

Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

Evangelism efforts scheduled prior to June convention

ATLANTA (BP) — Volunteer enlistment is underway for several evangelism, church starting, and ministry projects slated to be done in Atlanta prior to the June 4-6 annual meeting of the Southern Baptist Convention.

The projects are all part of Crossover Atlanta, a convention-wide effort initiated by SBC President Morris Chapman. This was first introduced in New Orleans last year as a one-day Soul Winning Encounter but has been expanded.

The basic element of Crossover Atlanta is three days of door-to-door witnessing in eight metropolitan Atlanta associations. Additional projects include a one-day Soul Winning Encounter, construction of four to seven church buildings during a three-week period, and a telemarketing project the week of the convention to start a new

church.

For the main evangelistic blitz, churches from outside the Atlanta area will team up with churches inside the Atlanta area.

Teams from 1000 churches nationwide are expected to join teams from 100 Atlanta-area churches in door-to-door witnessing. The Home Mission Board has designed an evangelistic tract especially for the Atlanta project.

The three-day project will begin Wednesday night, May 29, with launch services in Atlanta-area churches and conclude with Sunday morning services June 2. New converts will be referred to local churches for these Sunday services.

Additionally, a Crossover Atlanta rally will be held at Baptist Tabernacle in downtown Atlanta Friday night, May 31. Speakers will be Richard

Jackson, pastor of North Phoenix Church, Phoenix, Ariz., and Darrell Gilyard, pastor of Victory Church, Richardson, Texas.

The one-day Soul Winning Encounter is scheduled for Saturday, June 1, from 8 a.m. to 4 p.m. It will also include door-to-door witnessing and will be similar to pre-convention projects in Las Vegas, Nev., and New Orleans.

Construction projects will begin the week before the convention and conclude the week after the convention. As many as seven church buildings will be constructed across the metropolitan Atlanta area.

The telemarketing project will be done from a specially equipped room at the convention site. Three hundred volunteers are needed to give one hour each making phone calls to prospects for the new church.

Churches desiring to participate in the three-day evangelistic partnership should send a letter of commitment to Bobby Sunderland, Crossover Atlanta coordinator, Home Mission Board, 1350 Spring St. NW, Atlanta, GA 30367-5601. Deadline is April 30.

Individuals desiring to participate in the one-day Soul Winning Encounter should contact Howard Ramsey, HMB director of personal evangelism, at the same address or call (404) 898-7180.

Individuals or churches desiring to participate in construction projects should contact Elmer Goble, HMB associate director of short-term volunteers, at the same address or call 1 800 HMB-VOLS.

Volunteers for the telemarketing project should write Sid Hopkins, Gwinnett Metro Baptist Association, 1648 Highway 29, Lawrenceville, GA 30244.

TBC committee reviews hospital concerns, develops resolution

By Wm. Fletcher Allen

On December 19 Baptist Health Care System's board of trustees amended the charter of Nashville's Baptist Hospital authorizing the hospital to elect its own trustees.

In the wake of that action, officers of the hospital have met with Tennessee Baptist Convention officers Jan. 8, and the TBC Executive Board's Christian Services Committee met Jan. 10 in Brentwood.

The Christian Services Committee developed a resolution which Chairman Raymond Boston, Dyersburg pastor, says the committee seeks to present to the hospital's full board. The resolution addresses mutual concerns and seeks reconciliation.

"This is going to be an orderly process, Boston said. "We want to restore

our relationship. There may be a meeting with hospital trustees at a later time," he said.

The Christian Services Committee relates to Tennessee Baptists' three health care systems, the Tennessee Baptist Children's Homes, and the Tennessee Baptist Adult Homes.

At its regular meeting last month, Baptist Hospital's board voted to increase its number of trustees and to elect its successors when vacancies occur.

At that time, board chairman Guy Bates, Joelton businessman, said the corporate reorganization approved at the meeting was part of the board's plan "to prepare the hospital for the challenges of the 1990s."

Bates and hospital president David Stringfield met Jan. 8 with TBC officers, including D. L. Lowrie, executive director/treasurer; Bill Bates, convention president; Paul Durham, Executive Board president; and Raymond Boston, Christian Services Committee chairman.

That group met to try to "iron out" some difficulties that have developed as a result of the Dec. 19 action. Heretofore, hospital trustees have gone through the normal nominating committee process and voted by the convention in session each November.

Under a new charter filed since by hospital officers, the hospital may or may not approve those trustees. In effect, the convention would lose control of the hospital. Cooperative ties that have existed since the TBC took over the hospital in 1948 could be weakened.

The hospital at that time was known as Mid-State, and its trustees asked Tennessee Baptists to take the hospital, soon to become Middle Ten-

nessee's Baptist Hospital. It has grown into a multi-million dollar establishment with first class health care and state-of-the-art equipment.

At the Jan. 8 meeting, it was suggested that TBC officials meet to determine what was expected of Baptist Hospital, and to inform hospital leaders of the findings.

The Christian Services Committee discussed the situation at length. Thirteen of the 17-member committee were present at the Baptist Center meeting, as were Lowrie, Bates, Durham, Bill Wilson, Convention Ministries Division director, and TBC attorney Bob Taylor.

BSSB trustees call special meeting to discuss status of top executive

NASHVILLE — Baptist Sunday School Board President Lloyd Elder has informed members of the trustees' general administration committee that he does not intend "to resign quietly within the next 12 to 18 months."

Elder's decision has led to a special called meeting of the 90-member trustee board for Jan. 20 at 7 p.m. A letter sent to all trustees Jan. 11 said the meeting was "for the purpose of evaluating and responding to the performance" of Elder.

The called meeting comes just three weeks before the board's regularly scheduled meeting Feb. 4-6 in Nashville. A board official estimated the special meeting of the board will cost between \$48,000-\$54,000.

Speculation has run rampant that trustees will vote on whether to dismiss Elder from the post he has held since 1984.

The committee heard the report of the Tuesday session with hospital officers — mainly their concerns and rationale for the Dec. 19 decision.

Boston said the Christian Services Committee meeting was called to hear those concerns and to put together a response for hospital study.

The committee reviewed the TBC-Baptist Hospital relationship and the process of nominating and electing trustees. Members discussed TBC bylaws on institutional relationships and ownership.

They discussed hospital medical staff concerns, accreditation, longterm planning, and several other expressed concerns, and formulated the resolution.

Evangelists schedule pre-conference meeting

The Fellowship of Tennessee Baptist Evangelists will hold their annual meeting Jan. 21, preceding the State Evangelism Conference at Belmont Heights Church in Nashville.

The evangelists will meet from 10 a.m. until noon in the chapel at Belmont Heights.

Program personalities are Phil Glisson, Memphis; Richard Ratliff, Kingsport; and Todd Cathey, Nashville.

Officers of the Fellowship are Benny Jackson, Germantown, president; Don Womack, Memphis, vice president; and Duane and Mary Alice Jeffrey, McEwen, musicians.



ELDER

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"We discussed at length some issues that have arisen, particularly the
(See BSSB trustees, page 5)

Editorials

When lines are drawn, prayer is first and last resort

When the first American troops were shipped to Saudi Arabia last fall, the Persian Gulf crisis seemed to be an exercise about oil.

Much has happened since then, but the right solution has not been found. The attention of the world now rests on the Middle East.

Sanctions were put into place against Iraq, nations have banded together in an array of armed might. United Nations resolutions demand Iraq's exit from Kuwait. Our congress has given President Bush authority to go to war. The stage is set.

The deadline for the Iraqi withdrawal set by the United Nations, January 15, will have passed when this paper reaches the homes of readers. But war is real. War is not a spectator sport.

When lines are drawn and there is no backing away, we begin to see faces: faces of neighbors, friends, husbands and wives, sons and daughters. We see faces of the stranger, no less real.

On a personal note, war became real to this editor on a Sunday afternoon in South Carolina, December 7, 1941. Only a few months later both brothers were in the army and one came home with bloody wounds. War is bloody.

Not many years after, we were positioned on

duty between West and East Germany during the Korean "Conflict," a conflict which is still unsettled. To say that we were at times afraid is not an admission of embarrassment or cowardice. War affects people that way.

Then there was the Vietnam War, a period of uncertainty for many Americans. Though it ended, there were still unhealed wounds. War is cruel.

Maurice Graham, missionary who was a hostage in Kuwait for months, and others, remind us now that the enemy we face in the Middle East is comprised of thousands and thousands of lost people. War sees no lost or saved soldiers, war makes no distinction.

The war that seems imminent in the Middle East may drag all of us into something catastrophic. We should not delude ourselves into thinking there will be a real winner: War does not have winners. Any victory will be pyrric.

Without calling for war that has no winner except honor, or for peace whose costs may be immoral, we call to attention the fact that war is bloody. No moral or ethical avenue should be unexplored. No boasts of complete and quick victory should be made without counting the cost. Perhaps William T. Sherman said it best. The Union general

remarked realistically that "war is hell."

Polls taken by news media about war reveal huge favorable percentages that arise from anger, frustration, or unconcern.

In answer to all of this, God's children must cry out again and again to a wise, loving, and merciful Father. Soviet composer Andre Rybinkov said of the conflict now rife among the peoples of the Soviet Union, "This church, this sanctuary, must be built in each one of us, and it must be done not tomorrow. It must be done today, now."

He referred to the human heart. As more than a half million Americans and thousands of our allies, and perhaps a million Iraqis gather on the firing line, let us bow again in humility. O Merciful Father, grant us wisdom and courage to know Your holy will and to do it.

Some have prayed for the removal of Saddam Hussein. Some have prayed for more time for sanctions to work. Some have prayed for loved ones to be exempt from danger. Some have prayed for guidance for national leaders.

The word from our government even now is that a million more Americans may be called to military duty. The promise from the Almighty God is that He answers prayer. — WFA

Sanctity of Human Life, Baptist Hospital Sunday

Tennessee Baptists on January 20 will observe in their churches Baptist Hospital Sunday and Sanctity of Human Life Sunday.

Some of the churches have gotten information for these observances from the three Tennessee Baptist hospitals and from the Christian Life Commission, Southern Baptist Convention. The day will be observed in many ways to varying degrees.

Tennessee Baptists need to offer special prayers of praise, thanks, guidance, and direction for our three hospitals. The systems located in Knoxville and East Tennessee, Nashville, and in Memphis and West Tennessee perform mighty acts of healing and health care.

The Christian care includes a distinctive and authentic witness through chaplains. Quality medical care and able administrators also mark the hospitals as being among the best.

Thousands of Tennessee Baptists can personally testify to the quality of service performed by the hospital corps, though all would not be pleased. Many Tennesseans can recommend any of the three hospitals without hesitation. Many volunteer time and services unstintingly. We should support them and pray for them.

The three Sunday School lessons printed weekly in the Baptist and Reflector come from three curricula determined by the Baptist Sunday School

Board. But for this special observance on the Sanctity of Human Life, the topic is the same. Regular lesson readers might study all three for this occasion.

Regarding the sanctity of human life, Richard Land, executive director of the Christian Life Commission, writes, "The Bible persistently emphasizes the uniqueness of human beings in God's created order." He says that uniqueness is derived from being made in God's image.

Drawing from Psalm 32:8-9, Job 32:8, and Job 33:4, Land says that these passages (and others) verbalize the truth that human life is sacred, "thus distinct from all other created life.

"Our world needs this truth desperately," he says. "Human life, from conception to death and at all points in between, is under violent assault.

"The Nazi death camps 50 years ago and the more recent Cambodian genocide illustrate what an alarmingly dangerous place the world is for those two young, too old, too weak, too handicapped, or too ill to defend their right to life when the sanctity of any human life is denied or disregarded."

He adds that we must sound the alarm against "all attitudes and actions which assault the sacredness of human life . . . We must oppose the barbaric, lethal combination of technical expertise

and spiritual ignorance which would deny that 'there is a spirit in man' and abort and experiment with our preborn, harvest fetal tissue, allow death into the nursery for our mentally and physically handicapped infants, and encourage euthanasia in our hospitals and retirement homes."

We also need to remember that sanctity of life is violated when drunk drivers kill and mutilate innocent victims and when nations rise up against nations in war. It is violated when one snuffs out the life of another with a "Saturday night special."

