditions of Southern Baptists are conservative theology and cooperative methodology. We must remain true to both traditions," he said.

Chapman outlined several plans he would like to see implemented during the coming months, including endeavors to encourage Southern Baptists to engage in solemn assemblies and an effort to read the Bible through during the 1991 Southern Baptist Convention meeting in Atlanta.

He also told of evangelism plans he would like to see implemented with the Southern Baptist Home and Foreign Mission boards.

Chapman noted that as Southern Baptists march into a new decade, now is "the time for reduced rhetoric, for Christ-like attitudes, and for gracious communication.

"Historically, Southern Baptists always have been steadfast in doctrine, stouthearted in spirit, courageous in conviction, and faithful in fellowship. By God's grace, we will stay the course."

## SBC Executive Committee holds solemn assembly prior to meeting

NASHVILLE (BP) — Members of the Southern Baptist Convention Executive Committee began their fall meeting Sept. 17 with a three-hour solemn assembly that included public confession and repentance.

At several points in the assembly, individuals stood at microphones to confess specific sins and "turn over to God" burdens and issues of personal pride.

This was the first Executive Committee meeting since July 17 when two Baptist Press journalists were dismissed in a controversial, special-called meeting. Al Shackelford, vice president for public relations, and Dan Martin, news editor, were terminated.

Although the incident was never cited specifically, several Executive Committee members alluded to pain they have experienced since that

meeting.

"I have had deep resentment against 'moderates' who think we're stupid and can't discern God's will," one member said in an emotional testimony. "I want to be free of any resentment."

Another member said he believes there has been a spirit of oppression on the Executive Committee caused by critical words. "We did some things we thought were right. People have misunderstood," he said.

"We have to forgive every person who spoke every word against us," the man suggested. "We also must repent of words we have spoken."

"Forgive those who disagree with us," another member prayed.

At one point, members stopped to pray specifically for Executive Committee chairman Sam Pace, who one speaker said has taken the brunt of criticism for the committee's July actions. Pace is an associational director of missions in Oklahoma.

Another common theme in testimonies was a desire for unity among Executive Committee members.

One member said she feared being "shunned" by fellow "conservatives" more than being criticized by

"moderates." As a result of the solemn assembly, the member said, "I'm not going to be so cautious about who I eat with or who I talk to."

One man said he had developed resentment because people and news reports had repeatedly "lied" about him. However, he said he prayed Executive Committee members would "come to a complete giving up of self" and stop "backbiting."

"I know God will never move within us until fractured relationships are healed," another man said.

The solemn assembly was led by Henry Blackaby, director of prayer and spiritual awakening with the Southern Baptist Home Mission Board. He was assisted by prayer leaders from three other Southern Baptist agencies: T.W. Hunt and Avery Willis of the Sunday School Board; Minette Drumwright of the Foreign Mission Board; and Doug Beggs of the Brotherhood Commission.

Blackaby said the prayer leaders received a burden two years ago that led to a call to solemn assembly issued one year ago. Solemn assembly is an Old Testament concept of gathering people together for confession of corporate sin. — Mark Wingfield

## Nine leaders meet to discuss . . .

(Continued from page 1)

Draper said he initiated the meeting, "because I just really sensed that somebody had to try to do something, and it was obvious nobody else was going to do it."

He said he talked to both Dilday and Rogers about getting the others together and they concurred it would be a good idea.

The nine men all have known each other for about 30 years, he said, and though they have differences, all know what the differences are and didn't need to debate them.

"We were able to make very strong statements about how we felt and what needed to be done without arguing about it," he said. "It was one of the most fruitful times that I think I have ever seen. I don't know whether any good has come out of it, but I know no harm came out of it and there is a lot of potential for good."

Draper emphasized the group has no authority — "no power to do anything; just guys who have known each other and in one way or another have had some sphere of influence and responsibility we are concerned about."

It wasn't a secret meeting, Draper said, but was held without notifying the media because too often in public meetings "when we all get into print or in the media we come across differently, maybe, than we feel and our motives or the things we are trying to do are not often understood."

"There will be a time, certainly, when and if we are successful," that they will go public with their recommendations, he said, "And the poten-

tial is it could be very soon, because I see some things that could develop that might be tremendously helpful."

In not being specific about what was discussed, Draper said he was not trying to be evasive.

"It's just that we have a denomination that is sick and we have to be able to do some things that are not prejudiced in people's minds before they happen.

"We talked and prayed and had a good meeting that affirmed all of us. Our desire is to encourage churches to participate more strongly in the Cooperative Program and not pursue alternate funding procedures or plans. And we felt certainly that conservative churches across the convention need to increase Cooperative Program gifts; in fact all churches need to do that."

The meeting, Draper said, was not in response to the meeting in Atlanta, Aug. 23-25, where moderates approved an alternative to the Cooperative Program for funding Southern Baptist causes.

"Believe it or not, the Atlanta meeting was not a big factor for me," Draper said. "I do have some strong feelings about the Atlanta meeting and feel they have set in motion the mechanism for a new denomination. But I don't feel we need to bribe them not to do that.

"What I was concerned about was that it didn't seem we were moving very quickly to pull together those who could be pulled together. We were just making no strides (in that direction). I just felt somebody needed to say 'let's sit down and talk.'"

## Baptist and Reflector directors affirm staff of newsjournal

At the regular fall meeting of the Baptist and Reflector Board of Directors, the following action was taken. The board directed the editor to include the statement in an early issue of the paper.

"On Sept. 6, 1990, at the meeting of the Board of Directors of the Baptist and Reflector, a motion was passed unanimously to strongly affirm and encourage Fletcher Allen in his excellent work as our editor.

"We feel he continues to be fair, thorough, and quite competent as a quality Christian journalist.

"We also affirm the entire staff of the Baptist and Reflector for outstanding work in producing an excellent newsjournal."

By action of the Board and Directors: Paul Durham, vice chairman; Gary Anderson, Raymond Boston, Herschel Chevallier, Larry Gilmore, Don Givens, Irvin Hays, M. B. Howard, James Hutson, Moncrief Jordan, John D. Laida, Murray Mathis, Jerry Oakley, Howard Olive, James Porch, Frank Samuels, (Mrs.) Bobby Turner, and Emerson Wiles Jr.

— Ray Fowler, chairman.

# Our Readers Write

## Appreciates pastor

Pastors shift into many emotional gears during the week and do many extra things that frequently go unnoticed. I shall always remember Bro. Ray Fowler of Memphis as a wonderful pastor and a very special friend. He was serving White Oak Church, Chattanooga, on Dec. 15, 1971, when our business was suddenly destroyed by fire.

Ray was a tremendous source of spiritual strength and encouragement to our family. My mother, who established the business in 1936, and at 92 years is active today, watched the flames leaping toward the dark sky and said, "I never thought it would end this way."

Ray said, "Mama Nelle, it doesn't have to." Within six months the facility was rebuilt and more beautiful than ever.

The evening the new fixtures were delivered to be assembled and set in place Ray and Charles Baker, chairman of deacons, came with their tools and worked until we finished at 11 p.m. When we had our grand opening, Ray painted and lettered a beautiful billboard. I never heard him preach a bad sermon, and I know he was a very special blessing to us during those dark days when help and encouragement was the sermon we needed!

Jim Cooley  
P. O. Box 15397  
Chattanooga 37415

— Ray Fowler was honored recently by Highland Heights Church in Memphis where he has been pastor for ten years.  
— Editor

## Praises retreat

Thank you, Tennessee Baptists, for enabling the first combined Michigan Baptist Pastor/Staff and Wives Retreat in Michigan. The inspirational and motivational preaching of D. L. Lowrie and Murray Mathis gave us rich food for growth and action as well as needed encouragement. Terry Peck and Mrs. Mathis led valuable family and marriage sessions which opened up many avenues of self evaluation.

Through the cooperation of our state staff, the Home Mission Board, and an allocated portion of the Tennessee state

## Watauga Association calls Bob Polk as DOM

ELIZABETHTON — Bob M. Polk, director of missions at Lawrence County Association since 1987, has resigned to become director of missions for Watauga Association, effective in mid-October.

Polk, a native of Johnson City, is a former pastor of Oak Street Church, Elizabethton, in Watauga Association.

He also was pastor of First Church, Jellico, and Westchester Church, Highpoint, N.C. Polk was a missionary associate for the Southern Baptist Foreign Mission Board for five years, serving as a pastor in Bogota, Colombia, South America, before accepting the Lawrence County position.

Polk is a graduate of East Tennessee State University, Johnson City, and Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Polk and his wife, Ruth, have three children: Donna Depew, West Lafayette, Ind.; Alan Polk, Montgomery, Ala.; and Stephen Polk, Johnson City,



POLK

mission offering, all Michigan pastors and staff with their wives had opportunity to gather for fellowship and support.

As native Knox County Baptists who have been here in a mission church for seven years, we can truly express to you the priceless blessing the Tennessee/Michigan partnership has been personally and to every pastor and congregation we know.

