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Still in Kuwait

Maurice Graham receives daily 'hello' from wife in Nashville

By Art Toalston

NASHVILLE (BP) — It only lasts 30 seconds, but Laurie Graham is saying a daily hello to her husband, Maurice, in Iraqi-devastated Kuwait.

The Grahams, of Shelbyville, and Hutchinson, Kan., were Southern Baptists' first workers in Kuwait. They had been in the country less than three months when Iraqi troops invaded Kuwait early Aug. 2.

Graham and an undisclosed number of Americans remain in Kuwait at the U.S. Embassy compound. Mrs. Graham and her two sons, Peter, 13, and Aaron, ten, left Kuwait Sept. 12 as part of an exodus Iraq permitted for American women and children. Only a handful of American men were allowed to leave.

Mrs. Graham and her sons, now in a church's missionary residence in Nashville, have been sending daily greetings to Graham via a Voice of America shortwave broadcast set up for families of U.S. hostages in Kuwait and Iraq.

The Voice of America broadcast, called "Messages from Home," began Oct. 4, said a VOA spokesman in Washington, D.C. It is aired around 7:45 p.m. each day Mideast time, or 12:45 p.m. Washington time.

Relatives of hostages in Kuwait and Iraq may call a special number at the State Department from 1 to 6 p.m. each day to record a 30-second message. The volume of calls determines the length of each day's program, but it usually runs ten to 15 minutes, the spokesman said.

The U.S. State Department also calls Mrs. Graham daily to report that her husband remains safe in the Kuwait embassy compound.

"Periodically, they pass short



M. GRAHAM



L. GRAHAM

messages to Maurice and back to me," she said. "Maurice says they have little to do and are very anxious to leave."

The Grahams have been "encouraged by the constant prayer support" of family, friends, and Southern Baptists who have written to them, she added.

"Please continue to pray for Maurice to stay in good spirits and to be able to maintain his weight," Mrs. Graham said. "He has food, but tuna, rice, and lukewarm water get monotonous."

She also asked for prayer for thousands detained in Kuwait, including people from various countries who were part of the National Evangelical Church in Kuwait and remain there. The Grahams worked on the staff of the church, which housed 28 different ethnic congregations that met

for worship and activities.

Church members have begun feeding the hungry and helping in a hospital for the handicapped. In a brief cable, Graham said the hospital has 200 children who lack adequate care.

"Above all, pray for a peaceful solution" to the Gulf crisis, Mrs. Graham said.

She said her sons have done well in adjusting from life in Iraqi-controlled Kuwait to the relative calm of Nashville. A key factor is that "we know what life is like at the embassy," she explained. Her husband is not "holed up" in a room but can exercise by walking around the large embassy grounds and chat with other Americans who have taken refuge there.

"Being inside the embassy isn't like being on the outside where (the Iraqis) are doing house-to-house searches," she said. "It's not like being holed up in an apartment and waiting for someone to knock on the door and say, 'We're going to Baghdad.'"

Also, Mrs. Graham added, "We sat down every night when we were in Kuwait and asked the boys what questions they had, what their fears were. We talked about it and then we would pray about it. We weren't hiding anything from them, and I think that helped a lot."

Another factor helped her sons quickly adjust to the United States: three of their school pals were at the airport when the family arrived Sept. 14. The Grahams spent a year in Nashville between the end of their previous work in Liberia and their Kuwait assignment. One of the Grahams' close friends in Nashville arranged for the classmates to be at the airport.

Ever since the first hours after the invasion, Mrs. Graham said she has learned much about being sensitive to other people in crisis.

"That's one of the reasons I married Maurice. I've always had an admiration for people who can be sensitive to people in crisis," she said.

Between 600 and 700 Americans, mostly men, remain in Kuwait, including the undisclosed number in the U.S. Embassy; another 350 Americans are in Iraq, according to a State Department spokesman.

The U.S. Embassy is one of the few that remain open in Kuwait. "It's still functioning as an embassy," the spokesman said. "We're planning to stay open as long as our supplies hold out — and they'll hold out for some time."

Chapman, pastors discuss leadership, missions

DALLAS (BP) — Twenty-five Southern Baptist pastors met privately with SBC president Morris Chapman Oct. 18-19 to discuss SBC leadership and missions opportunities.

Chapman said he invited 36 pastors he described as "theological conservatives" to the two-day meeting at a hotel at Dallas-Fort Worth Regional

Airport. The meeting was not political, he said, but reporters were not allowed in because, while the meeting was not secret, it was private.

Participants did include former SBC presidents James Draper of Euless, Texas, and Adrian Rogers of Memphis. Also present were Texas pastors Joel Gregory and John Bisagno, both of whom endorsed Chapman for president under the banner of broadening SBC leadership. Former Peace Committee chairman Charles Fuller was invited but did not attend.

Chapman said he sought input from participants on "enlarging the tent,"

his pledge to include in leadership those who have not been involved in denominational politics.

He said his appointment of Baptists to key SBC committees "is not the only process by which persons can participate in Southern Baptist life." He said he has considered naming a task force or ad hoc committee to emphasize other avenues of service, such as missions, evangelism, and Cooperative Program support.

While "some have a tendency to define 'enlarging the tent' for me," Chapman said, his standards for SBC (Chapman, page 5)

Prayer emphasis continues at TBC

A prayer emphasis which will begin with a called solemn assembly Nov. 11 at Belmont Heights Church, Nashville, will continue throughout the annual meeting of the Tennessee Baptist Convention, leaders have announced.

TBC President Murray Mathis, pastor of Third Church, Murfreesboro, said a prayer room will be staffed during each session of the convention.

Middle Tennessee directors of missions will be enlisting pastors and lay leaders to staff the room during each session, Mathis added.

Also, Mathis and TBC Executive Director D. L. Lowrie are calling on all Tennessee Baptists to make Nov. 11 a day of prayer. In a letter sent

to TBC pastors, Lowrie and Mathis wrote, "We would like for you to ask God to renew our love for each other, our understanding of our responsibility to Him and for a lost world, and to guide us through these troubled times."

Tennessee Baptists are invited to the solemn assembly which begins at 9 p.m. at Belmont Heights.

For those who cannot attend, Lowrie and Mathis encourage churches to observe a time of prayer during evening worship or set a special time for prayer at 9 p.m., Central Standard Time.

"As God's people, we want to do His will; therefore prayer is necessary to know God's will," Mathis said.



CARROLL-BENTON LEADERS — Officers of Carroll-Benton Association who directed the fall meeting are Ken Zike, Missionary Grove Church, moderator; George W. Hill, director of missions; Lillian Rice, Prospect Church, clerk; and Paul Merwin, Mount Nebo Church, assistant moderator. — Photo by Connie Davis

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Editorials

Convention time is fellowship and hard work

More than 2000 Tennessee Baptists participated in their annual convention last November at Central Church, Bearden, in Knoxville.

That was a record number — and we are to be congratulated for having such keen interest in the business of the Tennessee Baptist Convention.

As the annual meeting time nears for 1990, Belmont Heights Church in Nashville, TBC messengers, and all the entities of the Tennessee Baptist Convention seem poised for a great gathering.

It should be a time of fellowship, of the meeting of kindred spirits, of reporting on the work of Christ among Tennessee Baptists, and of making plans through business sessions and prayer support.

It will be a time of determining how Cooperative Program funds will be allocated and spent. There will be messages of doctrinal meaning and praise and worship. Singing will be among our highlights.

Through it all, we will be able to develop a honed awareness of God's will in our lives. Purpose will be strengthened, and we may gain courage to face even more difficult challenges.

How many Baptists will attend as messengers?

If last year's record number of 2028 is accurate indication of a trend — we can expect more, perhaps 2700 or 2800. While that number may cause stress for those who like easy parking and comfortable situations, it will be great if that many Tennessee Baptists feel strongly enough to participate.

Attending is good — but participation is best. Our Southern Baptist system of representation from one entity to another is rare among most religious groups. But we trust it and cherish the privilege.

"Messenger" is the word we have chosen for those who attend the state meeting as representatives of the local churches, not delegates, but messengers. Messengers take a message to the convention (or association) and take back messages to the churches.

Messengers form the constituted body for a convention. Messengers are free thinkers — not puppets. Messengers discuss, question, state opinions, and vote. Messengers are servants of God, and each one is responsible for his or her actions.

To be a messenger may take courage and fortitude — to withstand the long sitting times, to endure without growing unduly weary. But messengers also

determine what course the convention takes, what we do in missions, evangelism, education.

Messengers must be properly informed. Reading the Baptist and Reflector will help. Asking questions is good, when a point needs clarification, but messengers should not let someone else control the personal vote.

We do not go to the state convention for pleasure or personal fellowship — though that may be a by-product. We go as an instrument of Christ. We should go as informed, equipped, sincere, "prayed up" Baptists.

We should go as Christians sympathetic to the cause of Christ as inculcated in the convention's structure and plans. If we cannot believe that is so — we change it.

It is not too late to get messenger forms to be "eligible." We encourage Tennessee Baptists to be participants — not spectators in this great event.

November 13-15 is almost here. Last week's Baptist and Reflector had an insert with convention schedules and other news. Save it and read it. Be prepared for a Christ-centered convention. — WFA

Survey team due to report on Chile mission

A survey team of eight Tennessee Baptists is in Chile this week, scheduled to return November 2. The group was commissioned by the Executive Board, Tennessee Baptist Convention, to explore the feasibility of establishing a Tennessee/Chile Partnership Mission.

Upon return, the group will discuss its findings with representatives of the Executive Board. If the results are positive, the board probably will recommend to the convention in the November 13-15 Nashville sessions that such a partnership begin in 1992.

A positive vote from convention messengers will be a giant step toward reality for the new partnership.

It should be understood that the Tennessee/Philippines partnership will conclude early in 1992, clearing the way for the fourth partnership

forged by Tennessee Baptists.

Burkina Faso (Upper Volta), Venezuela, and the Philippines have become familiar names and places to thousands of Tennesseans. Should Chile gain partnership status, Tennessee Baptists will do their usual fine work with the new friend.

Chile is a republic, often referred to as a shoestring because of its length of 2600 miles and average width of less than 150 miles. It is bordered on the west by the Pacific Ocean and on the east by the grandeur of the Andes Mountains.

The Andes range is the "backbone" of South America. One of the great mountain ranges of the world, peaks of the Andes near Chile's capital, Santiago, reach the dizzying heights of 22,800 feet. It is no wonder that Chile's population of some 13 million feels isolated from the rest of the continent.

Chile stretches from Peru and Bolivia on the north — all the way down south to a short border with Argentina at Cape Horn — not too far from Antarctica. The northern desert is more arid than any place on earth except the Sahara. And it rains constantly on the "lower" fourth of the nation.

An overwhelming number of the people are Catholic, and 94 percent are literate.

The survey team will split into pairs and fan out north and south, meeting with leaders of the Evangelical Baptist Convention and Southern Baptist missionaries. Tom Vassar and James Cecil, both of the Foreign Mission Board, are with the team. Pray this week for the survey group — and for the meetings there. Pray for the Chilean leaders, the missionaries, and the work of the churches. Pray for a good report of Christian fellowship. — WFA

Dollars can be mixed blessing to Eastern European churches

By Art Toalston

RICHMOND (BP) — U.S. dollars will not necessarily help the churches of Eastern Europe.