Sanctity of life is violated when dictators torture people and cannibalize God's green earth in the process of satiating greed. Sanctity of life is violated, we are reminded regularly, as cards come to us with the name of yet another missing child.

Sanctity of life is violated when we ignore millions of homeless people, many of whom are terminally ill — physically, mentally, spiritually. And sanctity of life is violated when helpless children, most of them unwanted, are brutalized.

You can make up your own list. But when the list is done — by all means, do not celebrate an observance and "call it a day." Put meaning to prayer, and with God's wisdom and power, let us do something to restore sanctity and dignity to God's own, created in His image. — WFA

Hymns Baptists sing

"Marvelous Grace of our Loving Lord"

At the age of six, Julia Harriette Johnston moved with her family to Peoria, Ill., where her father became pastor of the First Presbyterian Church. As an adult, she was active in her father's church and served for 41 years a superintendent of the children's department of the Sunday School.

A prolific writer, she wrote Sunday School lessons for children, several books, and about 500 hymns. None of her hymns are remembered save this one, "Marvelous Grace of Our Loving Lord," which she wrote in 1910.

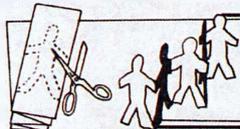
The opening lines of the first stanza bring to mind the admonition of Paul to the Christians at Rome, "But where sin abounded, grace did much more abound" (Romans 5:20).

The words were sent to Daniel B. Towner, head of the music depart-

ment at Moody Bible Institute in Chicago, and he composed the tune and published it the following year. The tune was named Moody for the institution where Towner taught.

A native of Pennsylvania, Towner studied music with the leading teachers of his day, and served as music director in Methodist churches in New York, Ohio, and Kentucky. In the fall of 1885, he assisted D. L. Moody in his evangelical work.

Because of the excellence of his work he was named head of the music department at the school in 1893, where he exerted great influence on evangelical church music leadership. — *By William J. Reynolds, professor of church music at Southwestern Baptist Theological Seminary, Fort Worth, Texas.*



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30 Baptist workers exit likely war zones; 25 remain

By Art Toalston

RICHMOND (BP)— Some 30 Southern Baptist representatives had evacuated potential battle zones in the Middle East by Jan. 14 as the test of wills between the United States and Iraq approached a climax.

However, some 25 other Southern Baptist workers have opted, for now, to stay in Israel, the Israeli-occupied West Bank and Gaza, and the island of Bahrain in the Persian Gulf — despite the seeming inevitability of war over Iraq's invasion of Kuwait.

Another 18 workers are continuing to operate a hospital in Yemen, an Arab peninsula country that has aligned itself with Iraq.

"I don't intend to be a martyr or a hero," said Sonny Rogerson of Georgetown, S.C., who is remaining in an Arab sector of Israel where Palestinian activists have stepped up their anti-Israel campaign known as the Intifada in recent months.

The Jan. 14 telephone interview with Rogerson was cut short by disrupted telephone service. Rogerson's wife, Sissy, and their three children

evacuated to the island of Cyprus Jan. 11.

Rogerson said the primary reason he is staying "is just the sense that the Lord would have me here. I don't feel a peace about leaving. I never have. I'm not saying that I won't leave if it becomes evident I'm no longer an asset to the people I work with. But I feel there are going to be ministry opportunities that maybe I haven't had since I've been here."

At least six other Southern Baptist workers from Israel were scheduled to arrive in Cyprus Jan. 14. Three others were returning to the United States. Otherwise, 20 Southern Baptist workers were still in Israel Jan. 14, most in assignments relating to Arab Baptist churches or congregations of Jewish believers in Jesus.

In Jordan, the six remaining Southern Baptist workers were planning to leave on the advice of Jordanian pastors, said Anita Thorne from Nicosia, Cyprus. Mrs. Thorne is the wife of Dale Thorne, director of Southern Baptist work in the Middle East and North Africa. Thorne was

assisting the Baptist workers from Israel Jan. 14 after their arrival by ferry in Cyprus.

No flights were available for the last Jordan evacuees, Mrs. Thorne said, so they were investigating alternative transportation to Egypt. Southern Baptists operate two schools in Jordan and assist several Baptist churches of Jordanian believers. The nation is wedged between Iraq and Israel.

Nine Baptist workers evacuated Gaza by bus to Egypt Jan. 14. One other worker was remaining in Israel, reported Jack Hodges. Hodges, a Southern Baptist worker from Hildenbran, N.C., is staying in Gaza with his wife, Shawn of Hickory, N.C., and three children.

Southern Baptist workers in Gaza operate a school of nursing and are part of a Baptist congregation in the small territory packed with Palestinian refugee camps.

"We just feel very strongly and at peace that God desired for us to stay," Hodges said in a telephone interview. "We've taken into consideration the

community we live in — our neighbors," he continued, "and we feel we have a strong support group among our neighbors and this caused us to take a very solid look at staying ... to be a blessing to our community and have opportunities to share and witness among them."

One Southern Baptist worker, Don Littlejohn of Fort Worth, Texas, is continuing to do medical technology work at a hospital in Bahrain. His wife, Peggy, of Houston, their two children, and another Southern Baptist co-worker, Margaret McPherson of Midland, Texas, have returned to the United States.

In Yemen, 18 Southern Baptist workers and more than 100 Yemeni co-workers are continuing to operate the Jibla Baptist Hospital, one of three hospitals serving a region of some two million people. When the hospital opened in 1968, it was only the second Christian work in the country since Islam's early days there 1300 years ago.

WMU board meeting focuses on prayers; has 'surprise' speaker

By Susan Todd

BIRMINGHAM, Ala. (BP)— The surprise appearance of Southern Baptist missionary Maurice Graham, who was released last month from the Embassy in Kuwait, was described as an "electrifying moment" of the Jan. 7-9 Southern Baptist Woman's Missionary Union executive board meeting by the almost 200 people in attendance.

Meeting at Shocco Springs Baptist Assembly in Talladega, Ala., the group heard the announcement of a joint WMU and Southern Baptist Foreign Mission Board call to prayer for the Middle East; confronted probing questions about WMU's future; struggled with issues about coeducational missions opportunities; and clarified its promotional stance on channels of cooperative missions giving.

During the annual FMB presentation to the WMU leaders, President Keith Parks said that WMU members throughout the nation had been praying fervently for Graham's release from Kuwait.

"We felt it would be appropriate for you to be the first to hear from him and for you to see the answer to your prayers," Parks said as he introduced Graham, who earlier spoke during a chapel service at the Tennessee Baptist Convention in December.

Both Graham and members of the audience cried as he stepped to the platform.

"This is not easy for me," Graham said. "I am still dealing with my grief."

Graham described the people he left behind in Kuwait as the "real heroes." Members of the National Evangelical Church in Kuwait who are still there are ministering to the needs of others at great personal sacrifice, he said.

He pled with the group to pray for the fellow Christians he left behind.

Graham also urged Baptists to pray for missionaries in other parts of the world where violence is a normal part of daily life. He especially asked them to pray for peace on Sunday, Jan. 13, a day designated as a special day of prayer for peace in the Middle East.

The call to prayer for the Persian Gulf Crisis was issued jointly by Dellanna O'Brien, WMU national executive director, and Parks. The appeal was faxed to state convention offices on Jan. 9 with the request that executive directors immediately distribute it by FAX, special delivery, or some other fast means to associational directors of missions, who in turn were asked to get the message to pastors within their associations.

Board members also heard addresses from both WMU national leaders.

Marjorie McCullough, national WMU president, called WMU leaders to exert a "prowess" which she described as "superior strength, skill, courage, heroism, and valor."

But she urged caution in how WMU leaders should exercise these traits. "We pray for the power to be gentle, the strength to be forgiving, the patience to be understanding, and the endurance to accept consequences of holding to what we believe," she said.

Dellanna O'Brien, national WMU executive director, spoke to reports she had heard of detractors who "will do nothing to us, but will simply 'let us die.'"

She was interrupted with applause when she said, "I am here to tell you we have no intention of dying!"

A discussion about coeducational missions opportunities which was scheduled to last one hour stretched into lengthy dialogue spanning three sessions over two days.

After a quickly-appointed committee meshed suggestions from the discussions, the leaders approved a recommendation:

1. That affirms the concept of coed missions education options for youth;
2. That invites the Southern Baptist Brotherhood Commission to consider with WMU options for coed missions education for youth, including a consultation with national and state Acteens and High School Baptist Young Men leadership, April 1-2, 1991; the participation of elected officers of the group of state WMU presidents and the group of state WMU executive direc-

tors in the consultation; and the development of an agenda for the consultation by the executive director of national WMU.

3. That the national WMU executive director present a full report to the June 1991 meeting of the WMU executive board.

4. And that in the interim, WMU produce and offer materials suitable for coed missions education to state WMU offices to distribute as deemed appropriate.

The board also approved a recommendation to initiate research and dialogue to consider coed missions education for all age levels, from children through adults. Coed missions education for youth has been the topic of discussion for some time between WMU and Brotherhood.

The executive board also approved a "white paper" defining WMU's stance on promoting cooperative missions giving.

Questions were raised about how to promote cooperative missions giving in WMU materials after the WMU executive board voted in September to "affirm the right of individuals, churches, and state conventions to choose other plans for cooperative missions giving."

The paper states: "WMU, SBC, will refer only to the primary SBC channels for cooperative missions giving (Cooperative Program, Lottie Moon Christmas Offering for Foreign Missions, Annie Armstrong Easter Offering for Home Missions, and world hunger and disaster relief response through the mission boards), state missions giving, and associational missions giving without reference to alternative plans.

"However, careful attention will be given to the tone and spirit of communication about these channels. The intent is to affirm the traditional channels of financial mission support without being negative about other plans for cooperative missions giving chosen by individuals, churches, or state conventions."

In his annual address to the group, Southern Baptist Home Mission Board

President Larry Lewis told the group that they probably knew what to expect from his presentation.

"You've heard me talk a great deal about starting new churches, of reaching our goal of 50,000 churches and church-type missions by the year 2000, and of the challenge of evangelizing the 172 million lost people in America," he said.

"I want to emphasize to you today that leading our churches to minister is just as high on HMB's priorities as starting new churches or as winning the lost to Christ. Ministry is just as important to me, and to the Home Mission Board, as church starting, church growth, or evangelism," he said.

Lewis stressed ministry to a "hurting humanity" is a priority for the HMB.

"There is a perception — an erroneous perception — that the Home Mission Board is devoting major priority to church starting or evangelism to the lack of ministry," he said. "I would simply say that that is not borne out with the facts."

The HMB ministry section has had the highest budget increase — 8.48 percent — of any other section, Lewis said.

In other business, the WMU executive board:

- Approved \$47,666 in grants from WMU's endowment fund, the Second Century Fund.

Second Century Fund grants are used to support missions work among women abroad and in the United States, and to support missions education among women in seminaries.

- Heard the announcement of the 1991 Acteens National Advisory Panel. They are: Adria Brendle, Richmond, Va.; Sarah Louisa Kellar, Brinkley, Ark.; Emily Dossett, Jackson, Miss.; Rachel Celeste Morgan, Glencoe, Ala.; Darcie Pittman, Dallas, Texas; and Ellen Richardson, Memphis.

Advisory panel members serve as pages at the WMU Annual Meeting and the Southern Baptist Convention. They also write and speak on behalf of Acteens, the missions organization for girls in grades seven through 12.

Our Readers Write

Predictable statement

More than thirty years ago when I was in the fifth grade, Bill Bates came as the associate pastor of our church, First Church of Jackson. He has been my friend during his years as pastor, while at Union University, and since his retirement.

I am so happy to know that he will serve Tennessee Baptists this year as president of our convention. He and his lovely wife, Chris, have already served so well in many areas over the years.

When I congratulated them on the election, he wanted to tell me his goal this year, which is to get more of us to share our faith with those who have not heard the Good News. That was a predictable statement from Bill Bates, who has been sharing his faith ever since I have known him.

I am glad to know that Bill Bates is recognized and trusted by Tennessee Baptists to lead us by serving as a man of God.

Susan S. Herron
394 N. McNeil
Memphis 38112

Early morning prayer

This month we will celebrate an important anniversary. Last Jan. 18 our outreach leader asked us to meet each morning for prayer. We began praying for a new pastor and that prayer was answered in a wonderful way when David Price came as Garland Church pastor in March.