All the prayers, mission teams, financial support, materials, and general encouragement, and mission modeling have enabled us to be strong in a difficult pioneer work.

I am very thankful and proud to have been raised and nurtured in such a mission-minded and caring state and county.

Sam and Jan Woodard  
Harrison at Metro Church  
22405 Glenwood  
Mt. Clemens, Mich. 48043

## Appreciates education

I want to say to a recent writer that if she really believed for many years that our seminary professors were teaching lies, she should have withdrawn her financial support.

In some of those days, I was a student in Louisville, and we "went to church" several times a day in the classes taught by those great men of God. I bless their memory and thank God for that experience. They did nothing to dilute my belief in the God of the Bible, but brought home to me in an unforgettable way His demands on my life.

What they robbed me of was the spiritual pride in "easy goodness" which had been my prior understanding of the Gospel.

Today I am a "moderate" — not on theological grounds, but because I abhor the spirit of "rule or ruin."

Martha Bill Weierman  
503 Kildare Drive  
Jefferson City 37760

## To struggling students

I am a graduate of Carson-Newman College. I am familiar with confusion that college students may face, and opinions of some professors. These doctrines do not align with traditional beliefs held by most Baptists, and some oppose Biblical truths and the beliefs set forth in *The Baptist Faith and Message*.

If you sincerely want to know the truth on these "questionable" doctrines, and would like to gain insight into the true differences between "conservatives" and "moderates," I suggest two books: (1) *The Bible* — it has been encouraging those who seek and exposing those who distort for 1900 years. (2) *The Evangelical Dilemma* — a short, easy-to-read book by Herbert Miles, a retired Carson-Newman professor. The latter is a skillfully written book that sheds light on the controversy facing the SBC and Christendom today. "... Seek and you shall find..." Matthew 7:7; "Do not let this Book of the Law depart from your mouth; meditate on it day and night so that you may be sure to do everything written in it. Then you will be prosperous and successful," Joshua 1:8.

It is my prayer that these will help you as you search for truth, God's truth.

Chad Sparks  
301 S. College St. #2  
Jefferson City 37760

## No funding

I do not write to renew rhetoric about the Baptist Joint Committee. I am appalled that our Executive Board has made this an issue again. The SBC messengers' vote to realign the funding to the CLC and for the TBC to add funding to the BJC is redundant. If anyone or

any church believes the SBC messengers were misinformed or made a mistake, they can give by designating whatever amount they desire to support the BJC. By the proposal of the TBC Executive Board, everyone supports the BJC — even the 58 percent that voted it down at the Southern Baptist Convention.

I disagree with supporting the BJC and yet when it was a part of the SBC budget, we continued to support the Cooperative Program. It was voted out and the task given to a Southern Baptist agency that would reflect SBC beliefs, and not that of Baptist groups aligned with the BJC. Now, it is proposed that my SBC dollars support the CLC and part of our TBC dollars support the BJC. This is wrong!

First Church, Spring City, is in the top 200 churches in CP giving this year, and we averaged only 156 in Sunday School last year. I will attend the TBC and vote against this budget supporting the BJC.

Terry G. Meeks, pastor  
First Church  
P. O. Box 127  
Spring City 37381

## Thanks from Michigan

Thanks to several churches and to the state convention for mission partnership with the Michigan Baptist Convention. One month ago I left Southside Baptist Association in Victoria, Va., as director of missions to come to the upper peninsula of Michigan as a church planter. One church had fallen to zero in attendance, and we were to try to get a new work started in the West Marquette/Negaunee township area. The Marquette, Negaunee, and Ishpeming area has a population of between 45 and 50 thousand. We have one church which holds dual affiliation with ABC/SBC in Marquette, and the one church in Ishpeming.

Thanks Colonial Heights Church in Kingsport for Christian love and mission support as one of our link-up church sponsors. Thanks to Lincoya Hills Church in Nashville for sending pastor Bill Marr and singer star Jack Greene to come and hold revival services in the Negaunee Township Hall.

God richly blesses us and it appears that within a month we will be able to start the Bible study in the township area, and it has helped the existing mission in Ishpeming in having the exposure we received from the revival.

It is my hope that we will in coming months be able to have more mission action by churches in Tennessee, and I hope that perhaps we will be able to find other additional link-up sponsors for these works.

Chuck Talbot  
Deer Lake Church  
2101 Deer Lake Ave.  
Ishpeming, Mich. 49849

## Budget questions

I have prayed that "conservatives" in Tennessee would become more involved in state convention activities. "Moderates" on the executive committee may become the force that will bring that to pass.

We who have children in our Baptist colleges certainly have felt the pinch from belt tightening in our state budget. We have been asked to pay increased tuition along with other cost increases. Realizing that these are difficult times helped me to understand and accept these increases — until our executive committee proposed that the TBC help fund the Baptist Joint Committee.

The disregard for our financial situation and wishes of the Southern Baptist Convention demonstrates how out-of-step some of our executive committee members are to add even one dollar at this time shows poor leadership at best and selfish arrogance at worst.

**GUIDELINES: Opinions of Tennessee Baptists on pertinent subjects are welcomed. Letters should be concise, no more than 250 words. Writer's name may be withheld for sufficient reason. Only one letter from the same writer will be considered for publication per quarter. Letters must not make personal attacks on the character or integrity of anyone. Form letters and "open" letters will not be published. Writers should send original copy. Writers are encouraged to write in a positive, Christian manner. Address and phone number must be included. Letters not conforming to these guidelines will be returned.**

I encourage "conservatives" to amend this proposed budget.

If we fail to amend the budget, I intend to accept the majority decision and cheerfully continue my support for state convention causes. I will also diligently continue my efforts to see that our state convention becomes more receptive to the "conservative" view held by the majority of Southern Baptists.

Charles Bailey  
3073 McCarty Rd.  
Louisville 37777

— The TBC's Executive Board voted .29 percent of the SBC's portion on the TBC Cooperative Program budget be allocated to the BJC. No funds were added to the budget. — Editor

## Election facts

Though I doubt most "moderates" care who runs the SBC, I think Baptists should know facts about the convention. Articles show 37,000 SBC churches. Voting delegates this year totalled 32,000, and 2000 registered after the early voting for president. Thus, less than one delegate per church.

Information needed for membership response:

Total churches with registered delegates, total churches without registered delegates, total delegates allowed from all churches, total allowed delegates from churches not registered, and allowed delegates per church per membership.

I am sure Messrs. Pressler and Patterson knew these totals exactly when they devised the plan to change the SBC. This probably involved total representation from large urban and suburban churches. In talking with "moderates" in four different states, I found that North Carolina is the only one that might be predominantly "conservative."

If the "conservative" movement is truly representative of average membership, then so be it. All delegates should prove residence in the area of the church they reportedly represent. I am sure there are "moderates" willing to pay their own way to the convention. None, one, and token delegations will not suffice.

William A. Vandiver  
206 Hillwood Drive, Rt. 1  
Waverly 37185

## Eudy accepts pastorate

Poplar Grove Church, Trenton, recently called Kenneth Eudy as pastor.

Eudy was most recently pastor of Howse Church, Atwood. He also previously served as pastor of Birds Creek Church, Paris, and a church in Arkansas.

The Union University, Jackson, graduate was ordained in 1983 at Briceys Church, Briceys, Ark. A native of Jonesboro, Ill., Eudy and his wife, Margo, have two sons.

# Executive Committee changes bylaw, burns note . . .

(Continued from page 1)

personnel and would utilize the officers for approval for any recommendations finalized in the next few weeks. However, any recommendations ready as late as January likely would be held for consideration of the full Executive Committee in February.

Eldridge Miller, chairman of the bylaws workgroup and a pastor from Oklahoma, told Baptist Press the bylaw change is "not an effort by Executive Committee officers to take over the work of Dr. Bennett or the Executive Committee. This plan could not be used without a two-thirds vote of the Executive Committee.

In other business, the Executive Committee approved a plan for reducing Southern Baptist representation on the Baptist Joint Committee on Public Affairs from 18 to 11 members if the BJCPA votes at its annual meeting Oct. 1 to implement a reduction.

The BJCPA is a religious liberty organization based in Washington representing nine Baptist bodies, including Southern Baptists. Presently, the 18 Southern Baptist members include 12 at-large representatives and six who serve by virtue of office — presidents of the Southern Baptist Convention, Executive Committee, Annuity Board, Home Mission Board, Foreign Mission Board, and Sunday School Board.

Miller said the Executive Committee had been advised the BJCPA plans to propose the reduction in Southern Baptist representation.

The Executive Committee response requests that the BJCPA "not proceed with its proposed bylaw change reducing Southern Baptist participation."

However, if the reduction is approved, the remaining Southern Baptist representatives would be 11 of the 12 at-large members. One at-large member, Landrum Leavell, president of New Orleans Baptist Theological Seminary, would not continue to serve nor would any of the six who serve by virtue of office.