"Dollars can be destructive; they also can be very constructive," said Keith Parker, who directs the work of the Southern Baptist Foreign Mission Board in Europe. "It's how those dollars are applied to the churches' needs."

The Foreign Mission Board is intent on using the funds it has budgeted to help Eastern European Baptists in a cooperative way — to meet key needs in evangelism, Bible distribution, and other areas singled out by Baptist bodies in the region, Parker said.

Accountability is another of the cornerstones of Foreign Mission Board aid to Eastern European Baptists, he noted.

"We're defining very clearly what's really needed in the Eastern European countries," he said, citing the work of Baptist Response-Europe, a cooperative venture by the Baptist World Alliance and a range of Baptist unions, or conventions, in Eastern and Western Europe and North America.

By coordinating Baptist aid efforts, Baptist Response-Europe has been recognized by governments in Eastern Europe as a bona fide humanitarian agency exempted from customs charges on relief aid sent to a country, Parker said.

The Foreign Mission Board, in all its

efforts to aid Eastern Europeans, "can assure that every penny given for evangelism or Bible distribution or a relief project through Baptist Response-Europe is accounted for," Parker said.

Southern Baptists reduce overhead costs, as well as waste or even seepage of goods into the black market, by working closely with Baptists in each Eastern European country, he said.

However, the Foreign Mission Board has been criticized repeatedly by some Southern Baptists who feel it has not responded quickly enough to the new evangelism opportunities in Eastern Europe. Some, frustrated with what they see as needless delays, have proceeded with their own direct efforts.

But the board, in consultation with Eastern European Baptists, has begun an expansion in the number of personnel assigned to the region from ten to nearly 100. The board also has mobilized more than \$3 million in funds to help Baptists in the region in evangelism, church planting, relief ministries, and capital projects.

Parker cautioned that go-it-alone aid by U.S. churches to Eastern European Baptists, while generous, could ultimately prove harmful.

Divisiveness among Baptists in the region regularly results when Western aid, even for church construction or renovation, ignores priorities adopted by national Baptist bodies in evangelism, Bible distribution, church plant-

ing, discipleship, and other matters, Parker said.

A number of pastors, for example, are offered cars — and the Western donors rarely check these offers with the Baptist unions, Parker said.

Vehicles regularly are given to prominent city pastors who usually speak a second language such as English and are the ones foreign Christians tend to meet when they visit. Some pastors already have cars but welcome better ones, even though public transportation is ample and used by most church members.

Western visitors often overlook pastors who lead churches in a number of smaller towns. These pastors generally take long, arduous train rides from city to city every week.

"Many well-intentioned people are coming in and undercutting the very thing that has helped Baptists survive over the years — their solidarity" in the face of government oppression, Parker said. "It's bringing a level of disunity within their fellowship that they have never known in their history."

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More claim commitment to Christ than attend church: poll

By Mark Wingfield

ATLANTA (BP)— Three of every four American adults claim to have made a commitment to Jesus Christ, but only four in ten attend church in a typical week, The Gallup Poll reports.

However, nearly two adults in three (63 percent) believe religion still has answers to today's problems, the survey found.

There is a significant difference between the number of people who claim to be committed to Jesus Christ and the number of people estimated by the Southern Baptist Home Mission Board to be Christians. While the Gallup Poll found 74 percent of Americans saying they had "made a commitment to Jesus Christ," research by the HMB estimates only 32 percent of the U.S. population to be Christians — as Southern Baptists define the term.

The single question in the Gallup Poll takes into account only what people say about themselves and provides no definition of the commitment made. Southern Baptists traditionally assign a stricter definition to Christianity that includes forsaking "sinful" ways and making a personal commitment of one's life to the cause of Christ.

Disparity in the number of people who claim to have made a commitment and the number identified as Christians shows Americans don't understand the concepts of sin and salvation, said Darrell Robinson, HMB vice president for evangelism. The survey results also show poor understanding of the relationship between commitment, morality, and ethics, he suggested.

TBC recognizes ten years of partnerships

The Tennessee Baptist Convention meeting Nov. 13-15 at Belmont Heights Church, Nashville, will commemorate a decade of partnership missions.

During the 1980s, Tennessee Baptists have had partnerships with Michigan (still continues), Burkina Faso, and Venezuela, along with the present venture in the Philippines.

Volunteers who have participated in Michigan or the three countries will be recognized on Nov. 14 between 4-4:30 p.m.

Mission volunteers also are invited to visit the Partnership Missions Department's booth at the convention to fellowship with Michigan leadership, career missionaries, and other volunteers.

Robinson said Southern Baptists should be spurred to action by the Gallup Poll findings, because they indicate Americans are open to spiritual things. "This reflects a harvest that is ready to be reaped through personal and mass evangelism," he said.

According to the Gallup survey, the 74 percent of Americans claiming a commitment to Jesus Christ is a record high. A 1988 Gallup study found 66 percent of the population making such a claim, while a 1978 study registered only 60 percent.

The 1990 Gallup survey found women (79 percent) are more likely than men (67 percent) to say they have made a commitment to Jesus Christ. Also, whites (74 percent) are more likely than blacks (58 percent) to make that claim.

Other statistical breakdowns show people age 50 and above (78 percent) are more likely than 30-49 year olds (74 percent) or 18-29 year olds (67 percent) to make a commitment to Jesus Christ. Also, college graduates (66 percent) are less likely than those who did not graduate from college or only attended high school (75 percent) to make this claim.

The likelihood of a person claiming a commitment to Jesus Christ also decreased in direct proportion to income, ranging from 76 percent of those making less than \$20,000 annually to 68 percent of those making more than \$50,000.

When asked whether they had attended church or synagogue in the last seven days, only 40 percent of respondents said yes. This is about the same attendance rate found in Gallup surveys in the 1970s and 1980s. The high attendance found by Gallup was in the 1950s, when 46 percent of adults said they attended church the previous

week.

Females (44 percent) are more likely than males (34 percent) to have attended church, the survey found. Also, 49 percent of black respondents said they had attended church, compared to 39 percent of whites.

People who reside in the Western United States are the least likely to have attended church. Only 28 percent of Westerners said they had attended church in the past week, compared to 40 percent of Easterners, 43 percent of Southerners and 46 percent of Midwesterners.

Another question in the Gallup survey asked, "Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?"

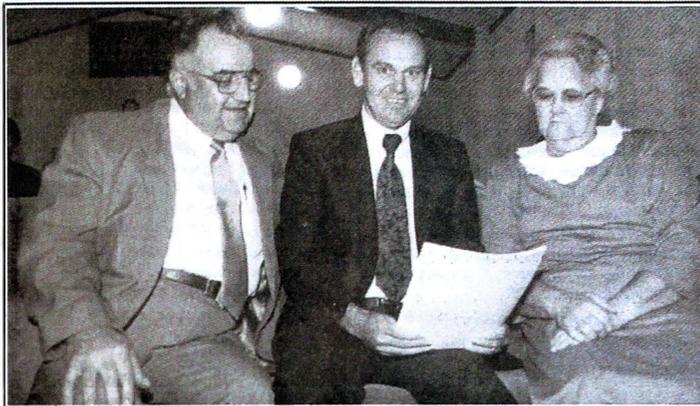
The majority of respondents (63 percent) said religion can answer modern

problems. Another 19 percent said they weren't certain, while 18 percent said religion is old-fashioned and out of date.

Protestants have more faith in religion than Catholics, by a margin of 71 percent to 59 percent. Also, 71 percent of females expressed confidence in religion compared to 55 percent of males.

The older a person is, the more likely he is to have confidence in religion, the survey found. Among adults age 50 and above, 68 percent said religion can answer today's problems, while 63 percent of adults age 30-49 and 58 percent of adults age 18-29 agreed.

Southerners expressed the most confidence in religion, with 74 percent affirming religion as relevant to modern life. That compares to 64 percent of Midwesterners, 57 percent of Easterners and 55 percent of Westerners.



EAST TENNESSEE ASSOCIATION OFFICERS — Officers leading the fall gathering of the association were, from left, Ransom Hall, Pleasant Grove Church, assistant moderator; James Suggs, Cave Hill Church, moderator; and Grace Hall, Pleasant Grove Church, clerk.

Baptist workers adapt in Israel, occupied areas

PETAH TIQVA, Israel (BP) — Southern Baptist representatives in Israel, the West Bank, and Gaza are adapting to changing circumstances, including Iraqi threats of chemical warfare and increasing anti-Americanism.

"People are nervous about the situation, although no ministries have been curtailed," said Tom Hocutt of Birmingham, Ala., administrator of the Baptist Convention in Israel. Families with children are under the most strain, he said. Nearly 50 Southern Baptist representatives currently work

in Israel, Gaza, and the West Bank.

Iraqi leader Saddam Hussein has repeatedly threatened to attack Israel with chemical weapons if Iraq or Kuwait are invaded by the international forces now massed in Saudi Arabia. Much of the Israeli population is obtaining gas masks to prepare for the threat. Meanwhile, violence between Palestinians and Jews in Israel — and Palestinian anger over U.S. actions in the Middle East — are rising.

Sonny Rogerson of Georgetown, S.C., a Southern Baptist representative who works with the West Bank Baptist Society, said he keeps track of his family members at all times as does Connie Anthony in Jerusalem.

Anthony's greatest fear is that her husband, John, would be at work, the children at school and "me at home" when a crisis occurred. "The worst-case scenario for us is for the family to be separated," she said. The Anthonys are from Mount Ida and Hope, Ark.

Rogerson has had to reschedule many ministry activities.

"I have to be real careful where I go and when, since I've been hit by rocks or bottles five times in the last month," he reported.

Some foreign businesses have ordered their employees to leave Israel, but Southern Baptist representatives in Israel, the West Bank, and Gaza have not yet exercised that option. Each Southern Baptist family can

choose to leave at any time, however.

"The only thing that keeps me here is that God has not directed me anywhere else," Rogerson concluded. "There's no indication that it's time for me to leave or that this is not where he wants me, even if it means death. It's better for me to die in His will than to live outside of His will."

SOS preliminary reports are good

Preliminary reports from Tennessee Baptist directors of missions indicate churches had "super outstanding Sundays" on Oct. 28, high attendance day in Sunday Schools across the state.

At press time Monday, 51 of the 68 associations reported a total Sunday School attendance of 247,338 from 2090 of the state's nearly 3000 Baptist churches and missions.

The attendance goal for Super Outstanding Sunday, the theme for the day, was 300,000, said Greer Ruble, director of the Tennessee Baptist Convention's Sunday School Department.

"All indications are we will exceed the goals by a considerable margin," he said.

Average weekly attendance at Sunday Schools across the TBC last year was 289,382, or 53 percent of enrollment.



LEADERS OF GILES COUNTY ASSOCIATION — Officers for next year are, from left, Elwood Marsh, New Zion Church, treasurer; Wanda Bevels, Minnow Branch Church, clerk; Danny Jones, Union Valley Church, moderator; Carl Bond, director of missions; and Dale Myers, Richland Church, vice-moderator.