The prayer group was faithful and grew in number. We pray for our sick people, and for every church member. We would like to hear from any other church prayer group like ours.

Sorrow, tragedy, and thanksgiving

The constant challenge to servants of Christ Jesus is to stand before the faces of sorrow and tragedy while proclaiming the hope of our Lord Jesus Christ. There was a morning of tragedy last October for the family and friends of Rodney Creel. An early morning test flight of his experimental airplane ended in a crash, killing Rodney.

Rodney Creel had previously arranged a mission trip to Sharp's Corner Church, South Dakota. This vision was shared with members of Rodney's church (General Assembly Church of the First Born, Hohenwald). Rodney had volunteered to fly three men to provide assistance and encouragement to Bill and Marge Ellsworth, volunteer Southern Baptist missionaries at Sharp's Corner Church.

After the tragedy, Douglas Clendenon was praying for Rodney's family. Doug and Rodney had worked together for the Soil Conservation Department. They had been daily co-laborers as soil scientists for the state of Tennessee. As he prayed, Doug Clendenon realized the Lord's will for him to be a co-laborer in this mission project.

Doug shared his decision with First Church, Centerville, his church, and asked us to be in prayer for the mission trip. Later, he asked, "Brother David, why don't you come along with us?" But there was a transportation problem. Leon Coble, chairman of deacons at Centerville asked, "Well why don't you use our church van? Isn't this the sort of thing we should be using it for?"

This was discussed during the Sunday night service and at the deacons

In November our pastor asked us to begin praying for our spring revival, that after the revival we would never need another one, because we would all be so on fire for the Lord!

We are still meeting and praying at 6 a.m. each day.

Nancy S. Fike
119 Sivil Circle
Covington 38019

Life chain

On Sanctity of Life Sunday, Jan. 20, a "Life Chain" will be formed in Knoxville from 2 to 3:30 p.m. on Kingston Pike. Many Baptists will join thousands from Christian churches to provide a visual statement of solidarity by the Knoxville Christian community.

Anyone interested in participation may learn details by contacting Bill Dunn (933-9503) or Will Henderson (573-8492).

Will Henderson
5322 Jonathan Way
Knoxville 37920

Our government

We Americans in the 1990's are facing social problems of homelessness, unemployment, and addiction to drugs, poverty, etc. We Baptists cannot just "pass by the other side" and ignore (1 John 3:17) these problems! Yet what can and should we do and what cannot and should not be done?

Counselors (i.e., social workers, teachers, preachers, etc.) are frustrated in trying to deal with these problems. Perhaps the whole welfare system should be abolished! Perhaps we need to return to the conservative ideas that if you do not work then you do not eat and the republican ideas that the government is responsible for the welfare of all of its

citizens.

There is no need for anyone in America to be unemployed! If the private sector does not provide meaningful and gainful employment, then local, state, or federal government must!

We live in a representative republic — from the Latin words *res* and *republica* — meaning public things. We do not live in a democracy — the people rule. We do not live in communism — public ownership.

Rather we live in a free market society. We cannot afford the cost factors of poverty, unemployment, and limited productivity!

Jim E. Pennington
P. O. Box 5445 EKS
Johnson City 37603

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.

About life

Jan. 20 is Pro-Life Day. About the early part of 1990, there were demonstrations, pro and con, about abortion. A state's attorney on television said that if we knew when life begins, we would have something to work on. Mr. Attorney, life does not begin, life began.

Scientists have dissected a grain of corn, and inside that grain they saw the image of the full stalk including the silks and tassels. If you plant a dead grain in the ground, nothing will happen. But if you plant a live grain, in about five days, a shoot will appear.

Life began in that grain of corn the third day of creation when God said, "Let the earth bring forth." Life has continued in all of those grains ever since.

Our lives began the sixth day of creation when God created Adam and breathed into his nostrils the breath of life. Life from God has come down to us through all those male cells. So when abortions are performed, part of God's life is destroyed.

God's Word said adulterers, fornicators, murderers, drunkards, and

HMB sends 'survival kits' overseas

ATLANTA (BP) — Southern Baptist chaplains serving in the Persian Gulf will receive 1000 copies of the "Survival Kit for New Christians," courtesy of the Home Mission Board's chaplaincy division.

HMB President Larry Lewis authorized the purchase after receiving numerous requests from chaplains for the popular discipleship book produced by the Southern Baptist Sunday School Board's discipleship training department.

Survival Kit is the most-requested item from chaplains in the Persian Gulf, said Lew Burnett, HMB director of military chaplaincy.

He estimates Southern Baptist chaplains already have led between 800 and 1200 soldiers to profess faith in Jesus Christ. That figure is based on reports from chaplains through letters, phone calls, and communications

liars shall have their part in the lake of fire.

Felix MeGehee
601 Mt. Pelia Rd.
Martin 38237

Help sought

I am Bill Griffiths, pastor of Grace Baptist Church (SBC), Belle Fourche, South Dakota. I receive the Baptist and Reflector and enjoy it very much.

Although I pastor the church in Belle Fourche, we live in Box Elder which is 65 miles away.

The church is in full support of us and we plan to move to Belle Fourche next summer. Grace Church is a very small church. At present, we receive \$25 per Sunday. We have been going up and back since June of 1990 with no problems. However, we have not been able to be there since Dec. 23 because of car problems.

We are in need of another engine. The car is in good shape by the engine is gone. I can get another engine for about \$400 to \$600. We do not have this kind of money. We have been in much prayer about this.

We need to receive a love offering from churches in your area. With your help and the help from God's people, we can continue to serve the Lord in the area to which we were called.

Bill Griffiths
P. O. Box 309
Box Elder, S.D. 57719

Seeking pastor

Calvary International Baptist Church in Bangkok Thailand is prayerfully seeking a new pastor. He is needed in June 1991 (or as soon thereafter as possible) and will be asked to make a commitment to a four-year ministry. If he meets the requirements of the Foreign Mission Board, he and his wife will be appointed associate foreign missionaries.

Calvary is an English-speaking congregation located in the heart of one of the largest and fastest growing cities in the world. Our primary emphasis is to witness and minister to the English speaking business, diplomatic, and military community in Bangkok. We are praying for a pastor who has strong pulpit skills, and who has had experience in "growing" a church. If you are interested, or know someone you would like to recommend, please write Lloyd Atkinson, Personnel Selection Dept.; Foreign Mission Board, P. O. Box 6767; Richmond, Va. 23230.

Jim Thrash
Calvary Baptist Church
88/2 Soi 2, Sukhumvit
Box 832
Bangkok 10501, Thailand

passed on through family members.

About 142 Southern Baptist chaplains currently are serving in the region.

"It's important to help our Southern Baptist chaplains further receive the message that Southern Baptists as a convention are with them," said HMB chaplaincy division director Huey Perry. "We also want to communicate to soldiers and sailors and Marines and airmen and airwomen that Southern Baptists are interested in the spiritual growth of those who come into the family of God through conversion."

Burnett suggests churches or individuals desiring to send religious literature to troops contact the HMB chaplaincy division for information on what chaplains need most. Calls should be directed to (404) 898-7433, while correspondence should be addressed to Chaplaincy Division, HMB, 1350 Spring St. NW, Atlanta, Ga. 30367-5601.

David Watts, pastor
First Church
123 Church St.
Centerville 37033

BSSB trustees call special meeting to discuss . . .

(Continued from page 1)
 McBeth book," said Anderson. The administration of the board withdrew before publication a centennial history of the Sunday School Board written by Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas, after a committee of trustees reviewed the manuscript in August 1990. The trustee committee voted unanimously to "counsel the administration not to proceed with the publishing of the book."

Anderson said the 17-member general administration committee met Jan. 4 to consider the report of the workgroup. He declined comment on whether the committee has asked Elder to resign or retire.

"The general administration committee discussed with Lloyd all kinds of options related to what many consider an impasse in leadership at the board," said Anderson. "The committee is still discussing options, all kinds of options."

Elder declined comment regarding the called meeting or issues related to his performance to "honor the executive privilege" of the general administration committee.

A Nashville television station, however, on Jan. 12, read parts of a memo, attributed to Elder, in which Elder declined to accept an option which would allow him to remain at the board for 12 to 18 months. The memo was not released by Elder or any BSSB staff member, a board official said.

The Baptist and Reflector obtained a copy of the three-page memo, dated Jan. 10, which was sent to members of the general administration committee.

In the memo, Elder listed the options

Despite obstructions, souls are being won

KILLEEN, Texas (BP) — Admittedly there are obstructions to sharing the Gospel in Saudi Arabia, but it is happening and souls are being won to Jesus Christ even in the desert.

And thanks to a special kind of Army "cooperative program," some are being baptized.

Joda A. Weston, pastor of Pershing Park Church, Killeen, Texas said one of his laymen, Warrant Officer Judd Maxwell had been asked by Chaplain Alan Hendrickson to baptize two new Christians on Christmas eve.

"The chaplain wanted to give them a solid link with a church," said Weston. "He knew Judd was a deacon in our church, and at first asked him to help lead the service and then asked him to baptize the two men."

The men were David W. Long and Marc G. Campbell, both deployed with the First Cavalry Division from Fort Hood. They were among a group of 12 baptized in the desert.

"Judd told me the Lord worked in a miraculous way" to pull off the baptism, said Weston, whose church is almost within shouting distance of the main gate of the sprawling military complex in Central Texas.

One group of engineers dug a hole in the sand, and another group provided and installed a liner to hold the water.

he had discussed with the general administration committee at the Jan. 4 meeting.

Elder noted the discussion "ranged well beyond the annual performance evaluation of the president; to a comprehensive review of the Centennial manuscript; to a hearing on the full seven-year tenure of the president; to an expansive evaluation of the corporation — matters already dealt with by administration and trustees through the years.

"Following this discussion, the committee (in absence of the president) agreed by consensus to ask the president to consider a new option — that of stating his intention to leave quietly within a year and at a time when his leadership was not being questioned by some trustees.

"If he would agree to do so, those calling for his termination would be advised and asked to back off. The president would be allowed to leave quietly without any radical trustee action at our February trustee meeting — or even possibly at a called trustee meeting some 15 or more were ready to call now."

Later in the memo, Elder issued his response to the committee.

"After earnest prayer and searching for the will of the Lord to be found and done, I cannot accept the option of committing my intention to resign quietly within the next 12 to 18 months."

Elder summarized the reasons for his decision:

"First, I believe with all my heart that among men of goodwill and wisdom, there are better options open

to the trustees and the president of this great century-old institution. I am sincerely sorry for mistakes made by me and others and wish to work with trustees in making proper correction.

"Second, since the president serves at the will of, and is accountable to, the whole board of trustees, his employment and service must be based on decisions involving the entire board.

"Third, although a quiet departure may be of some temporary benefit to the trustee board and the president, it may not serve well the unknowing and unsuspecting commitment and career service of my 1860 fellow employees, nor would it actually resolve the problem.

"Fourth, because the Sunday School Board is in a family of agencies, state conventions, associations, and churches, such an unannounced, but promised, quiet departure could be seen as self-serving deception; as Baptists, we plan together and work together for the long haul and in the big picture."

Anderson said the general administration committee will meet on Jan. 17 to "refine a recommendation" for presentation to the full board.

"My assumption is they will make a recommendation. I don't know at this time what that recommendation will be," said Anderson.

In response to why a meeting was being called less than three weeks before a regularly scheduled meeting of the trustees, Anderson said the written petitions of more than 20 trustees had specified a called meeting prior to the Feb. 4-6 semi-annual meeting.

"I believe their (trustees) desire is

to go ahead with this (review of Elder's performance) and not preempt the other business that will be dealt with in February," said Anderson. "We have no option but to call the meeting."

He said he could not anticipate trustee preference regarding a closed or open session for the called meeting.

In August 1989, a motion to fire Elder was discussed for more than one hour in an open session before the motion was withdrawn.

"I would much rather do business in an open meeting, as a general principle," said Anderson. "I don't know what the will of the trustees will be or what the preference of Lloyd Elder will be."

As to whether trustees are likely to review the performance of other members of the administration in the future, Anderson said he had "no information about that." — *By Lonnie Wilkey, and including portions of a Baptist Press news release.*

Price accepts pastorate

Jack Price became the new pastor at Michigan Avenue Church, Cleveland, Nov. 25.