The relationship between the

## BSSB to streamline literature processing

NASHVILLE (BP) — A six-month study of the Southern Baptist Sunday School Board's literature distribution system will result in a streamlined order-filling process, shipment of most orders by United Parcel Service and elimination of some temporary and regular part-time positions.

Recommendations of the study, conducted by the consulting firm, IFC/The Smock Quinn Group of Fairfax, Va., will be implemented Oct. 25 with filling and shipment of orders for January, February, and March monthly and quarterly publications. The board publishes 211 monthly and quarterly titles.

The decision to use UPS is expected to provide reduced transit time and ability to trace shipments, said Andy Dodson, director of the board's distribution services division.

Board management notified 23 temporary and regular part-time employees Sept. 13 of the decision to eliminate their positions in the periodical distribution section at the end of the current mailing cycle. An additional 24 persons working at the board through local temporary employment agencies were notified of the decision.

Southern Baptist Convention and the BJCPA has been a point of controversy in recent years. At the 1990 Southern Baptist Convention, messengers adopted a 1990-91 budget that reduced SBC funding of the Joint Committee from almost \$400,000 to \$50,000.

Members of the Executive Committee participated in a three-hour solemn assembly that included prayer and repentance and heard Southern Baptist Convention President Morris Chapman call on all Southern Baptists to "speak kindly of one another."

The Executive Committee declined to act on ten motions referred from the Southern Baptist Convention meeting. Three others will be subjects of study and reports in February. A decision not to act on a motion calling for changing the name of the Southern Baptist Convention added that a study of the name would be conducted as part of a planned "comprehensive study of a program of public relations."

A resolution of support for the Executive Committee staff was adopted unanimously, expressing "our love for, cooperation with, and support of our staff, and express our commitment to a continuation of the positive relationships which we have with our staff."

Also adopted was a motion calling for another solemn assembly to be held including the Executive Committee as well as leaders of SBC agencies and state conventions.

The fall meeting of the SBC Executive Committee is traditionally the time for heads of all denominational agencies, institutions, commissions and boards receiving Cooperative Program funds to present tentative budget requests for the next year. Those requests were presented to the program and budget subcommittee and received as information by the Executive Committee.

The program and budget subcommittee will meet in January to consider the budget requests and submit proposals for consideration at the full Executive Committee meeting in February.

The 21 entities requesting funds for 1991-92 asked for a total of \$147,944,395. The 1990-91 Cooperative Program basic operating budget for the Southern Baptist Convention approved by messengers to the SBC in New Orleans is \$137,332,523 and goes into effect Oct. 1.

Among the requests for greatest percentage increases were the Baptist Joint Committee on Public Affairs, the Public Affairs Committee, the Christian Life Commission, Golden Gate Baptist Theological Seminary, and the Stewardship Commission.

The BJCPA requested an 800 percent increase for a total of \$400,000. In the 1990-91 SBC operating budget, the BJCPA is receiving \$50,000 after messenger approval of the budget in June in New Orleans. In 1989-90, Cooperative Program funding of the BJCPA totaled \$391,796.

The request of the Public Affairs Committee of \$96,600 represents a 386 percent increase over 1990-91. The Golden Gate Baptist Theological Seminary request of \$3.6 million represents a 28 percent increase. The Christian Life Commission turned in a request of \$1.5 million, a 23 percent increase. The Stewardship Commission

requested \$889,479 for an increase of \$400,000 or 82 percent.

A. R. Fagan, president of the Stewardship Commission, said the additional funds would be used for an expanded plan of Cooperative Program promotion.

"I firmly believe we do not need to develop a siege mentality or a maintain-the-fort attitude. We need a holy offensive," said Fagan.

Executive Committee member Ronnie Floyd, chairman of the business and finance subcommittee and a pastor from Arkansas, reported a 4.45 percent increase in Cooperative Program income for August 1990 over the same period last year.

No changes in funding national causes or in the appointment of trustees to national agencies will result from a "memorial" sent to the Southern Baptist Convention from Virginia Baptists.

The "Memorial from the Messengers of the 1988 Baptist General Association of Virginia to the Messengers of the 1989 Southern Baptist Convention" was referred to the Executive Committee by messengers to the 1989 convention in Las Vegas, Nev. The Executive Committee finalized its response to the memorial Sept. 18.

A memorial is a seldom-used method of formal communication between two bodies. Virginia Baptists described

their memorial as "an overture to another based on a summary or presentation of facts."

At the heart of the Virginia memorial is the question of how state bodies should relate to the national Southern Baptist body on points of disagreement. In the memorial, Virginia Baptists asked the Southern Baptist Convention to respond to five specific issues regarding cooperation between state and national Baptist bodies. The document also included "A Conservative Response" as a minority report.

An SBC Liaison Committee appointed to deal with the memorial drafted a formal response to the memorial which was presented to the Executive Committee as information. Upon recommendation of the Liaison Committee, the Executive Committee issued five appeals as a result of the memorial.

The appeals call for "mutual partnership" among Baptists at all levels, seeking reconciliation amidst the denomination's diversity, the exercise of "brotherly love and fairness" in relationships, "openness and unity" among all Baptists, and an affirmation that decision making on the national level should be controlled by messengers to national conventions.

— Contributors to this story were Wm. Fletcher Allen, Linda Lawson, and Mark Wingfield.

## One Word More

By Wm. Fletcher Allen, editor

If we hadn't been introduced properly, I wouldn't have known I was seated beside a great man. I would not have learned of his accomplishments from him, because he didn't once boast.

In fact, he turned the conversation to me consistently. He was interested in me as a Christian brother. And only when I probed did I begin to learn the depth of the man's great heart — and his burden for the spreading of the Gospel.

He was Uncle Cam.

Fearless and dauntless, Cameron Townsend cut a path of Christian witness through jungles, across untamed mountains, and into the swirling darkness of the most isolated places on God's earth.

When I met him several years before his death, I was mesmerized by the inscrutable way this humble Christian discussed his answering of God's call and founded Wycliffe Bible Translators and Summer Institute of Linguistics.

He was 20 and a budding Bible salesman when a Guatemalan Indian asked him, "If your God is so smart, why can't he speak my language?"

For 60 years Cam Townsend poured himself completely into Bible translation work. He was a pioneer. When he died eight years ago at age 85, he bequeathed to Christianity an unparalleled legacy — one that will continue to grow because of his indomitable spirit. More than 900 minority languages have been reduced to writing — and those people can read the Bible in their own language.

His story can be told by using Scripture that he loved so much. He would not have written his biography this way, but we can because he lived this way.

At some time in his life, probably at

an early age, the quality of all people and their need for the Gospel became apparent to Cameron Townsend.

Acts 10:34-35 would illustrate this feeling. Peter began to speak: "I now realize that it is true that God treats everyone on the same basis. Whoever fears Him and does what is right is acceptable to Him, no matter what race he belongs to." So everyone has a right to hear and read the Bible.

"Well done, you good and faithful servant" was surely meant for him. When Paul was writing to his friends at Philippi, he didn't mince words. Without bragging, he was telling them about the things that had happened to him as he traveled about, preaching about Christ. In the first few lines of that letter, Paul wrote, "I want you to know, my brothers, that the things that have happened to me have really helped the progress of the Gospel."

You can say that about Cam Townsend also. And if he could, he would answer with a smile and a twinkle in his eyes burning with devotion to the Master. "Yes, my friend, but there are still 200 million people without God's Word in their own language!"

Just a few months before his death, he had returned from a trip to the Soviet Union where he had talked with eager people about translations of the Bible into their dialects. His voice was more than excited as he told me about that trip. And I am thinking that perhaps his testimony was instrumental in striking an early blow on that wall that has now tumbled down.



ALLEN

## Prohibits mailing of Bibles

## BJCPA, CLC object to defense department policy

WASHINGTON (BP) — The Baptist Joint Committee on Public Affairs and the Southern Baptist Christian Life Commission have objected to a U.S. Defense Department policy that prohibits the mailing of Bibles and other devotional literature to military personnel stationed in the Middle East.

Tens of thousands of U.S. troops have arrived in Saudi Arabia and other Persian Gulf states since Iraq's invasion of Kuwait August 2. The Saudi legal system, based on the teachings of Islam, places restrictions on the practice of any faith other than Islam.

Since U.S. troops are based in Saudi Arabia at that country's invitation, American policy makers have worked assiduously to avoid offending Muslim sensibilities. Among their efforts is a policy prohibiting the mailing of any "religious materials contrary to the Islamic faith" — including items for personal use — to personnel in Saudi Arabia.

"While we can certainly understand the desire to be sensitive to our host nation, we think our service personnel's ability to receive this kind of literature is of crucial importance," wrote James M. Dunn, executive direc-

tor of the Baptist Joint Committee, in a Sept. 10 letter. The letter was sent to Secretary of Defense Dick Cheney and Postmaster General Anthony Frank.