Our Readers Write

Praises faculty

In the winter of 1974 while a freshman ministerial student at Carson-Newman College, I and hundreds of students, faculty, and townspeople watched Henderson Hall burn to the ground. We knew there was more than an edifice going up in flames for there were pieces of human lives lost forever in the books, manuscripts, notes, lectures, and momentos of the fine arts, religion, and philosophy departments.

Yet, in the days to come, those incredible people of grace who made up the faculty and administration of Carson-Newman College taught students what really matters in life. Their resilient faith carried on the task of teaching the truth in love.

Such teaching at Carson-Newman is not the exception after some crisis, but it is the tradition. These folk communicate deep, mature faith intent on growing and invigorating the lives of others. Such selfless Christians as these mentors have inspired many to seek knowledge, truth, and beauty as holy gifts from God Almighty.

So to these Carson-Newman College people who were there and are there, please hear the overwhelming support and affirmation of your former students who learned what really matters in bearing the name "Christian": Grace.

Jack C. Bishop Jr., pastor
Signal Mountain Church
939 Ridgeway Avenue
Signal Mountain 37377

Appeal for prayer

Nov. 5, is the Baptist Women's Day of Prayer Around the World. I appeal to Southern Baptist women to honor this day. The Day of Prayer is the primary project of the Women's Department of the Baptist World Alliance.

I ask the women of my own Southern Baptist Convention not lightly pass this day, for women in other lands love it sacredly. In Africa, Asia, Europe, Latin America, and the Southwest Pacific, this will be a day of lush expectation and devotion. Many observances will be led by our missionaries.

Among the bustle of American

lifestyle, we must not forget to join the concert of prayer. If prevented from attending a prayer group meeting, individual Baptist women can privately join in the worldwide circuit. Prayer guidance is printed in the November issue of Royal Service.

For almost 40 years, the Baptist Women's Day of Prayer has been a quiet, but powerful network of reconciliation. An offering taken on this day provides the bulk of the budget for the Women's Department. The women, as an auxiliary of the BWA, receive no funding from the BWA general budget. The BWA receives assistance from the women. Southern Baptist women should feel the full responsibility of being the most populous and most privileged of all the participants. Except for the generosity of Southern Baptists, the organization could not have survived in the past and cannot fulfill its potential for the future.

Southern Baptist women may direct contributions to our continental treasurer, Dr. Aurelia Downey, P. O. Box 925, Greenbelt, Md. 20770, payable to the North American Baptist Women's Union. Any person having questions may contact me at Samford University.

Catherine B. Allen
Samford University
800 Lakeshore Drive
Birmingham, Ala. 35229

• Allen is president of the Women's Department, Baptist World Alliance. At Samford, she is director of the Sesquicentennial Commission. — Editor

Using exiles

I don't think Martin Luther could teach at Southern Seminary under the "creed" prescribed by the trustees. We would not allow one of the seminal theological thinkers of the ages to stimulate the hearts and minds of the next generation of Southern Baptist preachers.

As I sat listening to the call to worship on promotion day recently in Sunday School, the eager faces of the new crop of fifth graders I had just taught passed before my eyes. What if Matt or Jonathan or Jessica has been gifted with the kind of spiritual discernment that could pierce the holy of holies and make plain

the ways of God to the rest of us?

What if he or she sensed God's direction to develop that gift as a faculty member at Southern Seminary? The saddest thought then pierced my soul. Unless he or she could pass a test the great Martin Luther could not, we would exile him or her to another denomination. The only loser will be Southern Baptists. God has a history of using exiles.

Larry Maples
1060 Mt. Vernon Rd.
Cookeville 38501

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.

Chaplain's role

I have reviewed the article, "BJCPA, CLC object to defense department policy" in the Sept. 26 Baptist and Reflector.

Deploying to Saudia is nothing new for U.S. military personnel. Deployments for exercise purposes, even those after Aug.

2 happen only after our government negotiates a Status of Forces Agreement with the host nation. The negotiators come to an agreement on the role of American service personnel in terms of military activities and cultural restrictions/expectations our troops may face.

The article makes no mention of the military chaplain's role. During all deployments, "exercise" or otherwise, chaplains deploy with the troops.

Chaplains are a part of the "predeployment" processing line at base "x" in the USA. They have supplies of Bibles, prayer books, etc., for any who may want one. Some choose not to take a Bible.

According to the Office of the Chief of Chaplains, USAF, parents, friends, and churches may mail via the APO (Military Postal System), a Bible or church newsletter to an individual. There are restrictions on bulk mailings to Saudia Arabia and for good reason: the SOFA.

The overall tone of this article is disturbing and silence on the role of our chaplains is inexcusable. Selective or inadequate research often times does appeal to our Baptist piety. We must do better if we expect to maintain respect with our government and enjoy mutual support from other religious groups of like mind and concern for our military personnel.

Jim Millsaps, pastor
Pleasant Grove Church
3736 Tuckaleechee Pike
Maryville 37801

• Millsaps is a retired chaplain (colonel) of the United States Air Force. — Editor

West Jackson hosts spiritual awakening seminar

West Jackson Church will host a spiritual awakening seminar Nov. 7 in Jackson.

The seminar is for all pastors, staff members, and others interested in spiritual awakening among Christians. Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary, Fort Worth, Texas, will lead the seminar.

"The need of the hour is for spiritual awakening among God's people," said Steve Gaines, pastor of West Jackson Church.

The seminar is being held in conjunction with the church's revival which is being conducted by Fish and music evangelist Jim Whitmire,



FISH

minister of music at Bellevue Church, Cordova.

The seminar, which begins at 10 a.m., is free. There will be an optional noonday revival service and lunch afterwards from 11:30 a.m. until 12:45 p.m. For lunch reservations (\$2.50 per person) contact the church at (901) 424-1800 by 5 p.m. on Nov. 6.

Ford accepts pastorate

New Hope Church, Readyville, recently called Lee Ford as pastor. Ford left the pastorate of Bell Buckle Church, Bell Buckle, five years ago to attend seminary. He holds a master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas, and a bachelor of science degree from Middle Tennessee State University, Murfreesboro.

A native of Nashville, Ford and his wife, Sophia, have one daughter.

TeamTalk

By D. L. Lowrie

Sunday night, Nov. 11, will be memorable. Some Tennessee Baptists will gather to humble themselves before the Lord in confession and prayer. We will gather at Belmont Heights Church at 9 p.m.

This hour has been chosen because it will allow persons in the Nashville area to participate after their time of worship in their church.

It will also allow those who will be driving to Nashville for the convention on Sunday afternoon to participate. I encourage you to include this time in your schedule if possible.

You are encouraged to prepare for this meeting. You would benefit from some extra time being devoted to reading about some of the great movements of God in the Bible. You would want to include 1 Samuel 7, 1 Kings 18, 2 Chronicles 29, Acts 2, and others. A fresh reading of our Lord's sermon on the mount in Matthew 5-7



LOWRIE

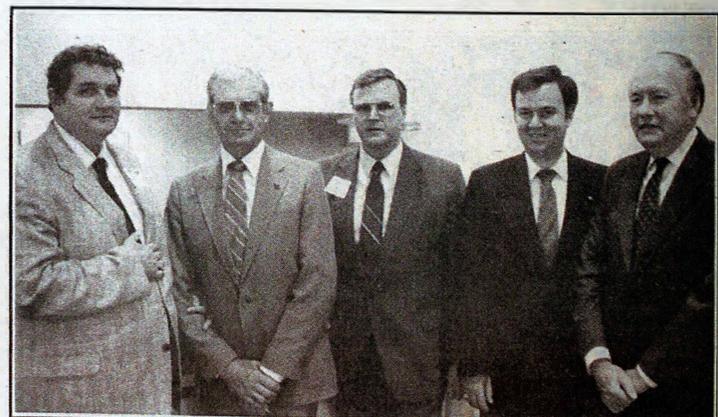
would be helpful. A reading of 1 John should also prepare the heart to seek the Lord. You should begin to ask the Lord to show you what He sees in your heart that needs cleansing and correction.

Revival in a church or denomination ultimately become very personal. Until it gets into the heart of the individual, it has not really begun. Revival is always spelled REPENTANCE. Repentance always involves change — especially changed attitudes.

I think you know why the president of our convention and I have called for this meeting. If you don't know, read today's newspaper. It will document the mess we are in as a nation, and our inability or unwillingness to do anything about it. You also know that this is a time of special need in our denomination. Surely God has given us a space to repent, and we must take advantage of it.

Pastor, you may want to make Nov. 11 a day of prayer and supplication in your church. This could be the beginning of something good for you and your people.

It is surely time to seek the Lord.



FIRST SESSION — Big Emory Association's opening session was held at First Church, Rockwood, Oct. 18. Leaders for the meeting included from left, Billy Edmonds, moderator, Pleasant Grove pastor; Bill Bargioli, director of missions; Tom Moofy, vice moderator, First Wartburg pastor; Ronnie Owens, speaker, South Clinton pastor; and Herbert Lee, clerk, First Sunbright pastor.

Missouri Baptists adopt record Cooperative Program budget

KANSAS CITY, Mo. (BP) — Despite several attempts to adjust allocations, Missouri Baptists adopted a record Cooperative Program budget during the 1991 annual meeting Oct. 22-24. The \$15.2 million budget is about one percent over the 1990 budget and includes 35.75 percent for Southern Baptist Convention causes and 64.25 to be used in Missouri. The percentage for SBC causes also is a slight increase over 1990.

An amendment to add a \$15,000 allocation for the Baptist Joint Committee on Public Affairs failed 711 to 500 on a ballot vote.

Another amendment requested that no budget funds be used for Associated Baptist Press. ABP is an alternative Southern Baptist-related news service that began last summer following the firing of the director and news editor of Baptist Press, the Southern Baptist

news service based in Nashville. The motion was referred to the governing body of the state Baptist paper for consideration at a later date.

Messengers subsequently adopted a recommendation that maintains current funding percentages through the 1993 budget year.

After considerable debate, messengers also voted to expand a committee that had been appointed earlier to study funding issues that would affect the convention's budgeting process. The special study committee originally was a subcommittee of the Executive Board's administrative committee.

Messengers approved a variety of non-binding resolutions, including ones related to the Cooperative Program, priesthood of the believer, autonomy, and church-state issues.

All eight resolutions passed, although

not unanimously, with the resolution on priesthood of the believer drawing the most debate from messengers. The resolution affirmed "the soul's competency before God, freedom in religion, and the priesthood of the believer," a Southern Baptist doctrine that each person relates directly to God.

Jim Cross of Forsyth, opposed the resolution, saying, "I have some concerns about extracting this doctrine out of a whole system of theology. I have a concern that this great doctrine has been used as a banner to rally people around."

Others, speaking in favor of the resolution, cited actions by Southern Baptist Convention meetings regarding the priesthood of the believer. Lee Saunders of Thayer said, "In light of what's happening in the SBC and the abuse of the doctrine by people

who want to dictate to us what we can and cannot believe and how we can or cannot interpret the scripture, I think it's a timely resolution."

Camdenton pastor Richard L. Wakefield was elected president over Gerald Davidson, pastor, First Church, Arnold. Wakefield, first vice president in 1990, received 906 votes to 505 for Davidson.