The Cleveland native returned to his hometown after serving Oakwood Church, Chickamauga, Ga., as pastor for 16 years. Before serving in Georgia, he was pastor of Parkers Gap Church, Ooltewah.

Price was ordained in 1969 at Providence Church, Ooltewah. He earned an associate of divinity in pastoral ministries degree from New Orleans (La.) Baptist Theological Seminary.

C-N graduate shares witness in resort setting

JEFFERSON CITY — Tom Toombs is a preacher with a few tricks up his sleeve.

Toombs was chaplain for the past two years at Dollywood, the amusement park in Pigeon Forge developed by Dolly Parton.

He led worship services every Sunday morning at the park's chapel. But on other days he might be selling ice cream cones for Dollywood or witnessing thru illusion.

These tricks are those for which Southern Baptist Missionaries Bill and Cindy Black look. They lead Smoky Mountain Resort Ministries which drew Toombs as a Home Mission Board semester and summer missionary.

His ministry kept him busy. In addition to leading two services each Sunday, Toombs ministered to about 1500 employees of the park. He became known as "Preacher Tom" to his friends. Many times he would meet them after hours — in the hospital, in the home — wherever he was needed.

"There are people here who are hurting and I know I have a valid ministry here. . . I just make myself available for the Lord to lead me where I am supposed to be and what I am supposed to be doing," said Toombs, who tried to contact each employee twice a week.

He performed 17 weddings and conducted four memorial services for employees during those two years.

His work also resulted in the addition of another Sunday morning service, one of the goals of Smoky Mountain Resort Ministries for the work at

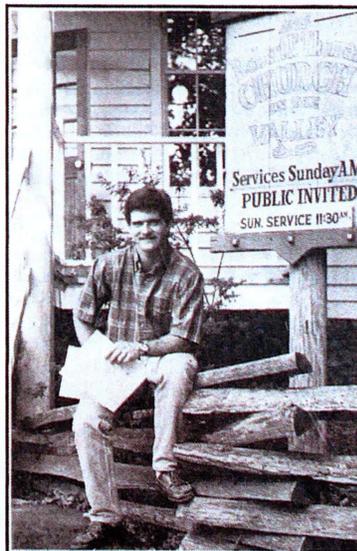
Dollywood because the chapel only seats 195, explained Cindy Black. Last season, which began in April and ended in December, services drew about 170-255 each Sunday.

Toombs' love for drama not only was tapped by the Blacks for use in weekend marketplace witnessing to tourists in the area. He was sent by the Home Mission Board with partner Brad Goad to Puerto Rico, St. Thomas, and Boston to perform. He was on the program of a national Boy Scout meeting

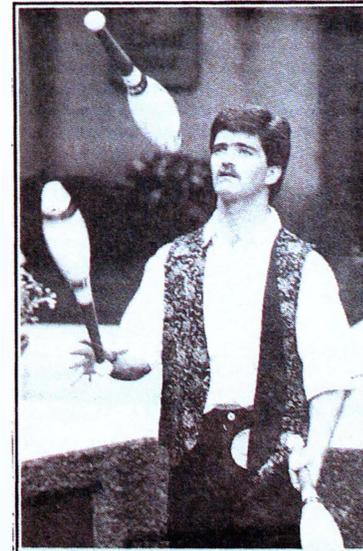
that drew 5000. Also he has performed in several Baptist meetings and Tennessee churches.

A drama graduate of Carson-Newman College in Jefferson City, Toombs has taught school, served as minister of youth and children, co-owned a trick and illusions shop, and modeled.

"I'm not really sure what the Lord is leading me to do. He has given me a lot of talents and a lot of opportunities," said Toombs.



CHAPLAIN — As chaplain of Dollywood, Toombs led worship services in this meeting place at the amusement park.



PERFORMER — Tom Toombs juggles as a part of a performance which he uses to witness of Christ.

Tennessee, Michigan Baptists complete first decade of partnership

The Tennessee/Michigan partnership, which began in October 1980, has completed a successful decade in which both state conventions have benefited, leaders say.

Statistics regarding the ten-year relationship were released during a meeting of Tennessee and Michigan Baptist leaders Jan. 8 at the Baptist Center in Brentwood.

Billy Whitt, state missions director for the Michigan Baptist Convention, reported 175 mission starts, with a net

of 63 new churches during the decade-long partnership with Tennessee Baptists.

Whitt observed the newer churches are doing well. Last year, 58 of the 63 churches begun during the partnership period reported a total membership of 4168; total average Sunday School attendance of 2218; 399 professions of faith, 311 baptisms, and \$240,654 in missions gifts.

During the ten years in Michigan, Tennessee Baptists constructed 35 new

buildings and 11 additions, remodeled 26 buildings, and purchased five buildings, Whitt continued.

The Tennessee/Michigan partnership "has been a significant part of our ministry" these past ten years, Whitt said.

But the relationship has not been one-sided, Tennessee leaders say.

"We have not only been blessed by the partnership, but we have also benefited from the relationship," said Clarence Stewart, director of the TBC's Partnership Ministries Department.

Tennessee Baptist directors of missions who serve as cluster coordinators agreed with Stewart's assessment. (Tennessee's 68 Baptist associations are divided into "clusters" and paired with one of the 14 associations in Michigan.)

Carl Bond, director of missions for Giles County Association, observed the Michigan relationship has strengthened the awareness for missions as well as helping members in the association "grow in fellowship with each other."

Benny Creel, director of missions for Sweetwater Association, said the partnership "has helped our people see beyond our own circle."

"It provides hands-on experience that helps us tell the story of missions

in a better way when people can be involved," Creel said.

Carl Duck, director of missions for Nashville Association, observed the partnership not only helped the churches in his association, but had impacted his life personally.

"To be there on the scene at different times and to see the commitment of the people in Michigan under difficult circumstances has inspired me. That has been worth the effort for me, just to be challenged by their commitment," Duck said.

During the meeting, Michigan leaders met first with a group of cluster coordinators from Tennessee, and later with TBC department directors and associates to explore ways to strengthen the partnership.

Stewart reported the meeting produced several new ideas on how to make the partnership more effective. These ideas will be followed up on, Stewart pledged.

As to the future of the Tennessee/Michigan partnership, it looks good, Stewart observed.

"Tennessee Baptist volunteers have impacted Michigan in many ways and will continue to do so in the months and years ahead," he concluded. — *Lonnie Wilkey*

TBC committees seek leaders

Guidelines adopted by the Tennessee Baptist Convention for the Committee on Boards and the Committee on Committees allows all Tennessee Baptists to make nominations.

The accompanying form should be filled out and signed. The form and/or letter of nomination can be mailed to D. L. Lowrie, Executive Director/Treasurer, Tennessee Baptist Convention, P. O. Box 728, Brentwood, Tenn. 37024.

Nominations also can be mailed to the temporary chairman of the Committee on Boards, the Committee on

Committees, or to the head of any TBC institution or agency.

The Committee on Boards meets April 25, 5:30 p.m. and April 26, 9:00 a.m. at the Baptist Center in Brentwood. Temporary chairman of the committee is Ken Altom, pastor, First Church, Cookeville, 18 S. Walnut Avenue, Cookeville 38501.

The Committee on Committees meets May 3, 10 a.m., at the Baptist Center, Brentwood. Its temporary chairman is William Owens, pastor, Ridgedale Church, 600 Dodds Avenue, Chattanooga 37404.

RECOMMENDATION TO 1991 COMMITTEE ON BOARDS AND COMMITTEE ON COMMITTEES

Deadline for submitting recommendations is April 1

Believing in this person's moral integrity, spiritual commitment, and other qualifications for service as a director, trustee, or committee member,

I RECOMMEND (Name): _____

Address _____ Phone _____

_____ Zip code _____

Ordained minister _____ Layperson _____ Occupation _____

Church membership _____

Association _____

Involvement and work within the Association _____

Prior service on state boards and committees _____

Training, skill, experience which would qualify this person for service _____

Nominations may be made for the following: Executive Board, Tennessee Baptist Foundation, Tennessee Baptist Children's Homes, Belmont College, Carson-Newman College, Union University, Harrison-Chilhowee Baptist Academy, Baptist Memorial Health Care System, Baptist Health Care System, Baptist Health Care System of East Tennessee, Tennessee Baptist Adult Homes; and the following committees: Arrangements, Audits, Boards, Credentials, Church Staff Compensation Study, Constitution and Bylaws, Historical, Resolutions, and the Committee on Committees.

Write on this line name of board, agency, or committee for which you nominate _____

Please understand that this recommendation does not assure nomination. However, your recommendation will be given serious consideration. No contact will be made by the Committee on Boards or the Committee on Committees until nomination has been approved.

Signed _____
(name of person making recommendation)

(mailing address)

(zip code)

(area code, telephone)

(date)

Sudanese rebels kill pastor

PIBOR POST, Sudan — Civil war in Sudan has produced a martyr — a crippled pastor named Mamma.

Mamma, stricken by polio some ten years ago, had become pastor of a congregation among the Murle people in southern Sudan. Civil war forced his congregation to become refugees on the run. Wherever they moved, they carried Mamma on a stretcher.

Details of Mamma's death are sketchy. According to a letter received by Southern Baptist missionaries Sam and Ginny Cannata, the pastor was killed by rebel fighters as he was teaching a group of believers.

"Mamma had nothing materially in this world but he has many treasures in heaven," the Cannatas noted in reporting Mamma's death to Chris-

tians in the United States. "We believe he is walking and leaping and praising his Lord for all the churches that will spring up among the Murle people — because the blood of martyrs is the seed of the church."

The Murle people number more than 100,000 in southern Sudan. Only two percent are members of Christian congregations, according to mission researchers. The remainder practice traditional African religion involving numerous gods and spirits of ancestors.

The Cannatas' first contact with Mamma came in 1981 in the remote Sudanese village of Pibor Post, where the missionary couple was stationed from 1980 to 1984. Cannata, a physician, treated Mamma for the polio, hoping his paralysis was only temporary. But Mamma's mobility never returned and Cannata advised his family to take him home. The family, however, built Mamma a small hut nearby so he could remain near the doctor.

Before long, villagers in a literacy class led by Mrs. Cannata began telling her that Mamma also wanted to read. They insisted she visit him. Reluctantly, the missionary stopped by Mamma's hut. She showed him a book and, to her surprise, he pointed out letters he had learned from her students.

Mrs. Cannata began tutoring Mamma and soon realized he was a capable student. Mamma quickly learned to read, then began studying Bible passages newly translated into Murle. His Bible study led him to faith in Christ and, as his faith grew, a number of believers embraced him as their pastor.

In the wake of Mamma's death, the Cannatas are asking for prayer that other Murle believers will rise up to take Mamma's place in the Christian movement among their people. And they're asking for prayer that Mamma's killers "may find the Jesus that transformed Mamma's life." — *BP*

Fairview calls Ashley

Jerry Ashley recently became pastor of Fairview Church, Newbern.

The Kenton native has been pastor of Parkview Church, Pinson; Laneview Church, Kenton; Calvary Hill Church, Dyersburg; Mt. Olive Church, Union City; and Fowlkes Church, Fowlkes.

Ashley was ordained in 1969 at New Concord Church, Kenton. He and his wife, Margie, have two children.

Swafford leads in Decatur

Ralph Swafford is leading the Union Grove Church, Decatur, as pastor. He previously served Concord Church, Ten Mile, as pastor.

The native of McMinn County also has been pastor of Five Point Church, Decatur; Clay Hill Church and Valley Road Church, Athens; Meadowford Church, Riceville; Lamontville Church, Calhoun; and Sanford Church, Calhoun. Swafford was ordained in 1964 at Clear Springs Church in McMinn-Meigs Association.

A bivocational pastor, he also works for the city of Athens.

Swafford and his wife, Geneva, have four children and six grandchildren.

Fewer missionary appointments, higher attrition: FMB

By Donald D. Martin

RICHMOND, Va. (BP)— Overseas missions gained only one missionary for every 49 the Southern Baptist Foreign Mission Board appointed from 1987 to 1989, according to the latest attrition report.

The figures contrasted sharply with the years 1980 through 1986, when every 49 additions resulted in a net gain of 12 overseas personnel. Thirty-seven of the 49 replaced those who had retired, resigned, completed service or died. From 1987-89, it took 48 of the 49 to replace losses.