In a separate letter to Cheney, Richard Land, executive director of the CLC, said, "Surely our grateful hosts in the Persian Gulf would accede to a reasonable accommodation of fundamental religious freedom for U.S. service members. We urge you to do whatever is necessary to permit prompt delivery of Bibles and other religious materials through the Armed Forces postal system."

"The fact that our service personnel are in an area of the world not protected by the free exercise rights in our constitution does not mean that they have lost their religious freedom," Dunn continued.

"We at the Baptist Joint Committee believe that religious liberty is not dependent upon any particular political system. It transcends national boundaries and ideology. Religious liberty has fundamental theological moorings and, as our forebears noted, is an unalienable gift of God," Dunn said.

"The Department of Defense has a long tradition of accommodating the religious needs of its personnel," Land said in his letter. "The religious mail rule, however, is a troubling departure from this tradition. It is unconscionable that the United States would send its sons and daughters into harm's way, and at the same time deny them the spiritual solace to which they are guaranteed access by the Constitution they are defending, at the risk of their lives."

Dunn referred to the Universal Declaration of Human Rights, written in 1948, which asserts a right to "freedom of thought, conscience and religion" for every human being.

## Union hosts pastors' meeting

The West Tennessee Baptist Pastors' Conference will meet for their monthly meeting at 10 a.m. Oct. 2 at Union University.

At noon the ministers and their wives will be provided a lunch complimentary of the college.

Wives of the pastors will begin their meeting at 10:30 a.m. in the Coburn Dining Room. A nursery will be provided at no cost at nearby Calvary Church.

S. Ray Jones, pastor of First Church, Camden, is president of the group.



**MIDLAND ASSOCIATION** — Midland Association held its annual meeting Sept. 17-18 at Grace Church, Knoxville, in the Halls community. Officers include, from left, (first row) Charles Scharits, Black Oak Ridge Church; Lynn Brock, Texas Valley Church; Judy Asbury, Sharon Flanigan, and Elmer Hurst, all of Old Bevely Church; (second row) Gary Vandergriff, Union Church, vice moderator; Ralph Waggoner, New Hope Church, moderator; David Stooksbury, Mt. Zion Church; Robert Baltimore, Second Chance Church; (third row) Walter Hill, Bethany Church; Director of Missions Glenn Ford; and Patricia Ford, Black Oak Ridge Church, clerk/church association secretary. — Photo by Lonnie Wilkey

## ABP taps Martin as interim director

NASHVILLE — Dan Martin has been named interim news director of Associated Baptist Press, a news service just two weeks old, designed to report on issues of interest to Baptists at local, state, and national levels.

Martin's appointment was announced Sept. 20 by Charles Overby, chairman of the 15-member ABP board of directors which was formed at a Sept. 11-12 meeting in Nashville.

In making the announcement, Overby said Martin's appointment "assures Baptist editors and the public at large that news about Baptists will be reported fully and fairly."

Martin, who was fired July 17 along with Al Shackleford, both editors of Baptist Press, has been contracted to coordinate news gathering for ABP until Dec. 31. Overby said ABP will cover major news stories of interest to Baptists during that time, and will seek to provide a weekly service during its early days.

Plans to organize ABP were announced July 17, the day Martin and Shackleford were fired by the Southern Baptist Convention's Executive Committee as news editor and director of Baptist Press, the committee's news agency.

They were dismissed as the culmination of a longstanding debate as to whether Baptist Press was reporting news with a "moderate slant."

Martin pledged to cater to no political agenda in editing ABP. "I will try to report the news without fear or favor, and to tell the truth and trust the people," he said.

Martin, in a telephone interview with the Baptist and Reflector, from his home in Penland, N. C., said, "I have stated that if either Al Shackleford or I were associated with the new news agency, people legitimately could ask questions.

"I realize too that we could transfer some liabilities.

"But I intend to work very hard to make sure anything I do with Associated Baptist Press will be as balanced and as fair as is humanly possible."

He added, "I think I can do that." He said a primary step would be to help with a delivery system for dispensing news to potential ABP clients.

Shackleford is one of 15 ABP directors. Three Baptist state paper editors are included — R. G. Puckett of North Carolina, Julian Pentecost of Virginia, and Don McGregor of Mississippi. Overby, the chairman, is a former Nashville Banner editor. All directors are Southern Baptists.

A Nashville daily paper reported that ABP anticipates funding from state Baptist conventions and state Baptist newspapers — among other sources. Neither the Tennessee Baptist Convention nor its official newsjournal, the Baptist and Reflector, has considered such plans. — Wm. Fletcher Allen

## Four Baptist workers return to Jordan, Yemen

RICHMOND (BP) — Four Southern Baptist representatives have returned to their work in Jordan and Yemen despite rising political tensions in the area, a Southern Baptist official said.

Gerry Volkart from Boonville, Mo., and Pat Frost from Parks, Ark., returned Sept. 16 to their teaching posts at the Amman Baptist School in Amman, Jordan, according to Dale Thorne, area director for Southern Baptist work in the Middle East and North Africa.

Cheryll Harvey from Sudan, Texas, also returned to her classroom at the Ajloun Baptist School in Ajloun, Jordan, Thorne said. In Yemen, Beverly Thomas from Senatobia, Miss., returned Sept. 18 to Jibla, Yemen, where she will resume her nursing work at the Jibla Baptist Hospital.

Mrs. Thomas rejoined her husband, Robert Thomas from Etowah, Tenn., after evacuating to Cyprus with 11 other Southern Baptist workers in late August.

Mrs. Thomas temporarily has left her two children, Beverly, age 12, and Ginny, age ten, with the 15 other Southern Baptist workers who evacuated to Cyprus, Thorne said.

Overseas messages from the returning workers did not say why they felt it was now safe to return, Thorne said.

The current changes bring the number of Southern Baptist workers to 12 in Jordan and 11 in Yemen.

## TeamTalk

By D. L. Lowrie

I feel like I have been to the mountain. Visiting our Foreign Mission Board offices in Richmond was just a mountain-top experience for me. You may wonder about my spiritual experience because of such a statement, but you need to know how deeply I feel about the global missions program of our denomination. During my days in seminary, Baker James Cauthen became one of my heroes. I never heard this good man speak without saying to the Lord, "Do you want me in foreign missions?" Just walking where he had walked moved me.

Keith Parks, our present leader, has always stood tall in my view. This gifted servant of our Lord has helped keep our eyes turned toward the unsaved multitude of the earth.

I was spiritually moved when I



LOWRIE

realized that from these offices our missionaries are served in our 120 countries around the world. Their cause is kept before the churches and their needs in our prayers. And I am a part of all this as a Tennessee Baptist.

You may not have an opportunity to visit the offices in Richmond, or the missionaries in the field, but I have some good news. On Oct. 12-13 they are coming to see us. The Tennessee Baptist Convention, along with Shelby Association, will host a MissionsFest. Calvin Harvell and Eudora Church in Memphis will open its doors to us. More than 40 God-called foreign missionaries will be there along with Keith Parks and part of his staff.

They will tell us what God is doing around the world and answer our questions. We will show them that Tennessee Baptists are a missionary people. Let me encourage you to come, and to bring others from your church.

I want you to meet some of my heroes. If anyone ever starts foreign missionary cards like they do baseball cards, I will become a collector.

## E. H. Howard's 60-year-ministry marks Roane and Morgan counties

**HARRIMAN** — Pastor Mike Winters of Walnut Hill Church, Harriman, laughs as he says that E. H. Howard probably has baptized half the people of Roane County.

And though Winters is joking, the fact is Howard has played a key role in the spiritual development of many people in both Roane and Morgan counties, which comprise Big Emory Association.

After all, the 85-year-old Howard has been a fixture in the community since he was ordained to the ministry in 1930.

In recognition of Howard's ministry, Walnut Hill held a special "E. H. Howard Day" Sept. 23. Many of Howard's friends joined the congregation of Walnut Hill to salute Howard and to reflect on his years of service.

Howard became pastor of Piney Grove Church in October of 1930. Two months later he accepted the pastorate of Emory Heights Church. In 1932 he became pastor of Walnut Hill and was pastor of all three churches until 1934.

He then became full-time pastor at Walnut Hill where he remained until 1952 when he resigned to become superintendent (now director) of missions for Big Emory Association.

The Morgan County native recalls that when he was ordained he had no theological education, so he began the process of self education through correspondence courses.

He still has a copy of one of the first books he studied, *Growing a Church*, written by P. E. Burroughs, then secretary of the church administration

department of the Baptist Sunday School Board in Nashville.

Howard notes he also attended preachers' schools at Carson-Newman College whenever he could.

"I wanted to know all I could about carrying on church work," he recalls.

Howard observes he has a deep love for the church because it is the body of Christ and was designed to carry out the Lord's work. "If a church is strong, it will have an impact on the community," he affirms.

In addition to the church Howard also has a tremendous love for people.



**FIRST BOOK** — E. H. Howard, right, looks over an old copy of *Growing a Church* with Pastor Mike Winters of Walnut Hill Church. The publication was one of the first books Howard studied after being ordained to the ministry in 1930.