Davidson later was elected first vice president in a run-off with Kansas City pastor H. Wade Paris, who was elected second vice president. Paula Jackson, member of First Church, Farmington was elected secretary over two other candidates.

A total of 2525 persons registered for the 156th annual meeting, including 1830 messengers and 695 visitors.

The 1991 meeting will be held Oct. 28-30 in Springfield.

Chapman, pastors discuss leadership, missions . . .

(Continued from page one) leadership have not changed. Leaders must be cooperating Southern Baptists who are committed to "the perpetuation of allegiance to God's perfect Word" through SBC institutions and who subscribe to the four examples of inerrancy cited by the SBC Peace Committee.

Two Rivers Church plans expansion

Two Rivers Church, Nashville, has adopted a plan which includes construction of a 3000-3500 seat sanctuary, and office and educational space. The plan was approved Sept. 23.

Pastor Jerry Sutton said the plan is the result of two years of work, including study of church programs and research of needs and demographics of Nashville and the surrounding areas.

The plan directs the appointment of a building steering committee to oversee construction, a design and construction coordinator, and the purchase of land.

The church has about 2000 in Sunday School and offers three Sunday morning worship services to accommodate attendance. It is located on 47 acres across from Opryland U.S.A. in north Nashville.

Sutton stated, "At Two Rivers Church the concern is not for growth just for growth's sake, but for reaching and meeting the needs of people."

"While I want to include the larger family of Southern Baptists, there are those who by their own conviction are outside the tent," he added.

Chapman said he disagrees with the term "taxation without representation" to describe the predicament of "moderate-conservatives" who support the SBC financially but who are excluded from leadership. "Any person has the opportunity to participate in Southern Baptist life if he is a member of a Southern Baptist church," he said.

Chapman said he limited his invitations to "theological conservatives" as "a first step." He said he plans other meetings but added he is not ready to decide whether to invite "moderate-conservatives."

Draper, who hosted a similar but smaller meeting of SBC leaders Sept. 7 in Dallas, said he and other "conservatives" are uncertain about including "moderate-conservatives" because of threats some have made to the Cooperative Program, the SBC's unified-giving plan.

Including Southern Baptists who have threatened to cut or divert their financial support of the Cooperative Program would be "tantamount to submitting to an economic boycott," Draper said. "We are struggling with whether or not to let someone blackmail us into some sort of

detente."

Draper was himself accused of proposing an economic boycott in 1985 when he said thousands of churches might withhold CP support if Atlanta pastor Charles Stanley was not re-elected SBC president. But he said that proposal differs from recently announced alternate-funding plans.

While Draper's suggestion in 1985 was to place CP gifts in escrow until a solution could be found, he said, the latest plans will divert CP money to other causes, creating a "cleavage of support" for denominational missions efforts.

While appointments and CP support were topics at the recent Dallas meeting, Chapman said most of the discussion focused on the "windows of opportunity" opening for SBC missions and evangelism efforts around the

world, particularly in Eastern Europe. He described the session as "a terrific, tremendous time of dialogue and prayer."

"I came away from that meeting last weekend excited about the future of Southern Baptists," he said.

Chapman did not list the pastors attending the meeting, but the group was known to include Stan Coffey, San Jacinto Church, Amarillo, Texas; Curt Dodd, Metropolitan Church, Houston; Jack Graham, Prestonwood Church, Dallas; David Hankins, Trinity Church, Lake Charles, La.; Jerry Sutton, Two Rivers Church, Nashville; Fred Wolfe, Cottage Hill Church, Mobile, Ala.; and Charles Page, First Church, Nashville. — Greg Warner and Toby Druin

Christians persecuted in eastern India

BHUBANESWAR, India (BP) — Christians in eastern India have reported violent attacks on church workers and buildings in a fresh round of religious persecution by radical Hindus.

However, Christian leaders said rumors that an evangelist was beheaded are unfounded.

Many of the 280 Baptist churches in the Khond Hills near Bhubaneswar, in the state of Orissa, have come under increasingly violent attacks in recent months from the radical Hindu group called Rastriya Sebek Sayand Sangha (RSS).

RSS instigators have beaten church workers and burned churches, many of them Baptist. Also, local Hindu authorities have imprisoned some Baptists for their Christian beliefs.

Southern Baptist funds recently replaced roofs of a number of Baptist churches burned in the attacks. Southern Baptists also provide matching grants to help fund church planters working in the Khond Hills.

"We are now looking at putting in windows and doors" of the churches, said Satyananda Patra, vice president of the Baptist Union of India.

The RSS religious/political organization vows to oust all Christians and Muslims from India. It insists the country belongs only to Hindus, although about 100 million Muslims and 26 million Christians live throughout India.

Recently two church leaders, Srikand Digal and Simon Nayak, were attacked while doing evangelistic work in a Khond Hills village.

"One was shot and the other was hacked but they were not killed," said Daniel James, secretary of the Orissa Baptist Evangelistic Crusade, which works with churches in the Khond Hills.

Tenery resigns church

MORGANTON, N.C. — Robert Tenery, one of the leading "conservatives" in the Southern Baptist Convention, has resigned the pastorate of Burkemont Church here.

Tenery, 58, had no immediate plans and cited "turmoil in the church" as the reason for his resignation of the pastorate he has held 19 years.

"I am dealing with some pulpit committees," Tenery told Associated Baptist Press.

For the past several years Tenery has been "interim editor" of the Southern Baptist Advocate, the publication of SBC "conservatives."

Tenery said his resignation as pastor "doesn't change anything" as far as his trusteeship on the BSSB is concerned. He added most of the churches with which he is talking are in North Carolina. If he remains in North Carolina, he may remain a trustee, but if he leaves the state, he becomes ineligible for the post. — ABP



IN LAWRENCE COUNTY — Lawrence County Association met recently at Meadowview Church in Lawrenceburg. From left, Paul Hall, interim director of missions; Chris Gowen, Park Grove Church, moderator; Mike Tucker, St. Joseph Church, vice moderator; and Bill Brown, host pastor.

Association gatherings . . .

Alpha Association

Charles Livengood, who will retire as director of missions Oct. 31 after 18 years, was honored at the Oct. 11 meeting at First Church, Hohenwald. Speakers at the meeting included Lawrence Steiner, Leslie Baumgartner, retired TBC Missions Department director, and D.L. Lowrie, TBC executive director.

Elected as officers were Mike Adams, pastor, First Church, Linden, moderator; David Watts, pastor, First Church, Centerville, vice-moderator; James Cook, member, First Church, Hohenwald, treasurer; and Faye King, member, First Church, Lobelville, clerk.

Bledsoe Association

The 75th anniversary Diamond Jubilee celebration was concluded as 11 churches participating in a year-long church growth competition were honored. The highest number of baptisms reported in a decade — 298 — was noted. Also associational leaders Phil Dougan, Cortez Dotson, Jack Goodwin, Wert Campbell, Mike Corbin, and J. C. Bigbee were honored for years of service.

The meeting was held Oct. 18 at Twin Hills Church, Westmoreland.

Officers follow: Jack Goodwin, pastor, Indian Hills Church, Gallatin, moderator/treasurer; Wert Campbell, member, First Church, Gallatin, assistant moderator; and Sheila Crouch, member, Twin Hills Church, Westmoreland, clerk.

Bradley County Association

Messengers met Oct. 22-23 at Cloverleaf Church, Bellefonte Church, and Ridgeview Church, all in Cleveland.

They elected Harvey Booher, pastor, Parkway Church, Cleveland, moderator; Bill Crook, member, Stuart Park Church, Cleveland, assistant moderator; Marcus Boring, member, Big Spring Church, Cleveland, treasurer; and Dimple Cox, associational secretary, clerk.

Campbell County Association

To honor Ralph Cordell, who will retire as director of missions March 1, 1991, after 30 years, the association presented he and his wife, Helen, with a plaque, book of letters, and a car.

The meeting was Oct. 15-16 at Indiana Avenue Church and East LaFollette, in LaFollette and First Church, Caryville.

Elected to office were Don Martin, pastor, East LaFollette Church, LaFollette; Jim Wilcox, pastor, First Church, Caryville, assistant moderator; and Nila Sellers, associational secretary, treasurer/clerk.

Concord Association

During the Oct. 22 meeting at Stones River Church, Smyrna, the association added Riverdale Church, formerly Riverdale Chapel Mission, Murfreesboro, into the fellowship. Randy Sledge is the pastor.

Marion Arbuckle, pastor, Westwood Church, Murfreesboro, was elected as

moderator. Other officers are Archie King, member, First Church, Murfreesboro, assistant moderator; Tom Brown, member, First Church, Murfreesboro, treasurer; Joyce Ewell, member, Hillview Church, Murfreesboro, assistant treasurer; Brenda Hopper, member, First Church, Smyrna, clerk; and Robbie Giles, member, Westgate Church, Murfreesboro, assistant clerk.

Fayette Association

The Cooperative Program and missions were special emphases during the Oct. 18-19 meeting. Also Mrs. Roy Hughes was honored for serving ten years as associational Woman's Missionary Union director.

Piperton Church, Collierville, and Galloway Church, Galloway, hosted the messengers.

Officers follow: Joe Acuff, pastor, Oak Grove Church, Moscow, moderator; Claudie Hammers, pastor, Liberty Church, Somerville, assistant moderator; and Mrs. Jesse Price, member, First Church, Somerville, treasurer/clerk.

Gibson County Association

Sessions held Oct. 16-17 at First Church, Humboldt, and Oakwood Church, Milan, emphasized the June 1991 associational crusade. A resolution to establish its top priority among associational goals was adopted. Prayertimes for the crusade were held during all four sessions.

Messengers reaffirmed support for Cooperative Program and associational

missions and dedicated the annual to the memory of Mrs. Hillard Goode and Dillard West.

Officers include Jerry Summers, pastor, Mount Pleasant Church, Bradford, moderator; Trevis Otey Jr., pastor, First Church, Trenton, assistant moderator; J. D. Nowell, member, First Church, Trenton, treasurer; and Virginia Stephens, associational secretary, clerk.

Giles County Association

Messengers adopted a resolution asking the Tennessee Baptist Convention Executive Board to rescind its action to designate money for the Baptist Joint Committee on Public Affairs. The action reinstated the agency's funding withdrawn at the 1990 Southern Baptist Convention. The board's budget committee has asked the board to rescind the action at its Nov. 12 meeting before action by the Tennessee Baptist Convention Nov. 13-15.

The resolution warns the allocation sets a precedence for designation which "violates" the spirit of the Cooperative Program and it forces Tennessee Baptists to "choose sides" in the denominational controversy.

Messengers also committed themselves to the Witnessing-Giving Life program. The meeting was Oct. 16-17 at Shores Church, Goodspring, and Highland Church, Pulaski.

Officers are Danny Jones, pastor, Union Valley Church, Lynnville, moderator; Dale Myers, pastor, Richland Church, Lynnville, vice-moderator; Elwood Marsh, member, New Zion Church, Pulaski, treasurer; and Wanda Bevels, member, Minnow Branch Church, Pulaski, clerk.



Shoe Strings

"the kids' fun page"



Created by

Rob Sauls OCT. 1990
Darrell Vandergriff
Lib McCluskey

Great Bible Stories

Do you know where to find these stories in your Bible?