A combination of fewer missionary appointments and slightly higher rates of resignations and retirements caused the change, reported Jim Slack, a consultant in the board's research and planning office.

Slack told trustees on the Foreign Mission Board's strategy committee in December that if such negative trends in personnel enlistment and retention are left unchecked, Southern Baptists' Bold Mission Thrust goal of having a foreign mission force of 5000 by the end of A.D. 2000 will be in jeopardy.

But FMB leaders hope an appointment upturn recorded in 1990 will continue and that it will help reverse the recent trend. Slack said the year's final total of 414 additions is encouraging. Similar annual gains through A.D. 2000 can assure the Bold Mission Thrust goal is within reach, he said.

To reach the goal, appointments for the next ten years must increase annually by 2.58 percent. Appointment increases have averaged 2.52 percent in the last decade. The board needs to close the gap by only 0.06 percent, Slack said.

However, the next few years are critical, he noted. If appointments do not continue to increase in these years, the board will have to appoint more than 600 people a year toward the end of the '90s to reach its goal.

Slack explained how quickly the attrition picture can change. The drop in net gain on the field occurred because the declining appointments, a slight rise in retirements, and a slight increase in resignations all hit at the same time, Slack said.

"We've had equally high retirements before. We've had equally high percentages in resignations before. And we've had drops in appointments before. However, those three have never occurred in the same year. If it were not for the convergence of these three categories, we wouldn't have been moaning over what we face but rejoicing because we still have one of the lowest attrition rates" among missionary-sending agencies, Slack said.

In the 1980s, the Foreign Mission Board lost an average of 38 missionaries annually for every 1000 in service. However, 1989's loss rate reached 47 per 1000. What concerns mission administrators most is not 1989's loss rate — there were two other years in the '80s when losses were higher — but the fact that 1989 sustained a four-year trend in rising missionary losses.

The board's total attrition rate of 4.7 percent in 1989 is still below most other missionary-sending agencies. Yet, since 1986 losses have increased each year, establishing a rising trend in missionary losses. The attrition rate

for 1990 is not yet available.

Slack said the drop in appointments actually helped reveal problems that could have gone unnoticed for years.

"If appointments had been normal, say equal to 1986 when we appointed 411 new mission workers, this report would have said, 'We're doing well.' Our losses are well within highly respected categories," Slack said.

For most of the 1980s, appointments rose steadily. Annual increases more than compensated for attrition losses. The board enjoyed similar growth in two-year assignments through the International Service Corps (ISC) program. However, toward the end of the '80s a drop in appointments stripped the board of its attrition hedge and accentuated the seriousness of the increase in resignations and retirements, Slack said.

"Now we can't say we're doing great. Because of these ratios, we now have to watch it. We have to be careful with each (attrition) category," he said.

In 1990 the board reversed its enlistment decline by appointing or reappointing 236 career and associate missionaries and by placing 178 long-term mission workers overseas through the ISC program, bringing the year's final mission force total to 3861.

Mission leaders are pleased with 1990's totals, but they recognize the upturn is largely due to ISC's record year of 178. In two years these people will return home. The board will then have to match this year's record just to stay even, said board President R. Keith Parks.

"The bigger this (ISC) group gets,

the faster we have to run just to stay even," Parks said. "We would be on a much stronger upward trend if our growth had been in career missionaries, rather than in the two-year people."

So where do mission administrators look for fixes?

Mission workers leave the field in one of four ways: retirements, resignations, deaths, and completion of service. No category exists for terminations because when missionaries are fired, which is rare, they are allowed to resign. These numbers dissolve into the resignation category.

Retirements are part of the process. In the 1990s, as the board pursues its enlistment goals, large groups of missionaries who joined the board after World War II will continue to retire. In the 1980s, retirements averaged about 45 a year, reaching 84 in 1989. Potential retirements in the 1990s will average 79 a year, reaching a peak in 1995 with 93 possible retirements.

Yet mission administrators can do little except plan for these losses. Resignations are where administrators can have the greatest effect.

A growing number of resignations are occurring among missionaries who were between the ages of 28 and 32 at the time of their appointment. In 1989, this baby-boomer group accounted for 42 percent of all missionary resignations.

Missionaries also are resigning earlier in their careers. In 1989 there were 174 resignations. More than 50 percent of those resigned before completing two four-year terms. The majority said they were resigning because

God was leading them into a different ministry or a "change of call."

Isam Ballenger, vice president for Europe, the Middle East and North Africa, said the reasons that lead to resignations are complicated and not easily categorized. The younger generation of new missionaries seems to approach missions with more demands, he said.

"I do see in some of the new, younger missionaries different expectations that were not there in earlier generations," he said. "They often want things well laid out for them. And I sometimes don't see evidence of the stamina of the older generations of missionaries."

"When you consider the missionaries retiring now, after 30 or 35 years of service, there's a difference. It's not just with the missionaries, it's with staff as well. We're all probably more materialistic. We tend to want things faster, and we change more," Ballenger said.

Some missionaries don't always consider missions a lifetime commitment, he added. Some, even before they are appointed, foresee a change of call.

"Some may say in the back of their minds, 'I'll go into this, but the Lord may call me into something else later.'"

Betty Law, vice president for work in the Americas, heads a new committee to review how the board gathers information on why missionaries resign. Different missions on overseas fields collect that information in different ways. This has made it hard to establish problem areas to address, she said.

Number of HMB missionaries tops record

ATLANTA (BP)— The number of home missions personnel serving through the Southern Baptist Home Mission Board reached an all-time high of 4573 at the end of 1990.

That compares to 3808 home missionaries serving at the end of the previous year.

The increase is due to the addition of Mission Service Corps volunteers to the count. Last December, HMB trustees voted to include in the missionary count all Mission Service Corps volunteers who have made a commitment to serve at least two years.

Mission Service Corps is one of several programs for home missions volunteers. Missions Service Corps personnel raise their own support to serve in places where funding is not available for career missionaries.

The final 1990 count included 833 Mission Service Corps volunteers and 3740 appointed and approved personnel as counted under the old system.

The HMB now counts missionaries in four categories: appointed, approved, Mission Service Corps, and state administrative personnel.

Unlike foreign missionaries, almost all home missionaries are jointly appointed by the HMB and state conventions. The typical process of becoming a missionary begins with a local church or association, moves through review and approval by the state convention, and then comes to the HMB for approval.

Only 2.4 percent of all home missionaries are paid directly by the

HMB. The majority, 97.6 percent, are recruited jointly, placed and funded by state conventions and the HMB.

Appointed missionaries are typically those considered career or long-term missionaries. The category includes those with the titles missionary, missionary associate, apprentice, and US-2er. These missionaries are interviewed by the HMB staff and appointed by HMB trustees.

At the end of 1990, there were 1665 individuals counted as appointed missionaries. That represented 36.4 percent of the total home missions force.

Approved missions personnel are individuals approved for a limited amount of time. They usually receive a salary supplement from the HMB while they start churches and bring them to self-support or while they are

involved in certain projects.

The category includes those called mission pastors or language pastors and others receiving what the HMB calls Field Pastoral Assistance. Approved personnel are interviewed by associational and state convention representatives and do not go through a formal interview, orientation, or commissioning with the HMB.

The 1976 approved personnel accounted for 43.2 percent of the 1990 missionary count.

State administrative personnel is the smallest category, including 99 individuals, or 2.2 percent of the total missions count. These missionaries direct the work of HMB programs in state conventions and fellowships which could not otherwise provide leadership for those programs.

Churches can solve community problems: poll

ATLANTA (BP)— Americans place more confidence in churches than any other institution to deal with community problems, the George H. Gallup International Institute reports.

Nearly six people in ten (57 percent) say they have a "great deal" or "quite a lot" of confidence in churches to deal with community problems.

In comparison, 54 percent say they place that much confidence in volunteer groups such as the YMCA, while 47 percent claim to have similar confidence in public schools.

All other institutions listed — local media, local businesses, local government, state government, federal government, national business, and

political parties — inspire confidence in less than 30 percent of the population, the poll found.

These opinions were expressed almost uniformly across different segments of American society, with two exceptions. Women (65 percent) are more likely than men (48 percent) to express confidence in churches to solve community problems. Adults 30 years of age or older express greater confidence in churches than young people ages 18 to 29.

The economy, drugs, crime, and gangs top the list of concerns Americans have about their communities, the poll reports.

Muslim world remains stubborn evangelistic challenge

By Art Toalston

RICHMOND, Va. — The number of people praying to the Allah of Islam is increasing faster than the number praying to God in the name of Jesus.

Islam became the fastest-growing of the world's major religions long before the Arab oil states jolted the world by flexing their economic muscle, long before the Ayatollah Khomeini routed the Shah of Iran, and long before Iraq invaded its tiny oil-rich neighbor, Kuwait.

"Islam is a challenge," acknowledges Frances Fuller, a Southern Baptist publications worker in the Middle East, "but it is not the enemy." Simply put, Satan is "the enemy competing with us for the souls of men," she said. "The lost are his victims."

"Could Islamic renewal be God's way of making us notice these people who were lost long before they scared us?" Fuller asks.

Muslim populations have climbed into the millions in countries as far removed from the Middle East as Indonesia, Malaysia, Nigeria, and even in China, the Soviet Union, and India.

Of the world's 5.3 billion people, nearly one billion now are Muslims.

Since the turn of the century, Islam has soared 468 percent worldwide, with high birth rates accounting for much of the growth, said David Barrett, noted missions researcher who works with the Southern Baptist Foreign Mission Board. Christianity has grown by 315 percent since 1900, he said.

Further growth in Muslim numbers is certain. Muslims comprise the majority in some 40 countries worldwide — and their numbers are increasing eight times faster than the populations of such developed countries as the United States, according to the Population Reference Bureau, a non-profit institute in Washington, D.C., that monitors world population trends.

While communism lost its grip on the Soviet Union and Eastern Europe within a few decades, Islam's ongoing strength is buttressed by fundamentalist movements advocating strict adherence to the faith, centuries of tradition, eras of triumph, and times of perseverance. These factors fuel the predominant Sunni branch of Islam worldwide, the Shiite branch that rules Iran and more than 75 Islamic sects.

From its earliest days, Islam aimed to grow. Within 100 years after its revered apostle, Muhammad, died in A.D. 632, Muslim warriors had claimed not only the Middle East but an empire stretching from Spain into parts of India and China, 4500 miles wide and 1000 miles deep. Within several hundred years, Muslim merchants had carried the faith to east and west Africa, Indonesia and other parts of Asia. And Sufi missionaries (members of religious orders committed to deep piety) made converts in other regions now in the Soviet Union and China and below Africa's Sahara Desert.

Today Christian researchers count some 1.3 billion people as "un evangelized" — never having heard in a clear way how to place their faith in Christ. Muslims comprise as many as 70 percent of the world's unevangelized people.

With mission workers making more and more use of modern research methods and computer technology, new approaches to Muslim evangelism are at hand.

At the forefront of these efforts is the non-residential missionary, who seeks to open avenues of witness to a country, city, or language group beyond the reach of traditional missionary methods, often because of restrictions against or animosity toward Christian workers.

Cooperative Services International, the Southern Baptist organization spearheading the non-residential missionary approach, has assigned workers to about 20 countries, cities, or peoples virtually ignored by the

based Muslim World League, was quoted as saying in the organization's journal.

Among the tensions Khan cited: hundreds of thousands of Palestinians made refugees by the state of Israel and the oppression millions of Muslims feel in countries where they are in the minority.