"That's what kept me going then and keeps me going now," he says.

And though he retired in 1972 from Big Emory Association, that "retirement" lasted only a brief time. Howard was called as interim pastor of Crab Orchard Church, Oakdale, an "interim" that lasted more than 11 years.

In 1986, Walnut Hill invited Howard to return to the church where he had served as pastor for 20 years.

"About all I can do now is stand in the gap, but if I can help, I'm glad," says Howard, who serves as assistant pastor.

According to Winters, however, Howard does much more than just "stand in the gap."

Winters notes Howard is a great supporter and that he remains very active. He visits, teaches a Discipleship Training class, and fills the pulpit when I need him, Winters says. Howard also still fills in at other churches in the association when needed.

The Harriman pastor observes Howard is very missions minded and cares about the people of the church. He's also "still a great preacher," Winters adds.

Bill Bargiol, director of missions for Big Emory Association, succeeded Howard. He notes that Howard "helped me to understand how a director of missions relates to the churches."

Bargiol observes that Howard "was the man for his day for this association." He was influential in helping

churches understand what it meant to be free and autonomous bodies while at the same time explaining the cooperative process that is involved in being a Southern Baptist church, Bargiol recalls.

Bargiol was one of several guests during the afternoon program at Walnut Hill. Others included Leslie Baumgartner, retired TBC Missions Department director; Omer Painter, director of missions, Tennessee Valley Association; and Dennis Jarnigan, pastor, Crab Orchard Church.

Howard was presented a plaque in recognition of his 60 years of ministry. — *Lonnie Wilkey*

### Kelly Smith called to Hollywood Church

Nebraska native Kelly Smith has been called as pastor to Hollywood Church, Memphis.

Formerly pastor of Mescalero Park Chapel, Amarillo, Texas, Smith earned a bachelor's degree from West Texas State University in Amarillo.

He and his wife, Wynona, have one daughter.

### Davis accepts pastorate

Goodwill Church, Cleveland, recently called Joe Davis as pastor.

Goodwill Church is Davis' first pastorate. He was previously a music director.

The Athens native was ordained July 15 at Idlewild Church, Athens. He and his wife, Marjorie, have three daughters.



## Shoe Strings

"the kid's fun page"



Created by

**Rob Sauls** Sept. 1990  
**Darrell Vandergriff**  
**Lib McCluskey**

### Love Your Enemies

Read in your Bible Matthew 5:43-48, then answer the following questions:

- 1) How are we to treat people who do not like us?  
\_\_\_\_\_
- 2) What does v. 44 tell us to do for our enemies?  
\_\_\_\_\_
- 3) Verse 45 tells us that good and bad things happen to:
  - a) only good people
  - b) only bad people
  - c) everyone
- 4) God's love to us is:  
\_\_\_\_\_
- 5) Name someone you feel does not like you that you will pray for this month:  
\_\_\_\_\_

ORDL      OT      KUEL

SU      RPYA      CTAHE

11:1

### Crypto Scripture

Each letter is a substitute for the correct letter. Can you break the code?

P BCT DZCE BYXF HYXG  
TCPE IFHJ KX "ZHX IT  
DJ PFHJ HYX YJITX JL  
MYX ZJE"  
N T C Z K 122:1

### More Adventures

THE FIRST DAY

7:00 A.M. MONDAY:

It was one of those mornings for Michelle, but she knew it would be, since it was the first day of the new school year.

Josh yelled from his room, "Mom, do I have to go?"

Michelle, trying to be understanding of her first grader's anxiety, answered, "Yes Josh, you have to go, but you'll have lots of fun and get to do lots of neat things, and make many new friends."

"But Mom," responds Josh, "I don't want to make any new friends. I like my old friends and besides, what if they laugh or make fun of me just because I don't have a dad like everyone else?"

Michelle, sensing her child's uneasiness, went to Josh, gave him a big "bear hug" and kiss, and softly reassured, "Josh, don't ever feel you are alone. You can always know that I love you very much and always will. And don't forget what we heard at church yesterday — that Jesus loves you very much and we can talk to Him anytime we need to, even when somebody might make fun of us."

3:00 P.M. MONDAY

Josh tears breathlessly through the door screaming, "Mom, Mom, you'll never guess what happened, it was so neat . . ."



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

## TBCH ministries touch lives in different ways

One of my greatest joys is to share the story of the Children's Homes, and how this ministry is helping the hurting boys and girls in our state. I've been able to do just that recently in TBCH celebration events in Copper Basin, Bradley, Loudon, Holston Valley, and McMinn-Meigs Associations. These associations were among the first in the state to host special events in honor of the 100th anniversary of TBCH. Similar Children's Centennial Campaign events are planned for every Baptist Association in the state.

In each of these meetings, it has been exciting and touching to hear personal testimonies from those whose lives have been touched by TBCH. As I listened to these first-hand accounts, I thought about how the Children's Homes has affected my own life.

First, TBCH provided a fine son for Barbara and me through its adoption program in 1968. This made a contribution to our lives that will live forever. In my last pastorate in Cookeville, TBCH also provid-

wonderful resource for a single mother whose son had become unmanageable.

At our Bradley Association event, I rejoiced as LyNawn Stokes, a graduating senior who lives on the Chattanooga campus, shared how she had grown to love the Lord.

At another event, everyone was touched by the story shared by Dr. Ron Foust. He told how his life had been blessed when little Jonathan was placed in his home two years ago, and then again with the adoption of Stephanie, a fine teenage girl. I smiled when I remembered signing the adoption papers on both of these children. God had provided the opportunity to unite this wonderful family.

At the Holston Valley Association event, Jane Stroud, our family program director, told about the work of the TBCH Home for Unwed Mothers in Greeneville. One young woman gave her testimony about how she had considered abortion, but that God had provided her a home at TBCH so she could

keep her baby.

Daily, I see God at work — through our staff members who help reconcile young lives, through our houseparents who open their hearts to the hurting children in their care, and through lay people who support us in so many ways.

I'm so grateful that God has allowed me to be a partner with Him in the lives of children and their families. I'm glad for this partnership and how it has enriched my life. Many others are discovering the rewards of helping a child who has not been treated with care and love. By supporting the work of the Children's Homes, it is possible to make a difference in a child's life. It is our prayer that the Children's Centennial Campaign will provide the resources we need to reach out to the hurting children in our state . . . beyond these times.

*Gerald L. Stow*

## Reflections: "What the Children's Home Means to Me"

As a part of the centennial celebration of the Tennessee Baptist Children's Homes, an essay contest was held on each TBCH campus. Each boy and girl was invited to write an article based on the theme, "What the Children's Home Means to Me."

The essays received were thoughtful and touching reflections about life at the Children's Homes. Following are some excerpts:

*Billy, 18*

Before I came out here, I never went to school. But since I've been here, I started out as a freshman and now I'm a Senior! That makes me feel like I've accomplished a lot. Since I've been here, I've been saved and I've grown closer to the Lord.

Ever since my Dad died, I have been dependent on this place, and this has become my home. I can sit down with my houseparents and open up my heart to them. They are very understanding.

When I first came here, I hated it, but now I love this place because it is giving me a chance to make something out of my life.

*Casey, 13*

Used to, my mother was not home and I roamed the streets. When she was at home, there were no rules about being out. Things that I did with my street friends were busting windows and egging houses. My mother did not always have a job and our clothes were not good and we did not have much food. Sometimes we were punished for eating. Many times I tried to be at a friend's house when they were eating so I would have something.

I was not made to go to school. Many times I did not go. At times, I had reason to be afraid. I cannot tell you about the things that happened, but I was scared.

Now that I am at the Children's Home, I have become a Christian. I am trying to become a responsible person. Now I have parents and friends that care

What the children's Home means to me.  
It means to me that they love you.  
+ care about you.  
I have learned responsibility for my self and others.  
And I learned to love one another.  
And when I first came I thought no body loved me.  
Then I knew they loved me.  
When I first came I felt bad. All the other kids new Jesus very well and I didn't. But when I went up in front of the church and accepted Jesus into my heart I knew him better.  
And now I love Jesus more than anything.  
*Lisa 8*

for me. No longer do I roam the streets because there is someone who cares where I am. There are rules to keep me safe and out of trouble. Drugs are not a part of my life for I have learned what damage they can do. I say no.

The Children's Home is always concerned about how I look and I have new clothes. I am taught to take care of these. We always have plenty to eat. My houseparent is a good cook. The only thing I don't want is peanut butter.

The things that scare me are not here. I know that I am safe and that no one will hurt me anymore.

The fun part about being here is the activities we do. I enjoy swimming, batteball, and baseball. My brothers and I had never been out of Nashville until we went to camp last year. We had also never been to Opryland before.

God has been good to me. I have

parents to love me and I love them. TBCH people care about me. There are places that take care of children but none like here. Also I love my visiting family and they love me.