1. Abraham and Isaac _____
2. Fall of Jericho _____
3. Conversion of Saul _____
4. Ruth and Boaz _____
5. Paul's chapter on Love _____
6. The Fiery Furnace _____
7. David and Bathsheba _____
8. Gideon's Strange Army _____
9. The Philippian Jailer _____
10. Deborah to the Rescue _____
11. David and Goliath _____
12. Elisha and the General _____

Answers

Gen. 22:1-18 / Joshua 6:1-21 / Acts 9 / Ruth / 1 Cor. 13 / Daniel 3 / 2 Samuel 11-12 / Judges 6-7 / Acts 16 / Judges 4 / 1 Samuel 17 / 2 Kings 5.

Books of the Bible Word Maze

B	C	O	R	I	N	T	H	I	A	N	S
O	K	N	U	M	B	E	R	S	R	N	N
J	U	T	I	M	O	T	H	Y	O	I	A
M	K	L	E	U	M	A	S	I	N	A	I
A	K	R	A	M	I	H	T	C	H	J	S
L	A	M	E	N	T	A	T	I	O	N	S
A	B	E	K	U	L	G	E	J	U	O	
C	A	N	R	E	V	A	L	G	B	M	L
H	H	T	V	W	E	H	T	T	A	M	O
I	J	E	R	E	M	I	A	H	O	H	C
T	R	O	M	A	N	S	E	M	A	J	Z

Can you find these 20 Books of the Bible in the maze?

Words are forward, backward, and diagonal.

Malachi
Lamentations
Job
Revelation
Habakkuk
Corinthians
Luke
Haggai
Jeremiah
Matthew

Romans
Colossians
Timothy
James
John
Joel
Samuel
Numbers
Ruth
Mark

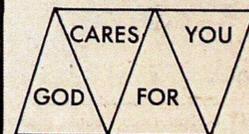
More Adventures

A LETTER

Dear God, this is me. You know — I am the one who is always getting into trouble. Well, I don't think I'm in trouble this time. I didn't put that frog down Sarah's dress. That was David. So why am I bothering You? My Sunday School teacher, Mrs. Hawkins, said prayer doesn't bother you, so, like — here's my prayer. Dad has been called up. You know, he has to go to Saudi Arabia. He came home, hugged Jamie and me, kissed Mom, and left. Mom cried. I cried because Mom did and Jamie cried because he didn't want to be left out. I miss Dad, and I'm scared. Why did Dad have to go? Why can't grownups solve their problems without fighting? I don't want to take up any more of your time. I know you're busy taking care of the world and everything. Bye for now.

Your friend,
Me.

P.S. When you're not too busy, please look in on my Dad. He's the good-looking sergeant with the red hair — like mine.



Years in Africa no sacrifice to Burt, Ruth Dyson

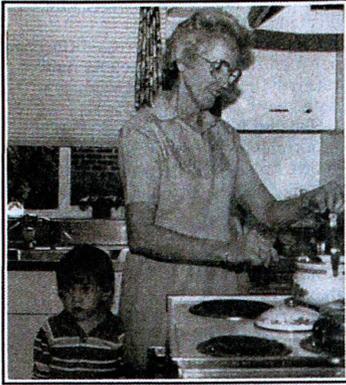
By Connie Davis, assistant editor
NASHVILLE — Crossing the Atlantic by freighter bound for Nigeria in 1955 took four weeks, recall Burt and Ruth Dyson. For the next four years their only contact with friends or family would be by mail. Travel on freighters was less than luxurious and often dangerous — the ships had no railings.

But the length of the journey enabled an easier transition for missionaries than travel by plane, said Burt Dyson. Or maybe they were relieved "to get off of that ship," he added, laughing.

They weren't homesick — possibly because Ruth's mother had died when she was six years old and Dyson had lived with relatives other than his parents during most of his childhood. And when they met in New Orleans where they were both serving as missionaries, both were preparing for foreign mission service.

They were homesick when they left Nigeria 29 years later to be the first Southern Baptist missionaries in Sierra Leone. And the recently retired missionaries still miss Africa — understandably after serving 35 years there. "We'd like to go back, but with younger bodies," said Dyson.

'Call' overshadows sacrifices
 "It's hard to think about it being difficult. It is the thing you're called to," said Dyson. "You don't sacrifice when you answer God's call."

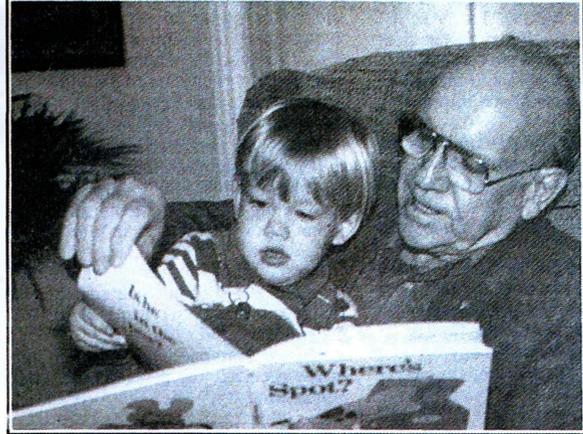


BEING A GRANDMOTHER — Ruth Dyson fixes grandson Elliott Dyson a hot drink.

He recalled a conversation with a recruiter while a student at George Peabody College for Teachers in Nashville, now a college of Vanderbilt University.

The recruiter offered him a job as principal of a California school with great benefits. The recruiter thought he was crazy when he explained his choice of missionary work in Africa — even though he didn't know his salary.

Their two children didn't sacrifice either, added Dyson, but rather "feel very positive" about their childhood



STILL TEACHING — Burt Dyson is still teaching literacy, now to his grandson Frazier Dyson. — Photos by Connie Davis

though they began attending boarding schools when they entered the fifth grade.

"God doesn't ask a young couple when they see their newborn baby to be willing to send that child away to boarding school. He prepares you for the difficult things before they occur," said Dyson.

When their children left to attend Carson-Newman College in Jefferson City, it was difficult until the couple heard from them. Both had been adopted by "aunts and uncles" from Nashville's Woodmont Church, the church the family had attended before leaving for Africa and had returned to on furlough.

Mrs. Dyson explained missionary kids often term other missionaries "aunts and uncles." Without being coached, Jo Ellen and Brandon Dyson and friends at Woodmont had continued the tradition, she explained.

The Dysons have returned to Woodmont Church where they live near their children, grandchildren, and Mrs. Dyson's sister in a home given to them by the church.

Pioneering literacy work
 Dyson just completed Leaders' Guide for Literacy Workshops — A Teachers' Manual, which is the English version of the materials he compiled in six languages. The book, edited by Mrs. Dyson, will be published by the Southern Baptist Foreign Mission Board. Dyson, who has been named literacy resource person, will return to Africa next year to teach it in several countries.

When the Dysons arrived in Nigeria they became a part of the vast Baptist educational system which consisted of hundreds of schools and even a college. Dyson led a teacher training college and established another while developing literacy work into a full-time job. Dyson studied methods of Frank Laubach, the literacy pioneer, and Wycliff Bible translators.

"Literacy is a marvelous tool for evangelism and for growing and developing your church leaders," said Dyson.

He told of Chaplain Adegoke of the Baptist Hospital in Kontagora, who had unsuccessfully tried to begin a church for several years in Muslim villages around the hospital. After the Dysons trained him in literacy evangelism, he began congregations in nine villages within a year's time, shared Dyson.

Dyson estimated they became the first missionaries to do literacy work

full-time. Their goal was for literacy work to become a part of the convention structure, which occurred when the department of adult education was begun, he continued.

As a result many other African countries have similar literacy work, Mrs. Dyson added. And Nigeria, the most populous country on the continent, is home of the strongest national Baptist convention because of the educational work in the country, stated Dyson.

Nigerian Baptists were the first African Christians of any denomination to send their own missionaries, he added. Some were sent to Sierra Leone, but Southern Baptists — the Dysons — were asked to help. While there they laid the groundwork of trust for work.

"You know the ugly American syndrome. Southern Baptists have to contend with that. We have to prove ourselves," said Dyson. Nine missionary couples joined them during the six years they served there.

When they evaluate their careers, the Dysons remember individuals — their "sons and daughters in the Lord."

"Of course there were disappointments and some people disappointed us, but what really comes to mind are the individual people. . . . If we had it to do over we'd do it again," said Mrs. Dyson.

"The most impressive thing was God's faithfulness through all the years," added Burt Dyson.

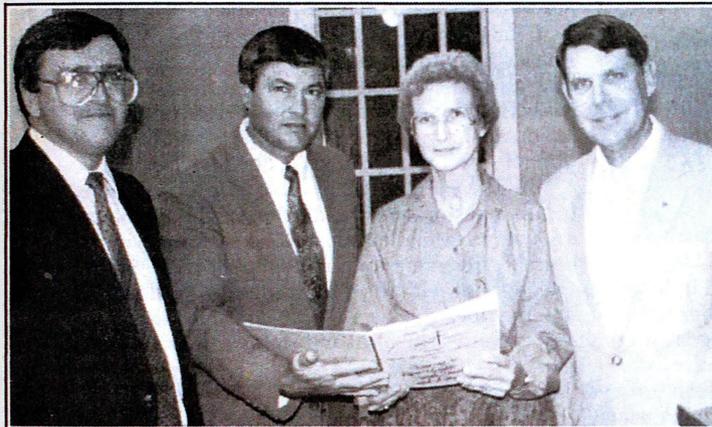
Two Rivers hosts drama festival

The first national festival for Christians interested in drama, puppetry, and clowning will be held Nov. 9-11 in Nashville.

More than 1000 participants are expected to attend the festival, "Celebrating Christ Through the Arts," at Two Rivers Church, Nashville, according to Ev Robertson, senior drama specialist in the Southern Baptist Sunday School Board's church recreation department.

The festival will include more than 100 conferences and workshops on drama, puppetry, and clowning; showcase performances by professional and semi-professional Christian artists; and group performances by troupes.

For more information, call or write the Southern Baptist Sunday School Board, Church Recreation Department, 127 Ninth Ave. N., MSN 166, Nashville, Tenn. 37234; (615) 251-2711.



WAYNESBORO MEETING — Officers of Indian Creek Association check the agenda for the annual meeting at First Church, Waynesboro, Oct. 16. From left, David Miller, director of missions; Harold King, moderator, pastor of Philadelphia Church; Margaret Morrison, clerk, Upper Green River Church; and Cecil Gilliland, vice moderator and host pastor.



AT UPPER HELTON — Officers of Salem Association met recently at Upper Helton Church, Alexandria. From left, first row, Ric Lee, Dowelltown Church, assistant moderator; Don Mathis, Salem Church, clerk; Thomas Baines, Calvary Church, moderator; Ed Edwards, West Main Church, treasurer; second row, Chuck Olson, Sycamore Church, trustee; Director of Missions Thurman Seber; Ricky Scott, New Hope Church, assistant clerk; and F. L. Rich, Plainview Church, trustee.

Older population will continue to increase, expert says

By Susan Todd
BIRMINGHAM, Ala. (BP)— If Willard Scott of NBC's "Today Show" wished "Happy Birthday" to one person every day in America who is 100 years old or older, it would take him 180 years, said a Southern Baptist gerontologist.