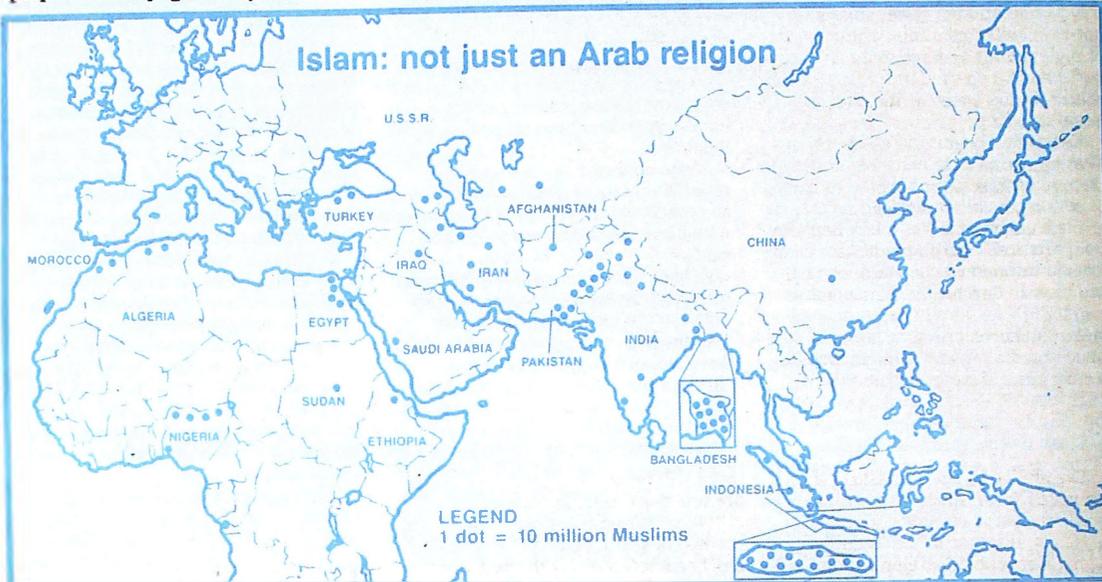
Such problems are but a few of the challenges facing Christian workers who yearn to share the Gospel with Muslims.

"Islam challenges the very heart of

have endured burning, vandalism, or defacing of their churches and sometimes their houses. Missionaries in the Middle East know their phones may be monitored and their mail censored and that files are kept on them by the authorities.

The number of new missionaries venturing to Muslim lands is "but a trickle," Graham said, compared to those intent on serving elsewhere.

Meanwhile, an untold number of Muslims are actively propagating their faith. Some are Saudi Arabian



world's Christians. More than half of these assignments center on Muslims.

Instead of taking a textbook approach to basic Muslim beliefs, the non-residential missionary specializes in a specific Muslim culture.

Cooperative Services International is seeking non-residential missionaries for about 50 other countries, cities, or peoples suffering for evangelistic attention and, again, more than half of these efforts will center on Muslims.

The advent of the non-residential missionary, however, does not signal the end to decades of direct Southern Baptist ministries to Muslims.

Southern Baptist workers in the Middle East, for example, help Arab Baptists produce evangelistic radio broadcasts, books, tracts, and discipleship materials. They help correspond with people who write seeking spiritual counsel, prayer, and Bibles in the Arabic language. They are on faculties of several Baptist schools. (The Foreign Mission Board is working to fill urgent personnel needs in the region, including two administrators for schools in Jordan, two physicians for a Baptist hospital in Yemen, and a publications worker to be based in Cyprus.)

"Muslims are sometimes tolerant, sometimes hostile," said Dale Thorne, who directs Southern Baptist work in the Middle East and heavily Muslim north Africa. "Differing attitudes call for differing strategies in the attempt to give a meaningful and challenging witness to the message of Christ."

Muslims experience the same anxieties as everyone else. "Our present world of Islam is a world of problems, some simple and some very intricate and complex," Inamullah Khan, secretary-general of the Pakistan-

Christianity in denying the deity of Christ," said Pete Dunn, a Southern Baptist media worker in the Middle East. Muslims also believe that someone other than Christ died on the cross and that the Koran has superseded the Bible as God's authoritative word to mankind.

The death and destruction so-called Christian crusaders inflicted on Muslims centuries ago still fuel friction between the two faiths. "The tragedy of the 'Christian' crusades is a historical blight on Christianity that Muslim historians keep alive for each succeeding generation of Muslims," explained Finlay Graham, a Southern Baptist missionary in the Middle East from 1947 until retirement in 1986.

Christian workers also must overcome the way Islam insulates its adherents through a system of order and justice based on the Koran and known as Sharia. It addresses individual, community, and national concerns, said Dwight Baker, a Southern Baptist missionary in the Middle East and then in India from 1950 to 1986. "If a person wants to know what to believe or do in almost any given circumstance, Islam has a ready response," Baker said.

Muslims know an open commitment to Christ will bring harsh resistance from relatives and the community. Anyone who leaves Islam breaks "the most sacred ties of family, tribe, nation," Graham notes, "and brings upon himself social ostracism, being branded henceforth as a traitor. Freedom of religion is an idea foreign to Islam." For instance, a Muslim man in Kenya says "I have no son" to anyone who asks about his son who dared to believe in Christ.

Baptists and other Christians in the Middle East as well as Asia and Africa

businessmen helping to finance the shipment of 1.6 million copies of the Koran into the Soviet Union or the construction of high-power Islamic radio stations across Europe and the Middle East. Several thousand are full-time missionaries in more than 80 countries sent out by the Ahmadiyah Islamic sect based in India.

Jerry Rankin, who directs Southern Baptist work in southern Asia and the Pacific, remembers heading to Indonesia as a missionary in 1970, bolstered by his own study of world religions and certain that he could, if need be, "argue religion with any Muslim and convince him of the truth of Christianity."

In Indonesia, he encountered Muslims unwilling to budge in their beliefs. The experience sent Rankin into solitary prayer, fasting, and searching the Scriptures.

"I came to realize that we were there — the only missionaries among 5.5 million people on the eastern end of Java — because the only way for Jesus Christ to get there and be made known to these people was through his incarnational presence in my life," he said. Reading Acts, Rankin was reminded that the early Christians "simply made Jesus Christ known in a positive witness."

"I just got out in the marketplace, on the streets," Rankin said. People asked who he was and why he was in Indonesia. The chats yielded opportunities to mention his faith in Jesus and his desire to share that life-changing experience with others. Some people invited him to their homes for a visit. Friendships grew. "It just defies explanation, but people began to be saved." — Missionary Craig Bird, FMB overseas correspondent for Africa, contributed to this story.

TBC church programs help churches 'be their best'

The Tennessee Baptist Convention's Church Media Library and Church Recreation programs exist to help "churches be their best," says Program Director Eleanor Yarborough.

"Business as usual won't hack it anymore," she says, noting that churches cannot sit still and expect to even maintain their current status.

Churches must recognize the changing needs of people and the expanding opportunities for ministry, Yarborough insists.

The TBC's two church programs provide support, information, and encouragement to churches who want to do more than they have in the past, she states.

The primary goal for the church media library program is two-fold: to help churches begin church media libraries and to help churches with already established programs to strengthen those ministries.

Yarborough notes there is a network of experienced church media librarians in place throughout the state who can help "local churches at their point of need."

Once a church has established a church media library, it is important to strengthen those programs, Yar-

borough maintains. This is done, she says, through ongoing training such as church study courses offered by the Southern Baptist Sunday School Board in Nashville and workshops provided by the TBC.

Yarborough emphasizes that the church media library is a ministry because "it undergirds and supports the total church program."

"It impacts programs in providing resources that undergird missions and leadership," she says.

Yarborough also points out a church media librarian can sometimes learn about the personal needs of a church member before anyone else.

People use the church library in a time of crisis to seek resources that might be of help to their particular need, she notes.

Church members see the library as "an oasis of hope" and we need people trained to know resources that can help others in whatever situations they may find themselves, she observes.

As for church recreation, every church provides it whether they realize it or not, Yarborough points out, noting a picnic on the grounds is a part of church recreation.



ELEANOR YARBOROUGH and BETH SIMS

Yarborough believes strongly that the recreation ministry is a service ministry that undergirds and supports the total church program.

"Recreation feeds people into the church and its various activities," she says, adding that the goals of church recreation are the same as other ministries — to reach the lost for Christ.

In addition to the more commonly recognized forms of church recreation, such as team sports, recreation also includes drama, puppetry, and clowning.

Yarborough notes there are more ways to spread the Gospel than just the traditional methods of preaching and one on one evangelism.

"In this advanced age of communication, people are looking for more innovative ways to share the Gospel.

"God has blessed people with gifts — people who want to use those gifts," she maintains.

Yarborough, who has been with the TBC for nine years, is assisted by Beth Sims, who will soon be a four-year employee of the convention. Sims is dedicated to her work and has acquired training in both church drama and media library work, Yarborough says.

Both women are committed to their ministry. "We seek to provide quality programming and assistance at every level.

"Second best is never good enough for Tennessee Baptists," Yarborough insists.

Telecommunications goes beyond 'electronic gadgetry,' Hearn says

"The ability to put a missions story into visual form allows us to utilize an approach that is effective," says Jarvis Hearn, director of the Tennessee Baptist Convention's Telecommunications Department.

Hearn's assessment spells out the primary responsibility of the department he has led since its inception about six years ago.

Hearn, a 22-year veteran with the TBC, observes the department's primary responsibilities are for audio and video production and publication and distribution of tapes.

Other responsibilities include reading the Baptist and Reflector each week onto audio tapes for the blind and working with seminary external education centers across the state.

As for video, Hearn produces programs, writes scripts, shoots footage, and edits and duplicates tapes to "put into the hands of directors of missions and churches in Tennessee," he says.

The use of video continues to be an important tool for ministry, Hearn observes.

Today, 55 percent of homes in the United States have at least one VCR, and by the year 2000 many speculate

there will be as many VCRs as there are television sets, he notes.

"We're taking advantage of a method of getting out the Gospel that has been accepted by the populace in general," Hearn says.

Hearn believes today's technology is more than "electronic gadgetry."

Telecommunications is "an avenue for propagation of the Gospel in more effective ways," Hearn says, observing that many churches, including smaller congregations, are videotaping their services for shut-ins.

Video is effective because it receives a wider attention span plus it gives the viewer a feel of what happens in the worship service, he notes.

The TBC department also maintains a video library of about 1000 volumes on various topics. The videos are produced primarily by Southern Baptist Convention agencies.

In addition to assisting Tennessee Baptists in "stepping into the 20th century electronically," Hearn has other responsibilities.

Each week Hearn reads the Baptist and Reflector onto a tape that is distributed at no cost to legally blind residents of Tennessee and other

states. As many as 80 tapes are mailed weekly, Hearn explains.

He observes the entire paper cannot be read onto a 60-minute tape, so he concentrates on the "pertinent" news and information as well as the Sunday School lessons.

The lessons are especially important to the blind because they enable them to prepare for the upcoming Sunday's lessons, Hearn notes.

Hearn also serves as director of seminary external education for the state convention. There are 36 seminary external education centers in Tennessee, Hearn says.

Seminary external education is

especially important in Tennessee because of a large number of bivocational pastors in the state, he observes.

"We try to help them earn seminary diplomas," Hearn says.

The long-time TBC veteran is assisted in his work by Fonda Johnson, who Hearn describes as "a key person in a team of two."

For more information about the Baptist and Reflector tape for the blind and video tapes available, contact Hearn at (615) 371-2028. — *The above stories, written by Lonnie Wilkey, are the sixth in a series of articles on Tennessee Baptist Convention departments and institutions.*

Baptist Beliefs

By Herschel Hobbs

Why Judas betrayed Jesus

"And truly the Son of man goeth, as it was determined, but woe unto that man by whom he is betrayed!" — Luke 22:22.

Many efforts have been made to absolve Judas from guilt. Some say he was a super-patriot, that he betrayed Jesus to prevent a revolution in which Rome would destroy his nation. Others say that he was a super-Christian who betrayed Jesus in order to force Him to set up His earthly kingdom. Still others say he was predestined to betray Jesus, and so is without personal guilt. One poet even pictures Jesus stepping down from His heavenly throne to apologize to Judas for what he was forced to do, and to welcome him into heaven as "friend Judas."

All this is based upon sentiment, not Scripture. This is evident in Jesus' woe

pronounced upon Judas.

From the beginning Judas' motives were self-centered. He aspired to earthly greatness in an earthly kingdom. Trusted with the money bag of Jesus and the other apostles, he stole from it (John 12:6). His purpose in objecting to Mary's anointing Jesus was that he coveted the money the ointment would bring (about \$54, John 12:5-6).

Rebuked by Jesus, he went directly from this dinner to bargain for betraying Jesus (Matthew 26:14-16; Mark 14:10-11). He agreed for thirty pieces of silver, about \$25. When he failed to get his hands on the \$54, he settled for less than half that amount.

Judas betrayed Jesus out of his own free will. And he must ever bear the guilt.