*Betty Jo, 18*

I've experienced much growth and maturing through being at the Children's Home. When I first came, I would blame myself for what happened to me. It was because my family had blamed me for so long, and I started believing them. Through the help of the Children's Home, I've learned not to let everything get to me. I've grown spiritually. My houseparents taught me to love and care for myself and others. They have especially taught me not to worry about what other people say about me because they said that God makes "somebodys" and not "nobodys."

I did not get to feel loved until I came to the Children's Home. Love is a special feeling that means so much because without love from parents, you lose out on the meaning, and it's hard for you to love someone else.

If it had not been for the people in this home, I would have been one of the kids who grew up in the streets. I'm so glad for the Tennessee Baptist Convention and the churches who help support the home. I really appreciate living here, and the help it has given me through life. I know I am loved and cared for.

*Jessica, 9*

When I first came, I was scared. I found out I was not to be boss anymore. At home, I was the one in charge of my brothers and sisters. Now someone takes care of me. Another thing I learned was not to be smart-mouthed. I am learning to be respectful.

Houseparents are like real parents, only nicer.

When I lived at home, I thought church was a joke. Now I know that God is King.

Before I lived here I had two friends. Since I have been here, I have a large family and many friends.



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# TenneScene

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## Churches ...

Special services will be held Sept. 30 at Hobson Pike Church, Mt. Juliet, with James F. Yates, pastor of First Church, Yazoo City, Miss., leading.

Homecoming services and a 97th anniversary celebration will be held Oct. 7 at Fellowship Church, Millington.

Members of First Church, Englewood, will celebrate homecoming Sept. 30. Former pastor Fred Sanford will deliver the message during morning worship, followed by a fellowship dinner. The Gospelairs will perform during the evening service.

Homecoming and the 193rd anniversary of Little Flat Creek Church, Coryton, will be celebrated Oct. 7. Edwin McGinnis, Shelby, N.C., will deliver the morning message, which will be followed by luncheon and special music.

A note burning service will be held Sept. 30 at First Church, Columbia, in celebration of paying off the note on the 33-acre future building site.

Members of Memorial Church, Hixson, will celebrate homecoming and the 35th anniversary of the church Oct. 7. Dallas Roscoe, who was the first pastor of Memorial Church and is now minister of senior adults at Red Bank Church, Chattanooga, will deliver the morning message. Former music director Doug Hines will lead music. A meal will follow.

Homecoming will be held Oct. 7 at Sunset Village Church, Bristol.

The congregation of South Seminole Church, Chattanooga, will celebrate the 35th anniversary of the church Sept. 30. A covered dish luncheon and a special 2 p.m. service led by former pastor, C. S. Knapp, will be held. Former Minister of Music Tony Carroll and his wife, Carla, will provide special music.

Wayne Brown, dean of the Jack C. Massey Graduate School of Business of Belmont College, has resigned effective Oct. 1.

A committee is being formed to "conduct a national search" for a successor to Brown. The committee will be chaired by James C. Cotham III. Brown will consult with the school through 1990.

The membership of Hannah's Gap Church, Petersburg, will celebrate the church's 163rd anniversary and dedicate a new addition to the building Oct. 7. Paul Hall, former interim director of missions for New Duck River Association, will speak at the 11 a.m. service, and Harold Smith, present New Duck River Association director, will speak at the 2 p.m. dedication. Luncheon will be held between services.

## Leadership ...

Barry Wood has resigned the pastorate of East Ridge Church, Chattanooga, to accept the pastorate of First Church, Chalkville, in Birmingham, Ala.

After serving as interim pastor, Gene Schmid was called as full-time pastor of Central Emmanuel Church, Cookeville.

Third Church, Murfreesboro, called Michael W. Daniel as minister of music and youth.

Nathan Hale recently became pastor of Immanuel Church, Murfreesboro.

Milledgeville Church, Milledgeville, called Abe Silliman Sr., as interim pastor.

Harmony Church, Elizabethton, called Donnie Davenport as pastor.

Lucy Church, Millington, called Rick McKinney as minister of music.

Phil Pippenger has been called as youth minister to Waterville Church, Cleveland.

Michael Bates has been called as youth minister to First Church, Elizabethton.

Clyde Harmon has joined the staff of Little West Fork Church, Clarksville, as interim pastor.

## Missions ...

Gladys Bryant, recently a Foreign Mission Board auxiliary personnel worker in Japan, has been assigned to the Cooperative Services International through the board's International Service Corps as a literacy education worker in Asia for one year. Her home church is Brentwood Church, Brentwood.

Four adults from First Church, Covington, recently made their second trip to Imperatriz, Brazil, where they worked with a mission team from the Arkansas church. More than 150 people made professions of faith.

Twenty-seven people from Third Church, Murfreesboro, recently went to Chelsea, Mich., to work during a crusade, and survey and visit in the community. Some volunteers worked construction at the site of Friendship Church, Seline, Mich.

George DeRousse, pastor of First Church, Middleton, his wife, and nine youth from Hardeman Association recently traveled to Englewood, Ohio, to lead Backyard Bible Clubs. In addition, the youth led Backyard Bible Clubs in Middleton in August.

## People ...

Allison Shores, a member of Mt. Hermon Church, Clarksville, sang during Woman's Missionary Union week at Ridgecrest. She is choir director, preschool choir director, Sunday School teacher, and Baptist Young Women leader in her church.

## Revivals ...

Youth revival will be held Sept. 30-Oct. 3 at Bethel Church, Rogersville. Evangelists will be Raymond Holloway, Ernest Davis, John Parrott Jr., Basil Jones, and Glenn Bradley.

Revival began Sept. 23 at Meridian Church, Jackson, with Floyd Lammerfeld leading the services, which will conclude Sept. 28.

A homecoming service Oct. 7 will kick off revival Oct. 8-12 at Parkview Church, Jackson. Dennis Lunsford, Antioch Church, Humboldt, will be evangelist.

Central Church, Hixson, will host a Jay Strack crusade Oct. 7-11.

Thurman Seber, Salem Association director of missions, will lead revival Oct. 8-14 at Prosperity Church, Alexandria.

Ken Kyker will lead revival services Oct. 7-11 at Clark Street Church, Johnson City.

Revival began Sept. 23 at Parkway Church, Knoxville. Bob Mowrey is leading the services, which conclude Sept. 26. Homecoming was celebrated at the church Sept. 21-22.

Gerald Stow will lead revival Oct. 7-10 at First Church, Sevierville.

Oakland Church, Springfield, will hold revival Sept. 26-30 with evangelist John L. McKenzie, pastor of Watson Lane Church, Henderson, Ky., and music director Kevin Royalty, minister of music at First Church, Sebree, Ky.

Allen Church, Brownsville, held revival recently with evangelist Ken Sheilley, Enid, Okla.

Johnny Tucker led revival recently at Harmony Church, Whiteville.

The congregation of Five Points Church, Five Points, recently kicked off revival with homecoming services. Jessie Littrell led revival services.

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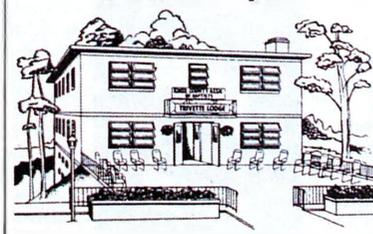
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## O'Brien predicts Christmas offering increase

LOUISVILLE, Ky. (BP)— The emerging trend of designated giving among Southern Baptists might bolster gifts to the 1990 Lottie Moon Christmas Offering for Foreign Missions, predicted Dellanna O'Brien.

"I'm not saying that's a good thing," said O'Brien, executive director of the Southern Baptist Woman's Missionary Union in Birmingham, Ala. "I'm just saying that is probably what is going to happen. Part of that is a result of the fact that people love missions and they want to see the missionaries have everything they need."

Some Southern Baptist churches, disenchanted with some denominational programs, are taking steps toward supporting national causes in the denomination through designated gifts rather than through the Cooperative Program. In August, more than 3000 "moderates" meeting in Atlanta established the Baptist Cooperative Missions Program which will channel funds directly to SBC agencies.

In an interview at Southern Baptist Theological Seminary, O'Brien said, "Churches and individuals who hold back their funds from certain other areas of Baptist work may double up their gifts to the Lottie Moon offering." O'Brien visited the Louisville, Ky., school to speak at a chapel service.

WMU, she said, never has addressed the 11-year controversy in the Southern Baptist Convention. However, now that the controversy has begun to have an impact on missions, WMU's sole interest, the organization will have to give attention to the controversy, O'Brien said.

"It is difficult for us to know what the new plans that are emerging for alternative funding of missions will mean, but we cannot keep our heads in the sand when we know there will be some impact on missions."



**TENNESSEE WELCOME** — Ben Mitchell of Knoxville, left, Tennessee's representative on the Southern Baptist Christian Life Commission, welcomed two new CLC staffers on board during the agency's semi-annual meeting in September. Michael Whitehead, center, was elected general counsel while Tom Strode was elected director of news and information. Both will be based in the Washington, D.C. office. Strode currently is on the staff of Bellevue Church, Cordova. (Story appeared in the Sept. 19 issue of the Baptist and Reflector.)