B. J. Dier, a Southern Baptist home missionary, spoke recently about aging to more than 70 women gathered for an issues conference sponsored by Southern Baptist Woman's Missionary Union.

"In 1890, there were only 2.4 million people over the age of 65, or four percent of the total (U.S.) population," Dier said. "In 30 years, the figure doubled to five million. Today, 35 million Americans are over the age of 65 — about 13 percent of the total population."

High mortality and high fertility are the causes Dier attributed for the rapid increase. As mortality increases, the population of older Americans also will

increase, he said. "The older population is getting older," he said. "The 75-plus age is the fastest-growing segment of our population." Americans can expect the older population to continue to get older, he said. "The babies born in the decade of the '90s can expect to live to (age) 90."

The people born two and three generations ago would have called themselves "blessed" to see 60, Dier said, while the current generations are planning for their ninth and tenth decades.

But as the population grows among the older generations, younger generations can expect current problems to escalate, he said.

"Fewer than one woman in five currently receives any pension other than Social Security," Dier said. "It's a

problem that ought not to be. It's due to nothing more than the fact that their husbands up and died."

Dier referred to the gross differences between the pension amounts men receive and the pensions women receive.

Housing is another major problem Americans will face in the next ten years, he said. "The widow who has only Social Security has to go and live down in the some flea-ridden flop house and live hand-to-mouth."

The housing situation is the responsibility of the church, Dier said. "If they were hungry, we'd feed them."

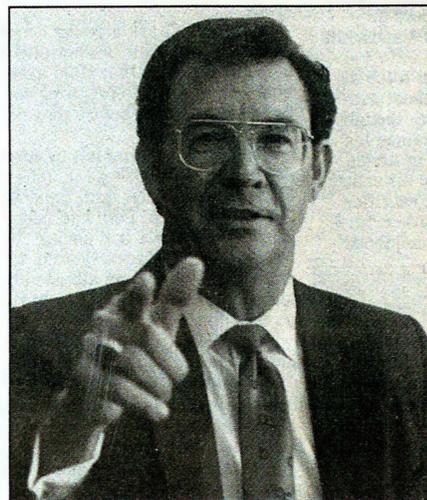
Retirement centers and communities are one of the biggest growth industries in the country today, he said. "What they do for profit, I say churches can do for love."

Of the eight million Americans who live alone, Dier said 77 percent are women, 64 percent have no private pension income, 52 percent have been alone ten years, and 28 percent live below the poverty level.

Many people face poverty for the first time after retirement, Dier said. "We don't address these problems, and we think they'll go away, but they won't. They'll get worse," he said. "This should be a major cause of concern for us as Christian people to do something."

But Dier didn't paint a totally bleak picture for future generations. The current generation of elders is more powerful and more "savvy in the workplace," than any elder generation before them, he said.

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Hey, layman . . . Let's talk some hard-nosed business

Some things we do cooperatively; some we do individually. For some things we share responsibility. For others we are solely responsible.

Gifts through the Cooperative Program allow every church to have a small part in the ministry of each and every missionary in 116 different countries. The cooperative effort of all churches ensures adequate income, retirement and insurance protection for every missionary. We do this together.

But there is something each church does alone. It calls a pastor. The members pray, choose the pastor, vote to extend a call, and the pastor serves by mutual agreement for an indefinite period. South-

ern Baptist churches are free and independent. Good! But with freedom comes responsibility. When you call a pastor or other full-time staff member you, as a church, are solely responsible for that person's financial needs and ministry expenses. Pastoral and staff support are part of the cost of doing the business of the local church.

A few weeks ago President Bush ordered thousands of military personnel, dozens of ships and hundreds of planes sent to the Persian Gulf on a vital mission. Nobody asked the men and women to pay for a ticket or a truck. We all paid for the trip and the armament with tax dollars.

The Apostle Paul wrote to the church at Corinth about paying the preacher. He used a military analogy: "Did you ever hear of a man serving in the army at his own expense?" (I Cor. 9:7a NEB)

Nobody would ever enter the ministry because of its potential for wealth. But nobody ought to serve in poverty, either.

The freedom to call carries the God-ordained responsibility to address with integrity the needs of your minister.

Too often, the last item considered in preparation of the church budget is salaries and benefits. Let's make a change for 1991. Every church ought to see that the pastor and any other full-time staff member has adequate salary, a church-funded medical plan, life and disability protection and the Church Annuity Plan.

And you shouldn't consider protection coverages and church ministry-related expenses to be minister's pay. You should budget these items separately from the minister's salary. Otherwise, people will think the minister is paid much more than he actually is.

Scripture demands that God's servants be properly supported by the churches they serve.

Each local church is solely responsible for its staff. Think about it. Pray about it. Provide adequately. Pay appropriately. Demonstrate your love.



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 President and Chief Executive Officer
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TenneScene

... North to south, from Eulia to Elora by way of Lascassas ...

Churches ...

The congregation of **Avondale Church, Humboldt**, recently dedicated a new fellowship hall.

Members of **Calvary Church, Sevierville**, celebrated homecoming Oct. 7.

Members of **Brown Springs Church, Mosheim**, recently celebrated homecoming. Former pastor **Robert Kitts** spoke and **Paul Fox** was guest musician.

The congregation of **Taylor's Chapel Church, Murfreesboro**, recently dedicated a new building.

Homecoming was held Oct. 7 at **Westwood Church, Nashville**. **Pete Carlile** was guest speaker.

Leadership ...

Russell Washburn, minister of education at **First Church, Hixson**, recently celebrated his fifth year anniversary at the church.

Bethel Church, Humboldt, called **Brian Howell** as minister of music. He is a student at **Union University, Jackson**.

Norman Culpepper recently joined the staff of **Parkburg Church, Pinson**, as interim pastor.

Ted Painter recently celebrated his 20th anniversary as pastor of **New Salem Church, Soddy-Daisy**.

Unaka Church, Elizabethton, called **Bill Powell** as interim pastor.

Bobby Heaton recently accepted the call of **Lynn Valley Church, Elizabethton** to serve as minister of youth.

Mt. Vernon Church, Halls, called **J. B. Haynes** as interim pastor.

Alice Bell Church, Knoxville, called **Don Campbell** as minister of music.

Chris Bailey joined the staff of **Southeast Church, Murfreesboro**, as minister of music and youth.

Calvary Church, Mooresburg, called **James Horton** as interim pastor.

Mark Moreland, Falls Church, Va., has been called as minister to students to **Central Church of Bearden, Knoxville**.

First Church, Jacksboro, called **Jerry Reeves, Knoxville**, as interim minister of music.

Calvary Church, Elizabethton, called **Larry King**, a student at **East Tennessee State University, Johnson City**, as minister of youth, effective Oct. 1. The church recently honored **Elmer Sams Sr.**, on his retirement after 40 years serving as church treasurer.

Mike Daniel recently joined the staff of **Third Church, Murfreesboro**, as minister of music.

Etter Church, Byrdstown, called **Jeff Brown, Albany, Ky.**, as interim pastor.

Phil Jones recently resigned as associate pastor/church growth from

First Church, Lawrenceburg, to accept a similar position at a church in **Birmingham, Ala.**

Ronnie Coleman has been called to **Antioch Church, Humboldt**, as children's and youth minister.

Howard S. Kolb recently announced his plans to retire from the pastorate of **Audubon Park Church, Memphis**, Jan. 31, 1991. He has served as pastor of the church for 30 years. In addition, the congregation recently dedicated the \$1,200,000



KOLB

Howard S. Kolb Christian Activity Center, which houses a gymnasium, game room, arts and crafts room, exercise room, kitchen, and educational space.

New Hope Church, Dyer, called **Terry Owens** as minister of music, and **Bill Epsey** as minister of youth.

James Glisson has been called to serve as interim pastor of **Hillcrest Church, Trenton**.

Ordinations ...

First Church, Jacksboro, ordained **William Baird** and **Bill Young** as deacons Sept. 30.

Herbert Watts and **Ron Durham** were ordained as deacons Sept. 30 at **Bartlebaugh Church, Chattanooga**.

South Seminole Church, Chattanooga, ordained **David Broome, Phil Delay, Jon Griffin, and Larry Sims** as deacons Oct. 7.

Jack Baker, Mike Henderson, and Fred C. Runion were recently ordained as deacons at **Ridgeview Church, Chattanooga**.

Randy Gentry and **Stephen Smith** were ordained as deacons Sept. 30 at **Beverly Hills Church, Memphis**.

First Church, Maryville, recently ordained **Pat Ellington, Dick Evans, Paul Law, and Brad Smith** as deacons.

Macedonia Church, Lawrenceburg, ordained **Stephen Aaron** to the ministry Sept. 30. He recently graduated from **Southwestern Baptist Theological Seminary, Fort Worth, Texas**, and has been called as pastor of an Alabama church.

John Smith and **Gary Silvers** were recently ordained as deacons at **Blue Ridge Temple Church, Old Fort**.

First Church, Pulaski, recently ordained **Hershel Lake, Barry Taylor, and Thomas Wallace** as deacons.

Ricky Brown, Charles Cochrum, Dale Pate, Buddy Thompson, and Ronnie Yates were ordained as deacons Oct. 7 at **Calvary Church, Union City**.

Steve Barnes was ordained to the deaconship Sept. 30 at **Highland Heights Church, Memphis**.

Beacon Church, Parsons, ordained **Ralph Lancaster** as deacon.

Andy Roberson was ordained Sept. 30 at **Falcon Church, Selmer**.

The deacon ministry of **West Maryville Church, Maryville**, was reinstated Oct. 7. **James C. Dixon** was reinstated as deacon, and **Jerald Gardner, James Compton, and James Graves** were ordained.

Bethel Church, Greenbrier, recently ordained **Danny Evans**, son of **Robertson County Association Director of Missions Frank Evans**, to the deacon ministry.

First Church, Goodlettsville, recently ordained **Buddy Dowlen, Bob Ingram, Ralph Watson, J. C. Garrett III, Mark Johnson, Tim Garrett, and Mike Ramage** as deacons.

First Church Tracy City, ordained **Everett Hampton, Larry Scarborough, and Jay Blalock** as deacons Oct. 14.

Antioch Church, Humboldt, ordained **Ken Luckey** as deacon Oct. 14.

Bobby Wooten and **James Tolley**

were ordained as deacons Oct. 7 at **Rock Springs Church, Greenbrier**.

People ...

Naomi Thomas was honored recently for 60 years of service as pianist and organist at **Shelby Avenue Church, Nashville**. In addition, the church honored **Matilda Gregory** on her 100th birthday. She is the oldest member of **Shelby Avenue Church**.

Michael Day is the new director of the church and denominational relations division of the **Southern Baptist Brotherhood Commission** in **Memphis**. He had been director of special projects for the children and youth division of the commission, the **Southern Baptist Convention agency** responsible for missions education for men and boys.

Revivals ...

First Church, Tracy City, held youth-led revival Oct. 26-28. A team from **Union University, Jackson**, conducted the services.

Revival services will be held Nov. 10-12 at **Manley Church, Morristown**, led by **Kelly Green**.