Someone said people name their boys after Paul and their dogs after Nero. I am told that in some slaughter houses they have a "Judas goat." Its role is to lead sheep to the slaughter. That is the only thing I know that is named after Judas.



HOBBS



JARVIS HEARN and FONDA JOHNSON — in the telecommunications room.

Tennessee Baptist churches tap new pastors

West Broadway Church

West Broadway Church, Lenior City, has called Bobby Lawson as pastor.

Lawson, a native of Loudon County, formerly was pastor of Murrays Church, Sweetwater. He also has been pastor of East Hills Church, Loudon.

Lawson was ordained in 1976 at Corinth Church, Loudon. He has attended Clear Creek Bible College in Pineville, Ky.

He and his wife, Geraldine, have one son.

Central Church

Central Church, Caryville, is now being led by Ellis Hoskins, who serves as pastor.

Hoskins was pastor of Providence Missionary Church, Harrogate; Duncan Chapel, New Tazewell; Haynes Flat Church, Sneedville; and several churches in Kentucky. He was ordained in 1962 by Shawnee Missionary Church, Shawanee.

The Harrogate native is married to Della Mae and they have four sons, six grandchildren, and one great-grandchild.

Fort Sanders Church

Fort Sanders Church, Knoxville, has called Lawrence C. (Chip) Lasher Jr., as pastor. He was interim pastor at the church.

Lasher, who was ordained Nov. 28 at Calvary Church, Knoxville, served as a ministerial intern at Calvary Church after graduation from Mid-America Baptist Theological Seminary, Memphis. While at seminary he worked in the military ministry of Bellevue Church, Memphis, and with a church in Syracuse, N.Y.

The native of Oak Ridge also graduated from the University of Tennessee, Knoxville.

Narrow Valley Church

Narrow Valley Church, Rutledge, has called Gary Marshall, former pastor of Calvary Church, Mooresburg, as pastor.

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Marshall also was pastor of Oak Hills Church and Bethel Mission, Jefferson County. He was ordained by Fairfield Church, Morristown, and earned a ministerial diploma from the former Bible School at Carson-Newman College, Jefferson City.

He is a bivocational pastor working at the Russellville/Whitesburg Utility District.

The native of Hawkins County is married to Margaret Marshall.

Crossroads Church

Randy Leming, former minister of youth of Crossroads Church, Bells, is serving Shiloh Church, Seymour, as pastor.

Leming, a native of Seymour, also was minister of youth at Rockford

Church, Rockford, which ordained him in 1986.

His wife is Melissa Leming.

Grace Church

Grace Church, Pleasant View, is now being served by Pastor Martin Pearson. He is the former pastor of Mount Pisgah Church, Butler, Ga. He also has been pastor of other churches in Georgia.

The Georgia native was ordained in 1976 in Smyrna, Ga., and is a graduate of Shorter College, Rome, Ga.

Pearson and his wife, Pam, have four sons.



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Churches ...

Members of Clark Street Church, Johnson City, recently held a dedication and open house to commemorate the renovation of the church sanctuary.

Piedmont Church, Dandridge, will be 100 years old May 23. A centennial homecoming celebration is scheduled for May 19, with special speaker D. L. Lowrie, Tennessee Baptist Convention executive director/treasurer. A commemorative plate will be produced depicting the three buildings that have been home to the church. Plates may be ordered by calling the church at (615) 397-2125 by Jan. 30.

The congregation of First Church, Roan Mountain, held a note-burning service recently to celebrate payment of the debt on the fellowship hall.

Leadership ...

Sam Brawley has been called as minister of music to Midway Church, Johnson City.

Scott Greene has joined the staff of New Salem Church, Limestone, as minister of youth.

Shallow Ford Church, Erwin, recently called Frank Lethcoe to the interim pastorate.

Cedar Creek Church, Lebanon, called Tim Shutt to serve as pastor.

Mike Roddy, recently of Trenton, Fla., is the new minister of youth at Tennessee Avenue Church, Bristol.

Ninth Street Church, Erwin, called recent Carson-Newman College graduate Pruette Plenums as minister of music/youth.

Edgar Pierce recently became pastor of Midway Church, Jonesborough.

Conway Ledford has joined the staff of Skyline Heights Church, Johnson City, as music director.

Southside Church, Lebanon, recently called Bob Curtis to the pastorate.

Members of First Church, Kenton, recently elected Ron Norton as interim music director. He is a music and voice major at University of Tennessee at Martin.

Bob Pruett has been called to the education ministry at First Church, Cleveland.

Westwood Church, Cleveland, called Keith Habermas as minister of education.

Joe Hamlet began service as minister of family life and counseling Jan. 1 at Manley Church, Morristown.

Alvin Krantz has been called as pastor of Trinity Church, Clarksville.

Bill Damron, Trenton, has been called as interim pastor at Shaw's Chapel Church, Brownsville.

Gerrald Bland retired Jan. 1 from the pastorate of First Church, Monterey, where he served since 1977.

Ordinations ...

Scenic Drive Church, Murfreesboro, recently ordained Tom Barkley for the pastoral ministry.

People ...

Carolyn Demonbreun, a member of Shelby Avenue Church, Nashville, was recently honored by The Tennessean, a Nashville daily newspaper, as a volunteer of the year. She is the director of the Nashville Association Christmas Toy Store.

Missions ...

According to the Foreign Mission Board, the following missionaries have arrived on the field to begin or continue their terms of service.

David and Jean Dorris, representatives to Israel, may be addressed at Baptist Village, Mobile Post, Central Sharon, Israel. He is a native of Springfield and his wife lived in Springfield and McMinnville.

Missionaries to Angola Donald and Carol Minshew have arrived in Portugal for language study and may be written to at Apartado 105, Tavira, Portugal. They are from Memphis.

Knoxville native Mary Witt, missionary to Brazil, may be addressed at Caixa Postal 1845, Rua Luiz Barbalho 84D, Derby, 50.000 Recife, PE, Brazil.

Harold and Dorothy Blankenship, Baptist representatives since 1965, have retired from active missionary service. He served as an English-language pastor and she was a church and home worker in Libya and Morocco. He is a native of Tennessee and grew up in Erwin. They may be addressed at 27 Lyndale, Asheville, N.C. 28806.

A construction team of 22 people from Calvary Church, Morristown, traveled to Michigan last year to repair the roof and steeple and paint at Emmanuel Church, Carleton, Mich. The group worked 250 man hours in two days. Another group from Bethel Church, Morristown, which included Nolachucky Association Director of Missions James Williams, also worked at the Michigan church to prepare window openings for new stained glass. The 107-year-old building was originally a Methodist church.

Union offers seminary extension classes at nine locations

Union University will offer ten seminary extension classes in nine West Tennessee locations this spring.

Classes will meet for up to 13 weeks beginning Feb. 4. Unless specified, cost will be \$47 each plus any textbooks, said Vice President for Academic Affairs John Adams.

Registration will be held the first night of class at the course location. All classes will meet one night a week from 7 to 9 p.m.

Sites, courses, meeting dates, and instructors include:

Dyersburg — "MasterLife II," Feb. 4, Baptist Student Union Center, Dyersburg State Community College. Charles Halliburton, pastor of Finley Church, will serve as instructor.

Covington — "Evangelism," Feb. 4, Big Hatchie Association building, Highway 51 North. Instructor will be John Tolbert, pastor of Pleasant Grove Church, Covington.

Dresden — "Luke," Feb. 5, Weakley Association building, Highway 22.

Wayne Perkins, pastor of Bethel Church, Greenfield, will lead the study of the New Testament book. For more information contact Richard Skidmore, director of missions at (901) 364-3739.

Bolivar — "Revelation" and "Great Passages of the Bible," both taught beginning Feb. 5 at the Hardeman County Association building, 204 S. Jones St. Instructors will be announced at a later date.

Paris — "MasterLife II," Feb. 11, Western District Baptist Association building, 311 N. Market St. Paris layman James Clary will teach the course. Cost will be set by the association. For more information, call Director of Missions Bill Smith at (901) 642-4641.

Tiptonville — "Romans," Feb. 19, First Church, Tiptonville. Judd Lambert, pastor, will lead the study.

Adamsville — "Old Testament Survey, Part III," Feb. 19, Shiloh Association building, 113 Magnolia. Instructor will be Frank Kemper, pastor

of First Church.

Jackson — "Acts," Feb. 21, Union University. Dale Ellenburg, pastor of Poplar Heights Church, will lead the study.

Memphis — "Teaching the Bible to Adults," March 14, Ardmore Church, 3430 Overton Crossing. Instructor will be Wrex Hauth, chaplain at Veterans Hospital in Memphis.

The courses are open to laypersons as well as ministers, Adams explained.

Regular college entrance requirements are waived for the study, which is open to individuals above 16 years of age. Course work will lead to the diploma in either pastoral ministries or Christian leadership.

The program is not to be confused with the college's Seminary Studies Program, which is a joint effort between the six Southern Baptist seminaries and Union.

Individuals desiring additional information on either program's course offerings can contact Adams at (901) 668-1818.

TeamTalk

By D. L. Lowrie

If you want to get a lively conversation started, just mention the cost of health insurance. The cost continues to skyrocket. There is only one thing

worse, the cost of not having it. I get calls frequently from a director of missions or a concerned pastor asking for financial assistance for some pastor or staff member who has become ill without health insurance.

The pastor is about to be loaded down with a debt he can never pay.

Is it the responsibility of a church to provide health insurance for its pastor and staff? In our modern world I believe that it is. What do other churches do? We want you to help us find out.



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A certain number of churches have been sent a special survey. It helps us document what other churches are doing for their pastors and staff. The more churches we have to return the survey, the more useful our service will be to all of the churches.

Would you ask your pastor if he received such a survey? Ask him if he has filled it out and returned it. If he has not, don't fuss at him, but encourage him to return it! Your church will probably benefit from its return.

I want our Tennessee Baptist churches to treat our pastors as "workers who are worthy of their hire." It always bothers me to find a pastor who has not been adequately provided for. The good church will always be a generous church. We need your help so that we can help your church make good and wise decisions about your pastor and staff. Thanks for your help!



DISTINGUISHED SERVICE — Dellanna O'Brien, executive director of the Southern Baptist Woman's Missionary Union, spoke recently at First Church, Athens. During the morning worship service, O'Brien presented WMU Director Kay Frank with a Distinguished Achievement Award, given to First Church's WMU organization. Pictured, from left, are Frank O'Brien, and Pastor Carlos R. Peterson.

One Mother's Story of Courage, Love and New Life

Cindy thought her life was over at age 28. She had broken up with her boyfriend, she had wrecked her car, she didn't have a job, and couldn't afford a place to live.

And she was pregnant. "I thought, Lord, here I am with no money, no car, and no clothes," she recalls. "I can't see any good in this. I am leaving it up to You."

Cindy made an appointment for an abortion in Alabama, but she backed out at the last moment. She made a second appointment, but missed that one too. "I just couldn't make myself go through those doors," she said. "I didn't see how I could have this baby, but I couldn't kill it either."

Desperate for help, Cindy visited a pregnancy counseling center. A volunteer listened to her problems and read her scripture. She gave Cindy a pink jumper and a shorts outfit, and told her there were maternity homes that could help her. Within a month, Cindy had moved to the TBCH Alternative Home for Unwed Mothers in Greeneville.

"They took me in and gave me a home with love," she said. "They let me have my own feelings. If I needed to cry, there was someone there to comfort me."

She started going to church, something she hadn't done since childhood. Her first Sunday School lesson was — ironically — on abortion.

"I knew this was no coincidence. The Lord was letting me know that I made the right decision."

Cindy received counseling and prenatal health care at the alternative home. The social worker, Jane Stroud, helped her apply for Medicaid to pay for her doctor and hospital bills.

Today, Cindy is the mother of a blond, blue-eyed baby girl. She has an apartment and a job providing child care for a family from her church.

"I have never regretted having this baby," she said firmly. "And now I feel I have a real purpose in life. I want to help other women who are thinking about having an abortion. I want to let them know that I know their hurt and their pain, and that there is help for them."

January 20 is Sanctity of Human Life Sunday, a day for all Baptists to reflect on the tragedy of abortion, and to give thanks for women like Cindy, who chose life instead. ("Cindy" asked that her real name not be used.)