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# David's success and Saul's death

By H. Dean Haun, pastor; First Church, Sparta

As we come to an end of our study of 1 Samuel we are reminded of two distinct contrasts. The life of Saul was filled with murder, hatred, revenge, disobedience, torment, and doom. On the other hand, David remained faithful, humble, submissive, and obedient to God. While David was unjustly targeted as the object of Saul's wrath, he never became bitter. In the end Saul would die a death of humiliation and David would live a life of exaltation. Is that not a picture of the final destinies of the sinner and the saint?



HAUN

The despair of David's city (30:1-6)  
After being rejected by the Philistine army, David and his men returned home to Ziklag. The homecoming was heartbreaking. While the men had been away the Amalekites had raided,

looted, and burned the city. They had carried off all the women and children. The Bible says David's soldiers wept until they could weep no more. The men even turned on David and plotted his death.

Of all the low points in David's life, this must have been one of the deepest. Forced by Saul to stay on the run, he was separated from his wife Milcah by Saul, rejected by the enemy, his city was burned, his wives kidnapped, his herds stolen, and now his men were showing signs of revolt. The average man would have given up. Where were the promises of God that he would become the king of Israel? How could he lead a nation when he had failed to even lead an army of 600 men?

But the key is the last phrase of verse 6 - "... but David encouraged himself in the Lord his God." David refused to be discouraged because he kept his focus on the Lord. Only God can turn despair into delight. Only He can give us strength when we struggle to even survive.

## The deliverance of David's family (30:7-31)

After seeking the Lord's leadership, he chased after the Amalekites, caught them off guard while they were celebrating their victory, and battled them all night long until their final defeat. The Israelite women and children were all delivered from a sure fate of torture and death.

It was our Lord Jesus that appeared to be defeated at the cross. The seeming defeat on Friday gave way to the victory on Sunday. Up from the grave He arose. Satan was defeated. The believer is delivered from the torment and bondage of sin and death through the captain of our salvation.

Two hundred of David's 600 men had stayed behind at Besor Brook. They had been too exhausted to go on. When the two groups rejoined, David greeted them joyfully, but some of the warriors questioned why everyone should share the spoils. David reminded them the battle was the Lord's. David made a new law that those who stayed behind to guard the equipment were just as

deserving as those who actually fought.

**BIBLE BOOK**  
**September 30 Lesson**  
Basic Passage: 1 Samuel 30:1 to 31:13

In God's work we must never neglect or disregard those that work behind the scenes quietly serving and supporting God's work.

## The doom of David's adversary (31:1-12)

The fate of Saul was to be carried out just as the Lord had prescribed. Saul's three sons were killed in battle with the Philistines. Saul was wounded and pleaded for his armor bearer to kill him. He was well aware of the Philistine reputation for torture and mutilation of its enemies. But the armor bearer would not fulfill Saul's wish. So Saul took his own life by falling on his sword.

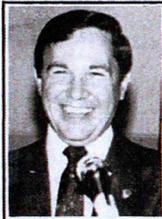
The Philistines defeated the Israelites and lived in their cities. And thus Saul, who started so well with the Lord, ended his life in humiliation and defeat. The Lord is not only concerned that we start well as believers, but that we end well also.

# Micaiah and Ahab

By John Henry Pippin, pastor; First Church, Savannah

The United States government has released a report calling on churches "to reassess homosexuality in a positive context within their belief systems." The State of Tennessee has declared that churches are Political Action Committees when they act to influence even moral issues which are determined by public vote.

These are only two examples of the pressure put on the people of God today to water down or silence the message of God. What are the children of God to do? Micaiah's example should help deal with this question.



PIPPIN

A faithful prophet (22:13-16)

Jehoshaphat, king of Judah, and Ahab, king of Israel, joined forces to recover territory from Syria. Before engaging in the conflict, Jehoshaphat wanted God's approval. Ahab called 400 prophets who all agreed that God would give them victory.

Jehoshaphat was not yet satisfied and asked for another prophet of the Lord. Ahab reluctantly sent for Micaiah and had him instructed to speak the same message as the other prophets (v. 13).

Micaiah assured him that he would only speak God's Word. He said the same thing the other prophets had said, except he said it with such sarcasm that Ahab knew he did not mean it and was very angry with him.

Those who do not want to hear, "Thus saith the Lord," do not want to hear the Christian say anything unless it agrees with them.

## God's message proclaimed (22:19-23)

Micaiah then proclaimed God's message. The message was given in the form of a vision in which he saw the Lord on His throne surrounded by the hosts of heaven. The Lord asked for one to entice Ahab to go up against Syria and fall in battle.

**CONVENTION UNIFORM**  
**September 30 Lesson**  
Basic Passage: 1 Kings 22:1-40

The messenger selected was the one who proposed to put a lying spirit in the prophets. He was sent and was effective as those prophets lied about God's directing Ahab to victory. Certainly those prophets wanted to please King Ahab, but a true prophet wants to please King Jehovah.

## God's faithful messenger suffered (22:26-28)

For his faithfulness to God's message, Micaiah was put in prison to live on bread and water until the king returned in peace. Micaiah told the people they could prove his message to

be false if the king returned in peace. Then he challenged all people to listen to God's message.

Notice that he did not retract God's message when sent to prison. He did not dilute it to make it more acceptable. Nor did he remain quiet when it would have been popular to do so. A sinful government did not intimidate him and lying prophets did not frighten him.

Conclusion: If Micaiah were present today, would he change God's Word to comfort persons living in sin? No! Would he remain quiet on moral issues for fear of government retribution? No!

How does one distinguish the truth? If it agrees with all the teachings of God's Word, it is true. If after prayer God affirms it in one's heart, it is true. If it honors Christ, it is true. If it enables others to know Christ as Savior, it is true. Each one is personally responsible to God for examining the truth to determine if it is of God. Then the child of God must speak the truth in love. Would you be a Micaiah?

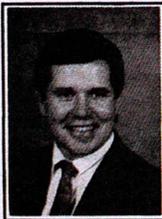
# Tell the Good News

By Joe R. Wren, pastor; First Church, Sevierville

This concludes our study designed to help adults grow in their faith. We have considered Bible study and prayer, worship, Christian fellowship, and doing good. This week we discover the importance of witnessing.

The place (Mark 5:19-20)  
If Bold Mission Thrust is to be achieved, lay people and clergy must share the Good News. People are groping in darkness, hurting, and seeking deliverance, peace, and purpose to life. There is a spiritual void in people.

Christians have been liberated, transformed, and enlightened through personal faith in the Lord Jesus Christ. We have received the cure for sin, the Holy Spirit who fills the void, and peace. As compassionate people, we need to share this Good News.



WREN

In our text, a man who had experienced the changed life that comes from Jesus, wanted to remain with Jesus. His request was not granted because the Lord had other plans for him. Jesus insisted he return to his home and tell people what "great things the Lord hath done for thee" (v. 19). He returned and shared about his experience with Jesus. People marveled (v. 20). If this man had refused to tell the Good News, that heathen city would probably have been without a witness.

**LIFE AND WORK**  
**September 30 Lesson**  
Basic Passage: Mark 5:1-20; John 15:26-27; Psalm 40:1-11; 1 John 1:1-2

If God calls us personally to go to another community, state, or country to witness, we should comply. However, we need to always remember we are commissioned to go and tell the Good News in our homes, plants, offices, schools, and

everywhere. Jesus said, "The harvest truly is great, but the laborers are few" (Luke 10:2).

## The power (John 15:26-27)

Many times we are embarrassed or lack the power to witness. We hesitate to speak a word for Christ. Christians need to remember the Holy Spirit abides in us. Jesus said that He would send the Spirit to us and the Spirit "shall testify of me" (v. 26).

Because the Spirit abides in us we are empowered to witness for the Lord. We are to witness (v. 27) to the events that have taken place in our lives since Jesus became our Savior. The early disciples were instructed, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses" (Acts 1:8). These words are also for us!

The proclamation (Psalms 40:9-10)  
The author of this Psalm had been delivered from a horrible pit. He had cried out to the Lord who had heard his petition and saved him from an awful condition. The Lord had set his feet on the rock and given him purpose and joy.

The Psalmist proclaimed that the Lord is approachable, righteous, and

hears and answers the prayers of those who are sincere. This is what people need to hear today. Christians have an awesome responsibility to let people know God cares. Multitudes are waiting and wanting to hear this Good News.

## The purpose (1 John 1:1-2)

This letter was written to encourage and strengthen Christians. Moreover, it was written to stem the tide of a serious doctrinal error which threatened to destroy the fellowship of the church. Gnosticism taught knowledge was the only test for salvation and fellowship with God. God could not have been in Jesus since flesh is matter and matter is evil. One did not have to believe in Jesus to be saved. John reminded Christians their new life in Christ was the result of a personal experience with Him. He stated, "That ... which we have heard, which we have seen with our eyes ... and which our hands have handled ... we bear witness and declare to you ..." (vv. 1-2).