Henry Linginfelter and **Dick Barrett** will lead revival Nov. 4-7 at **First Church, Jasper**.

Jerry Summers led revival recently at **Immanuel Church, Trenton**.

Revival was held recently at **Smyrna Church, Humboldt**, led by **Calvin Moore**.

Wilson County Association reported **Fellowship Church, Barton's Creek Church, and Calvary Church**, all in **Lebanon** held revival recently.

Powder Springs Church, Powder Springs, held revival recently with evangelists **Jerry Oliver** and **Bob Zafeteria**.

Roan Hill Church, Johnson City, held revival Oct. 7-10 led by **Richard Ratliff**.

Revival was held recently at **First Church, Decaturville**, led by **Noel Edwards**.

Dinner at Belmont

Alumni, Friends, Pastors
Directors of Missions
State Workers
and Staff Members

Join us for the
Belmont College Dinner
during the
Tennessee Baptist Convention

Tuesday, November 13, 1990
5:00 p.m.
The Jack C. Massey Business Center
\$11 per person

Reservation deadline: November 9

Alumni Affairs
Belmont College
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Nashville, TN 37212
(615) 385-6402

Tennessee Baptist Recreation Association's
ANNUAL DINNER MEETING

Belmont Heights Baptist Church
November 12, 1990 — 6:30 P.M.
IS THERE MORE TO WIN IN SPORTS THAN THE GAME?

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Please join us for this time of fellowship, information and inspiration. You'll be glad you learned more about the possibilities of a sports ministry beyond the doors of your church. Open to all interested persons. See you there!

TBRA

RESERVATION FOR TBRA ANNUAL DINNER MEETING — Nov. 12, 1990

Name _____ Phone _____

Address _____

Church _____ Association _____

Amount enclosed \$ _____ Number Attending: _____ Date _____

Buffet cost: \$6.00 per person TBRA Membership: \$15.00 per person

NOTE: Dinner reservations are not required but will be appreciated. Guests are welcome. Enclose check with form (payable to: TBRA) or pay at the door. You may write one check for the combined cost of the dinner and membership fee if you desire (\$21.00). Submit additional names on a separate sheet. Thank you!

Mail to: Eleanor Yarborough, TBRA, P. O. Box 728, Brentwood, Tenn. 37024-0728. Phone reservations also accepted: (615) 371-2033

Friends and Guests Welcome!



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SPECIAL GUEST:
Camaron Byler, Brother-
hood Director, TBC, will speak
on the TENNESSEE BAPTIST
SPORTS EVANGELISM
FELLOWSHIP

FMB to appeal \$1.56 million judgment to Virginia Supreme Court

RICHMOND (BP) — The Southern Baptist Foreign Mission Board will appeal a \$1.56 million legal judgment against it to the Virginia Supreme Court.

Foreign Mission Board President Keith Parks said the board would move to the next step in the appeals process after a Richmond Circuit Court judge upheld a seven-member

jury's verdict in a suit waged by a former missionary to Africa on behalf of her four children.

The board has three months to file formal petitions of appeal with the Virginia Supreme Court after an October ruling by Judge T. J. Markow upheld the verdict by the jury in July. Markow presided at the five-day trial.

Parks said the verdict threatens "the financial viability of religious agencies anywhere" by making them legally liable for the personal behavior of their employees — in this case a father's sexual abuse of his daughters.

"We do as careful screening as anyone," Parks said. "There's no way we can guarantee good behavior as much as we try."

Foreign Mission Board attorney Lewis T. Booker of Richmond said the case also could be precedent-setting. "There's never been a case that I'm aware of where an employer has been held responsible to the children of an employee for an employee's misdeeds," he said.

Under Virginia law, the state's Supreme Court is not obliged to hear every appeal. If it refuses to hear the case, the verdict will stand.

During the trial, former missionary

Diana Sue Wade contended her children suffered trauma because board officials learned that her husband, G. Thomas Wade Jr., was sexually abusing their oldest daughter but did not disclose it to Mrs. Wade so she could halt the molestation. Mrs. Wade contended her husband continued to abuse the daughter as well as a second daughter, who was adopted, and also began abusing a third daughter.

Booker argued during the trial that

board officials who handled the family's case acted reasonably under the circumstances. The board administrator who first learned of the abuse testified that he sought the advice of a psychiatrist and a pastoral counseling expert on how to deal with the family, told Wade to see a counselor in Africa.

When the missionary failed to do so, he ordered Wade to return to the U.S. with his family for counseling.



HONORED FOR SERVICE — Ed Alexander, right, was honored as one of the outstanding directors of missions in West Tennessee by Union University, Jackson. Randall Harris, left, presents the plaque at the Oct. 16 session of Shiloh Association, meeting at Sharon Church, Harris is pastor of West Shiloh Church.

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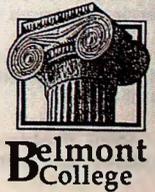
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Ezekiel 22:30*

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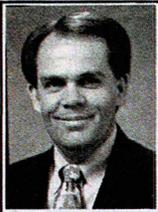
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Controversies with the Pharisees

By Dennis P. Lunsford, pastor; Antioch Church, Humboldt

The past lessons have revealed some interesting facts about Jesus. We discussed how Jesus used the Word of God as His defense over temptations. He believed in corporate and personal worship. We also determined Jesus to be a man of prayer.

The Gospel of Luke stresses Jesus' prayer life more than the other three Gospels. Crowds were praising Jesus for His healing abilities. The lesson writer states: "Perhaps Jesus saw in the crowd's enthusiasm for healing a possible shortcut to establishing His kingdom by avoiding suffering and death on the cross." We find in the midst of this temptation, Jesus stopped His ministry. He spent time in prayer. Following this intensive prayer period, Jesus resumed His ministry of teaching and healing. He believed in prayer. Is this intense belief in prayer expressed in your per-



LUNSFORD

sonal life, in your church? If Jesus, the Son of God, believed in such a power to be derived from prayers, should we believe any differently?

Controversies over traditions
(Luke 5:17-39)

Have you ever noticed as soon as you reach the top of a mountain a valley comes into view? Jesus experienced a "mountaintop experience" in prayer with His Father, only to be faced by the "valley" of controversy. Is this not true for your life and mine? We experience the joy of worship only to leave the doors of the sanctuary to be quickly reminded we live in a world of challenges, hurts, and temptations.

Jesus healed a leper. The news spread. He then went to the home of Peter and another crowd gathered to see Him heal and to hear Him teach. Some of the "official" religious leaders from Jerusalem were present to investigate what He was doing.

These investigators picked a good time to visit for the power of God was evident. A man with palsy was brought by four friends to Jesus.

What do we find in this account? We

find faith exemplified. These friends believed Jesus could heal the paralytic. The healing of the body was outward evidence of spiritual healing within. The scribes and the Pharisees could not deny the miracle of healing, but they considered His claim to forgive sins nothing less than blasphemy, for only God can forgive sins.

Jesus: Newness of life (Luke 5:31-39)
Jesus is seen as the great physician, the bridegroom, and the "one" with the ability to restore. Notice the lesson learned from these teaching objects.

To heal a sickness, one must admit to a need. A false prophet will give a false diagnosis. The servant of God tells the truth. Jesus told the truth about sin, death, and hell and offered

BIBLE BOOK
November 4 Lesson
Basic Passage: Luke 5:17-6:11

the only remedy. The scribes and Pharisees offered no hope.

Jesus did not come to patch up the old. He came to make things new. The

illustration of the garment with the hole is significant. Many people have a "patchwork" religion of their own making, instead of trusting Christ for the robe of salvation that He gives by grace.

Jesus faced the challenges as they were presented concerning the Sabbath. A man was healed. Breaking the law of the Sabbath was apparent to the "religious leaders." Every man in the synagogue would rescue a sheep on the Sabbath, so why not rescue a man in the image of God?

Conclusion

Miracles illustrate the power of faith in God's Word. Jesus commanded the man to do the very thing he could not do and yet he did it. It is important to note, "God's commandments are always God's enablements."

Note the contrast to this lesson. The scribes and Pharisees were filled with rage. They joined with the Herodians to kill Jesus (Mark 3:6). Jesus departed to the Sea of Galilee to minister to others and to pray.

A Pharisee will seek to impart "bondage to laws." Jesus granted peace! When the sinner trusts the Savior, he has peace with God because his sins are forgiven and he is reconciled to God. The question becomes: "How Is It in Your Life?"

Huldah and Josiah

By Carlos R. Peterson, pastor; First Church, Athens

Thirty years ago jazz artist Billy Tipton realized that society would not give a woman the best opportunity in the field of jazz. Billy lived 30 years as a very successful male jazz musician of that era. Yet, when he died suddenly, the emergency medical personnel discovered that Billy Tipton was in reality a woman. Her life reminds us that the world does not always treat men and women equally — or judge them by the same standards. Billy's life also reminds us that women sometimes feel it is necessary to hide their femininity to accomplish their goals or find fulfillment in a man's world. This is tragic, for it sometimes causes a woman to refrain from



PETERSON

evidencing her God-given abilities in the way God has provided them.

In our lesson this week, we learn of a very capable and secure woman who was used by God to reveal His message to the young king, Josiah. Through this brief account of her life and ministry, we see that God chooses whom He will to be His instrument, even when those choices may appear strange and unlikely to the world at large.

A remarkable discovery (22:3-13)
At the age of 26, Josiah began his greatest work as king of Judah. In the role of religious reformer, he began repairing the house of God. For nearly 60 years, the temple had been allowed to deteriorate before their eyes. Josiah had ordered the reparation of this house of worship as an evidence of his commitment to call the nation back to God. It was during this renovation that the "Book of the Law" was recovered.

Josiah listened to the stern warnings of God regarding His judgment of the people if they wandered away from Him through idolatry. Alarmed by this reading, Josiah ordered his advisors to search out a prophet to reveal what God's intention was toward him and the nation.

A reliable prophet (22:14-20)
The king's messengers went to Huldah, a prophetess of Jerusalem. Little is known of her except that she was the wife of Shallum, the keeper of the royal wardrobe. She was found by the royal messengers prepared to give them a response to the king's request. Her prophecy is divided into two parts.

Huldah unflinchingly revealed that Judah had indeed gone past the point of no return in regard to God's judgment. It was too late to avert the sentence already passed against rebellious people. Their sins called for God's chastisement and His wrath could not be stayed (vv. 15-17).

The second part of the prophecy referred specifically to Josiah (vv. 18-20). Because of his self-humbling

spirit, God would demonstrate mercy. Josiah was promised he would not have to experience God's judgment on the people. He would be spared from their suffering.

Due to the courageous prophecy of Huldah to the king, a revival resulted, evidenced in the reforms carried out by Josiah. With renewed spiritual lives, both king and people committed themselves more fully to God, vowing to follow Him more faithfully.

CONVENTION UNIFORM
November 4 Lesson
Basic Passage: 2 Kings 22

Conclusion

It is evident throughout Scripture that God is little concerned about the gender of those He uses for His Kingdom's work. What He indicated to be of supreme importance is our yieldedness and our availability to Him. God will use each of us to accomplish His work if we are ready and willing, joyfully expressing, "Here am I, Lord, send me."