This is exactly our purpose. We are to boldly and lovingly share what we have experienced.

# Leader shares re-entry steps for divorced, widowed

By Terri Lackey

RIDGECREST, N.C. (BP) — People just divorced or widowed share as a common denominator the burden of loss and the sureness of change, said a seminar leader who outlined the steps of re-entering a lifestyle with no mate.

"Sometimes we just don't want to admit we are single after a divorce or widowhood, especially if we've been married a long time," said Ann Alexander Smith, an Asheville, N.C.-based author and free-lance lecturer for women and single adults.

Smith, who is a member of First Church, Asheville, said she has been both widowed and divorced.

"I can empathize with you," she told a group attending her seminar during the National Single Adult Labor Day Conference at Ridgecrest (N.C.) Baptist Conference Center. "I have walked in the shoes of many of you."

Smith said new singles must acknowledge their situation, understand their attitude toward pain, identify their goals and purposes as they re-enter the single adult world, work through the processes of re-entry, and look forward to a new future.

Most importantly for newly divorced or widowed persons is realizing that God is a source of power, Smith said. "God can give us strength when all our strength is used up. There is no way to work through the pain and trauma you are going through without going to the Word of God."

Smith said the pain of being divorced or widowed emerges with a loss of identity, self-esteem, relationship, and perhaps shared parenting.

"Our attitude toward pain is so important," she said. "We resist pain so much, yet God said we can expect pain, and we can expect suffering. He tells us to grow through our pain, not just go through it."

"If our pain is wasted, and we don't learn from it, then we are foolish, and that is a double trauma," Smith said.

She said the goal or purpose of the re-entry process is "to find wellness again," and that includes physical, emotional, mental, spiritual, and financial health.

The processes of re-entry include acknowledging "that what is happening to us is a reality, and that we must accept our losses and inevitable changes in our lives."

"Accepting it doesn't mean you're going to like it," she added.

Smith said a divorced or widowed person must "permit yourself to grieve. It is unhealthy never to complete your grief cycle."

In circumstance where the illness and eventual death of a spouse is a long process, Smith acknowledges that the grieving process might be completed before the death. Likewise, some grieving can be done before the finality of divorce, she said.

The grieving process can take anywhere from six months to two years, according to Smith, who said she "pleads with people never to remarry under two years."

Smith said additional processes of re-entry into single adulthood include building a new identity that excludes a former partner, developing a positive attitude toward life, and forgiveness.

"You have to forgive yourself; you have to forgive that other person; and you have to forgive God," she said. "It is for your sake that you forgive. If you don't, hatred will spill out on every other relationship you have."

"There is no reason known to God

that will exclude us from forgiving others," she added.

National Single Adult Labor Day Conferences are sponsored by the single adult section of the Southern Baptist Sunday School Board's family ministry department.

## South African reports on racism

RIDGECREST, N.C. — Racism is a stumbling block to spreading the Gospel on college campuses today, an international student said during the Student Conference at Ridgecrest Baptist Conference Center.

Kelvin Sauls, a freshman at Hiwassee College in Madisonville, from Johannesburg, South Africa, told students he suffered from racism in his home country but also sees it on college campuses in the United States today.

"I see racism as a stumbling block to God's kingdom. It is one way the devil is using to keep revival from coming on our campuses," Sauls said.

He warned that "many Christians lock themselves into witnessing to people of their own color. We need to love with our heart and not our eyes. We need to see people's needs, not their skin color."

Sauls said the effects of racism he suffered in South Africa made it difficult for him to accept Christ.

"I saw God as a white man's god and part of the oppression. I began to accept God only when I realized that Christ was oppressed and he stood for the oppressed," Sauls explained.

Although he grew up attending a segregated church, Sauls accepted Christ as a high school junior after working through his feelings about God and racism.

He came to the United States in January on a scholarship and plans to return to South Africa after graduation.

Sauls recalled that he attended an international student retreat with the BSU his first weekend on campus.

"The BSU helped me to get my feet on the ground in this country. They have expressed concern for me. They have shown love to me," he said.

Before he came to the United States, Sauls already had decided to seek theological training. Because of BSU training and involvement in retreats and leadership conferences, he is getting a broader scope much quicker than he ever expected, he said.

While in the United States, he said he hopes to see students here take up a role on campuses to stand up against wrongs such as racism.

"Don't feel complacent because you are not a racist. Work to stamp out racism in a loving and humble way," he said.

## (BP) BRIEFLY

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

### Baptist Book Stores support New Testaments for Moscow

NASHVILLE — The Moscow Project, a plan to place four million New Testaments in the Russian capital so that every family living there may have one, will be supported through collection of donations in the 62 Baptist Book Stores owned and operated by the Southern Baptist Sunday School Board.

Johnnie Godwin, vice president for general publishing at the board, said canisters have been placed in all Baptist Book Stores. Many other Christian book stores around the country will support the Moscow Project by collecting money and sending it to the Evangelical Christian Publishers Association, sponsor of the project.

All donations will be used solely for purchase of Russian New Testaments, Godwin said. None of the money will be used for administration or fund raising. ECPA officials estimate that \$1.6 million will be needed to cover the cost of printing the New Testaments in the "Synodal" translation, which is favored among Russian-speaking people.

Godwin, who is on the board of directors of ECPA and serves on a task force on publishing in the Soviet Union, said donations to the project will be matched by donations from the International Bible Society. Based on the estimated cost of paper and printing, a donation of \$10 will provide copies of the New Testament to 40 Russian families. Distribution of the New Testaments will be in the summer of 1991, Godwin said. Shipments to Moscow will be divided into four equal parts, with one million each being sent in June, July, August, and September 1991.

### South African Baptists offer hope after weeks of violence and death

ROODEPOORT, South Africa — Baptist churches in black South African townships south of Johannesburg have begun programs to defuse tension after weeks of political and tribal violence that killed more than 500 people.

Local Baptists have joined other Christians in sponsoring reconciliation sessions, bringing together opposing sides of recent fighting. Opposing factions, sometimes in groups of 50 people or more, sit face to face and air grievances, said Southern Baptist missionary Carroll Shaw of Vernon, Texas. "The issues they face when they come together are about living peacefully, living as one people," said Shaw, who works as a church growth consultant with the 145 churches of the Baptist Convention of Southern Africa.

Also, Baptist churches in seven townships have met for special evening services, offered Christian counseling in riot-torn neighborhoods, and distributed relief to people who lost homes and belongings in fires and looting during fac-

ional fighting, Shaw said. Some of the worst fighting in this recent outbreak between supporters of the African National Congress (ANC) and the Inkatha Movement occurred in mid-August.

### Denominations aim for 33 percent growth

CHICAGO — If 32 denominations reach their goals, North America will have 33 percent more churches by the end of this century. During interdenominational dialogue on church planting Sept. 7-8, the 32 evangelical groups reported 167,624 churches this year. Their collective goal is to have 223,460 congregations by the year 2000, an increase of 55,836 churches or 33.3 percent.

"That tells me we're not alone in trying to church America," said David Bunch, assistant vice president for strategy development at the Southern Baptist Home Mission Board. "We all have a concern for lost people, and we're trying to find the right way to reach them."

Southern Baptists' goal is to have 50,000 churches and church-type missions by the end of the century. The convention now has about 43,000 congregations. Getting acquainted with other church planters was a highlight of the meeting, said HMB President Larry Lewis, who called the group together. "We tend to be suspicious of people we don't know. This helps us see each other not as competitors but as companions," he said.

Wesley Johnson of the Evangelical Free Church commented: "Sometimes you become myopic and think you're the only one doing God's work." In addition to sharing goals, the 63 participants exchanged church planting strategies and frustrations during the two-day meeting.

### Leaders challenge single adults to evangelize one million in year

RIDGECREST, N.C. — The Southern Baptist Sunday School Board family ministry department and the evangelism department of the Southern Baptist Home Mission Board jointly have set a goal to reach one million single adults for faith in Christ in a year's time.

Kicking off the emphasis at four Labor Day conferences, Rollin Delap, singles evangelism consultant for the Home Mission Board, said the two agencies hope to train 100,000 single adults to evangelize and disciple other single adults across the nation.

Single adults attending the Labor Day weekend conference at Ridgecrest (N.C.) Baptist Conference Center were challenged to catch a vision of evangelization and to use their Christian gifts to witness to the unchurched. "I challenge single adults to begin to become faithful disciples of our Lord, to be witnesses in their work world, to lead people to Jesus Christ, and to disciple those they win," said Delap.

Delap issued the challenge following a four-part SingleLife lecture series he delivered at the National Single Adult Labor Day Conference at Ridgecrest where more than 2500 single adults attended. Ridgecrest and three other simultaneous conferences at Glorieta (N.M.) Baptist Conference Center, Los Angeles, and St. Louis, drew more than 6000 participants. The conferences were sponsored by the single adult section of the SSB's family ministry department.