Why God's Son came

We may have been asked a question about why God's son came to earth, or we may have asked it ourselves. Some would question why Jesus is the only way to heaven.

John the Apostle faced questions like these. The message he wrote affirms the uniqueness of what God has done for us in Jesus Christ. As we begin a four-lesson unit about the saving work of Christ, we will study about the beginning of His ministry, His humanity, His salvation freely offered, and our responses to Him. First, we must identify the uniqueness of what God has done for us in Christ.

In John 1:1-5, Christ is described as the Word. The first few verses of John's Gospel remind us of what is said in Genesis: "In the beginning" (Genesis 1:1) refers to eternity past.

John called Jesus "the Word." While we can express ourselves in many ways, we usually communicate

through the use of words. Jesus, "the Word," is the perfect revelation of God the Father. He is God Himself and shows us what God is like.

Before Jesus came, people had a limited understanding of what God is

LIFE AND WORK
November 4 Lesson
Basic Passage: John 1:1-34; 3:16

like. Jesus showed God to be a loving Father, concerned about all people.

John used the word "life" many times as he referred to the spiritual realm. Even as Jesus was the Creator, bringing life forth from nothing — as the Savior, He brings life spiritually as well. He helps us discover truth (v. 5). To know Him as light is to know truth.

The uniqueness of Jesus is shown in three ways: by what He has done, by who He is, and by what He offers us (1:14). "He dwelt among us," John

said, and "we beheld His glory," alluding to the Old Testament. God's glory was always present among His people. In Jesus, God came to show us His love and holiness, removing barriers that block us from His presence.

Crowds thronged to hear John the Baptist when he preached and baptized. Imagine the astonishment of some of them when he referred to Jesus as the Lamb of God (1:29-34). He also testified that Jesus "was before me." Yes, Jesus had always been alive! John the Baptist's witness agreed with John's affirmation that "in the beginning was the Word," (v. 1).

God had called John the Baptist to prepare the way for His Son. Though Jesus and John were cousins, John was told that he would be able to recognize the Messiah in person. That sign was the descending of the Holy Spirit in the form of a dove. John testified that he saw this happening to Jesus (v. 32). And John the Baptist said, "this is the Son of God" (v. 34).

Probably the best known verse in the Bible, John 3:16, also is the best-loved verse. As has been said by many Christians, it is the Gospel in a "nutshell." With this verse only, a lost person could read it and understand how to be saved.

God has taken the initiative with us because He loves us so. He reaches out to us and demonstrates His love by giving the greatest gift of all, "His only begotten Son."

Jesus was perfect God and perfect man — at the same time. He was God's unique, eternal Son.

Through the process of spiritual rebirth, we become children of God. Jesus has always existed as the "only begotten" of God the Father. "Believe" and "life" must always go together. There is no eternal life for us without the personal relationship with Jesus Christ.

God's purpose in sending His Son into the world is to save people. He provided the way to spiritual rebirth through that same Son.

(BP) BRIEFLY

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

CLC ponders NEA abolishment

NASHVILLE — The Southern Baptist Christian Life Commission has expressed strong concern that U.S. Rep. Dana Rohrabacher's amendment to the National Endowment for the Arts reauthorization bill was defeated in the U.S. House Oct. 11 by a vote of 175-249. The Rohrabacher amendment required the NEA to exercise oversight over the disbursement of federal tax dollars to the arts community. This oversight would have included restrictions on the type of art which the endowment can and cannot fund.

Instead, the House adopted by a vote of 382-42 an amendment to the NEA reauthorization bill that the commission says will allow the NEA to continue funding art projects many Christians consider "obscene, highly offensive, morally repugnant, and sacrilegious." That amendment was proposed by U.S. Reps. Pat Williams, D-Mont., and E. Thomas Coleman, R-Mo.

In his letter to Rohrabacher signaling endorsement of the amendment, Land said, "The arts community has been crying 'censorship,' while ignoring the point that public funds are involved. Their right to do their 'art' is not the question before Congress, only their claim to a right to tax support for their offensive works. There is no right to public funds without accountability to standards of public interest and decency," Land said. "Such accountability is meaningful only if it comes before the money is spent."

Land said the Williams/Coleman substitute inadequately addresses the concerns of many Southern Baptists. "Williams/Coleman does not attempt to solve the problem with works which are not legally obscene, but which are sacrilegious or morally repugnant nonetheless," he said.

Entering enrollment up at Southern Seminary

LOUISVILLE — Southern Baptist Theological Seminary's entering student enrollment is up over last fall, but overall enrollment at the seminary declined.

The seminary posted a six percent increase in entering student enrollment, but the seminary's total enrollment declined by 7.6 percent from last fall. The entering class totaled 418 at the close of fall registration and overall enrollment was 1916. Students enrolled in several of the seminary's off-campus programs are not included in the count.

The seminary's non-duplicating enrollment for the academic year should once again top 3000 if enrollment follows the trend of previous years, said Harold S. Songer, vice president for academic affairs at Southern Seminary.

The fall figures indicate the seminary's enrollment is stable, said Songer. "Minor fluctuations in enrollment have been experienced over the years," he said, noting graduation patterns and other factors cause slight variances in enrollment figures.

Cate resigns as dean Golden Gate Seminary

MILL VALLEY, Calif. — Robert L. Cate, dean of academic affairs at Golden Gate Baptist Theological Seminary since 1984, has resigned to become the Phoebe Schertz Young professor of religion at Oklahoma State University, effective Jan. 31, 1991.

In a letter to Seminary President William O. Crews, Cate said, "I believe my call is to make the Bible live for people. The opportunity of doing this and of bearing witness to the Lordship of Christ at a major university is exciting beyond belief."

Cate said it will be difficult to leave Golden Gate because it has been gratifying to work with students who have helped and will continue to shape much of the Christian mission "from the Rockies to the Orient." He also expressed his appreciation to the faculty and staff for their support and encouragement over the years.

Guidelines suggested for witnessing to Muslims

ATLANTA — Witnessing to the estimated four to six million Muslims in the United States requires a knowledge of the Islamic faith and sensitivity to the Holy Spirit, according to the interfaith witness department of the Southern Baptist Home Mission Board.

Maurice Smith, associate director of the interfaith witness department, makes the following suggestions about witnessing to Muslims:

- Recognize that Islam teaches some ideas with which Christians can agree, such as God is one, God is creator, and He is sovereign. Affirm that God reveals Himself and His will and that He wants people to respond to Him in faith and submission.
- Show respect for the worship, fasting, and almsgiving of Muslims and their sense of peoplehood and unity.
- Point out contradictions between Islam and Christianity, such as the roles of Jesus and Muhammad, the role of the Qur'an, and the sufficiency of God's revelation in Jesus.
- Deal graciously with Muslim's objections to Christianity and help clarify any of their misunderstandings about Christianity.
- Introduce Muslims to the Bible and help them become familiar with it. Let the Holy Spirit validate the Bible as it is left in the hands of an inquiring Muslim.

The interfaith witness department has published a pamphlet on Islam in its series of Belief Bulletins.

WMU reorganizes to broaden target audience of program

BIRMINGHAM, Ala. (BP) — Southern Baptist Woman's Missionary Union has reorganized to lead the organization through "a whole new era of missions involvement," according to one of the national executives.

The reorganization targets the entire church, Baptist associations, and age-level WMU organizations as major focus areas for the decade of the '90s. "These are new days, and we need to seek innovative ways for keeping the global mandate alive in the hearts of every Southern Baptist," said Dellanna O'Brien, national WMU executive director. "We hope we will better be able to do this through reorganization and new focus."

Woman's Missionary Union has iden-

tified three strategic directions for this decade. The first strategy calls for WMU to be a missions force in the church, association, and the Southern Baptist Convention.

"The reorganization fits in beautifully with the first of our strategic directions," O'Brien said. "We believe this new focus will help us to strengthen WMU in the church by developing approaches for involving the total church in missions and to strengthen WMU in the association."

Under the reorganization, three new sections in the missions program system will replace the current publications section and interpretation section. The missions program system is the

WMU division charged with the responsibility for field services, publications, programming, and language work.

Research reveals loss of many new churches

ATLANTA (BP) — Southern Baptists constitute as many as 350 new churches each year but lose one-fourth of those churches within 15 years, according to a Southern Baptist Home Mission Board study.

The Church Lifecycle Study was conducted by Clay Price and Phillip Jones of the HMB's research division. To conduct the study, the research division staff tracked all new SBC churches organized between 1972 and 1987.

The study focused on 5095 churches that both constituted and reported on the SBC Uniform Church Letter during those years. Churches are constituted when they move from mission status to become self-supporting.

The number of churches constituted each year remained fairly constant during those years, the study says. On average, 325 to 350 churches are constituted each year.

Of the 5095 churches studied, 750 were dropped from convention rolls during the study period, for an overall loss rate of 14.7 percent.

Price and Jones relate the number of drops to the age of the churches. About ten percent of new churches are dropped within the first seven years of existence; 15 percent are lost within ten years; 20 percent within 13 years; and 25 percent within 15 years.

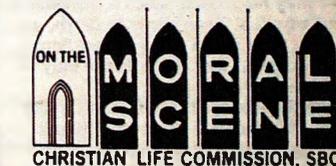
The study also found that while the majority of SBC churches are located in rural areas of less than 2500 people, the majority of new churches are located in urban areas.

The new sections are the age-level involvement section, the churchwide involvement section, and the associational relations unit.

Research reveals loss of many new churches

"Although the majority of SBC churches are now started in urban areas, urban areas are still under-represented in new church starts," Price and Jones report. While 74 percent of the U.S. population is classified as urban, only 59 percent of new churches have been started in urban areas.

The typical new church begins small and stays small, the study says. According to median statistics, a typical Southern Baptist church starts with 56 members and grows to 134 after ten years.

**In today's South blacks break new ground**

In an historic change, a significant number of blacks are returning to the South. Since 1980, more than 100,000 more blacks have moved into the South than have left. Census data show that between 1980 and 1990, the proportion of all American blacks living in the South increased — for the first time in the 20th century — from 52 to 56 percent. And some researchers predict brisker migration in the 1990s.

— U.S. News and World Report

Baptist Beliefs

By Herschel Hobbs

Two questions, two destinies

"Then ... Mary ... then ... Judas Iscariot." — John 12:5-6

Apparently Mary of Bethany and Judas Iscariot

were the first two to realize fully that Jesus was going to die. And each asked a question.

Mary said she was a woman in a man's world. She could not prevent Jesus' death. But what could she do for Jesus? She could show Him that she loved Him. So she anointed Him for burial (John 12:7).

Judas said he had tried to get Jesus



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to set up His kingdom, but to no avail. When Jesus did not do so on Palm Sunday, to Judas it was the last straw. He had left everything to follow Jesus, hoping for an important place in His kingdom. He concluded that Jesus was not the Messiah, just a rabbi mouthing pretty phrases.

Now Jesus was going to die. But Judas figured to get what he could out of the debacle. So he too asked a question. What can Jesus do for me? And he betrayed Him for 30 pieces of silver (John 12:4). Mary anointed Jesus to her eternal glory. Judas betrayed Him to his eternal shame.

Each of us stands in line, either behind Mary or Judas. What can I do for Jesus? Or what can Jesus do for me? In which line do you stand?