Facing an unwanted pregnancy without support can be overwhelming. At the TBCH Alternative Home for Unwed Mothers, women receive both emotional support and prenatal health care. January 20 is Sanctity of Human Life Sunday.

How Much Is A Child Worth?

Recently, a father was arrested in Nashville while attempting to sell his four-month-old son for \$10,000. While the act was deplorable, at least it forced many of us to think about the true worth of a child.

In contrast to this story is the fact that daily in Nashville children are being sold for \$300-\$600 at the hand of the abortionist. No arrests are made because abortion is legal in Tennessee. These children never have a chance.

Since 1985, Tennessee Baptist Children's Homes has developed a strong ministry of assistance to families dealing with problem pregnancies. Last year we ministered to 59

girls through our homes for unwed mothers. In many cases, we saw the love of God manifested through the reconciling work between girls and their parents. We also saw many of the girls make professions of faith in Jesus Christ.

A large percentage of these young women keep their babies. We help them to learn parenting skills while in our care and hopefully secure a future for the young child they have brought into the world. We also recommend a fine Christian home with a loving Baptist couple for girls who feel they can't provide a home for the baby. This is a difficult decision but in many instances,

the loving thing for a girl to do.

These ministries are made possible by the Baptist churches across our state who contribute to the Cooperative Program and who give to the Mother's Day Offering for the TBCH. How we praise God that we can offer a loving alternative to abortion.

How much is a life worth? It is certainly worth much more than we will expend to care for a girl through these days of crises in her life. Thank you, Tennessee Baptists, for loving enough to care.

Gerald T. Stow



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Church starting may involve restarting, leaders say

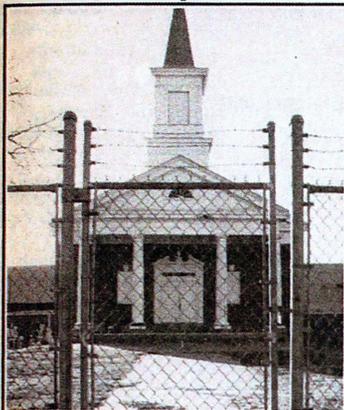
Editor's note: Following is the fourth in a series on plateaued and declining churches.

By Mark Wingfield

ATLANTA (BP)— Is it easier to start a new church or revive an old one?

Few pastors or missionaries would disagree: starting a new church is easier than reviving an old one. But what's easiest may not always be best, some argue.

While Southern Baptists have em-



OUT OF BUSINESS — Unless the flow of plateaued and declining churches is abated, the next frontier for church starting will be in the graveyard of Southern Baptists' past victories, experts contend. An estimated 52 percent of Southern Baptist churches are plateaued, while another 18 percent are declining.

phasized church starting in recent years, many plateaued and declining churches feared their plight would be forgotten. Yet getting the majority of Southern Baptist churches growing is a priority of Bold Mission Thrust alongside the goal of starting new churches.

"Our convention seems to be so excited about the new babies that we're letting some of the old babies lay on the table and die," said Jim Summers, pastor of Northwest Church in Miami. "Some of them could be revived."

Unless the flow of plateaued and declining churches is abated, the next frontier for church starting will be in the graveyard of Southern Baptists' past victories, Summers said.

Southern Baptist Home Mission Board President Larry Lewis agreed: "If a church declines or dies, then we have to go in and plant other churches to take up the slack. So we would much rather see our existing churches become vital and viable rather than have to expend resources and time to start another work."

Lewis and other missions leaders are particularly troubled by the number of plateaued and declining churches in America's inner cities and transitional communities. The problem is that the

weakest churches are closest to the largest concentrations of unchurched people.

In suburban areas, where Southern Baptist churches grow more easily, people inside the church are usually similar to people outside the church. However, in transitional communities, growth is stymied because the few people remaining inside the church have little in common with the surrounding population.

Miami illustrates on a large scale the problems increasingly faced in urban centers across the nation. The city which was once predominantly populated by white Southerners is now a melting pot of racial tension where there is no majority ethnic group.

As Latin American Catholics have migrated in from the south and Jews have relocated from the Northern U.S., white Southern Baptists have fled the inner cities and the churches they once established there. The few older church members remaining in the changing neighborhoods resist drawing the newcomers into their fellowship.

In this cycle, the church becomes the last refuge from change, explained Doyle Wetherington, director of missions for Miami Baptist Association. "The church is the one familiar point of stability in a life that is wrecked by

change and instability."

This creates an insider-outsider mentality that prevents growth, Wetherington said. For this reason, Miami Baptist Association has lost 27 churches in the past 26 years.

In the days of the old Miami, Northwest Church was the largest Southern Baptist church in Florida, averaging about 1700 in attendance.

After a plateau and subsequent decline, there were 260 people seated in the sanctuary to hear Jim Summers' first sermon in 1979.

However, Summers perceived his role more as a church planter than as a pastor. "I am a church planter," he said. "I just happen to be planting a church in the same building where we used to have another church 20 years ago."

The church planter-pastor began with a decision to allow the church to reflect the make-up of the surrounding community.

"I decided, God help me, that I was going to let the church take on the complexion of the community and let nature take its course. And I knew there was going to be some blood-letting in the process."

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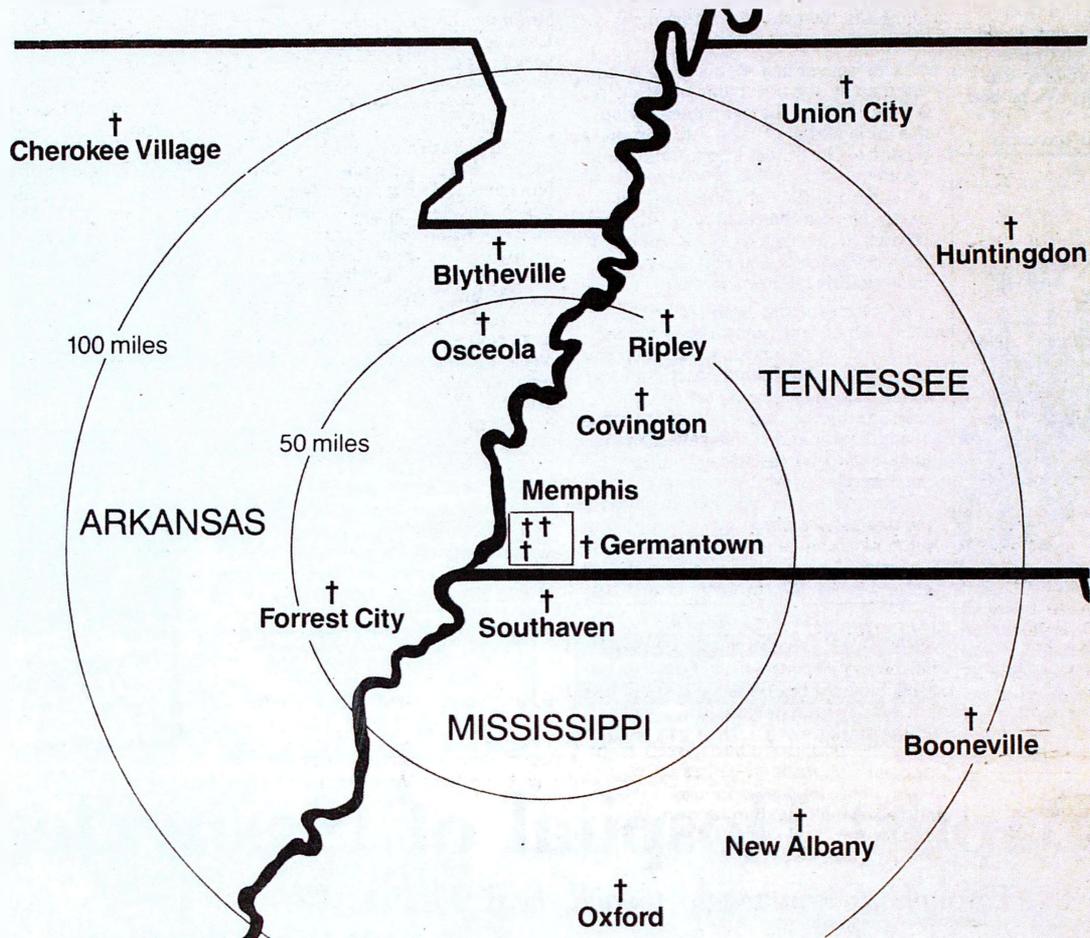
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of our mission. Our regional hospitals are part of an overall plan with a purpose. The Christian ministry of teaching, preaching and healing. And even though our plans sometimes change our purpose will always remain the same.

Baptist Hospital Sunday is January 20, 1991.



Respect for human life

By A. Ray Newcomb, pastor; First Church, Millington

Few Biblical phrases emphasize more strongly the holiness of human life and challenge more directly the practice of abortion in America than "in the image of God." We must teach God's truths and allow the Holy Spirit to guide people to a conviction that life is sacred. God will hold us responsible and also hold a nation responsible for the death of so many unborn babies.

Creation of human life
(Genesis 1:27)
The highest point of the divine drama of creation was the formation of human life. The creation of human life represented the crowning glory of God's creation: "So God created man in His own image, in the image of God created He him; male and female created He them" (Genesis 1:27).



NEWCOMB

We are created "in the image of God." We have bestowed upon a unique dignity and have bequeathed to us dominion over creation. "In the image of God" means we are to revere human life. Human life is to be acknowledged as sacred value because of God's action. "In the image of God" means we are to respect and protect all human life. We protect human life when we seek to stop the killing of unborn children in their mother's wombs (Psalm 139:13; Isaiah 44:2; Jeremiah 1:5). We preserve human life when we support local church ministries aimed at helping people make life-affirming, rather than life-denying, decisions about human's pre-born life.

Challenge of human life
(Matthew 5:13-16)
All have the challenge from Jesus as Christians to make a difference in society. "We are the salt of the earth" (5:13). Salt preserves from corruption. Savorless salt, like inconsistent Christians, is good for nothing.

We are the light of the world (5:14). In the absence of Jesus we are to witness for Him as lights in a dark work (Philippians 2:15). The light manifests the evil that is hidden in darkness (Ephesians 5:13). Our light will guide those who are in darkness. We must shed light on the problems of pornography, abortion, and moral decay.

BIBLE BOOK
January 20 Lesson
Basic Passage: Genesis 1:27; Matthew 5:13-16, 21-22, 27-28, 43-45a.

Consideration of human life
(Matthew 5:21-22)
Jesus gave a greater meaning to the importance of human life. Abortion is killing and should be looked upon as murder. Jeremiah was called from his mother's womb (Jeremiah 1:5). David was covered in his mother's womb (Psalm 139:13). The preborn and born are to be treated with dignity and respect.

Command of human life
(Matthew 5:27-28)
Jesus affirmed God's law of purity. Sexual promiscuity is a major cause of

unwanted pregnancies. God's perfect plan for sex within marriage is being violated. The unexpected pregnancy is the number one reason for abortion. A young boy asked his grandfather what he used for protection. The grandfather responded, "a wedding band."

Compassion for human life
(Matthew 5:43-45A)
Jesus expressed how we should love our neighbors and our enemies. We are commanded to love all believers, and we express our love to our enemies by getting the Gospel to them, giving them the message of God's saving grace.

God wants to forgive those who are sexually impure. We must show compassion and give counsel to offer alternatives to abortion. Even if we know people who have had an abortion, we must forgive and love them. Our mission is to be like Jesus — moved with compassion to show the love of Jesus. We must be opposed to abortion in light of the Biblical teaching concerning the sanctity of human life. Our love must help others understand the Bible teaching and lead them to have Godly convictions about abortion.

Respect for human life

By Marvin P. Nail, pastor; Whitsitt Chapel Church, Nashville

This is Sanctity of Human Life Sunday all across our Southern Baptist Convention. This special day gives us an opportunity to give testimony to the world of our conviction that all of human life is precious in the sight of God and also precious to His children.

All adults who use Sunday School Board literature will be studying the same topic this week. Though many of you will only deal with the subject of abortion in your lesson, I hope you understand that the issue is far broader than that.



NAIL

The image of God
Whatever it may mean to say we have been created "in the image of God," it is certain God has a special kinship to us and an abiding concern for us though we are merely the

creatures of His handiwork. Perhaps it is this special kinship which is seen through the Scriptures in His command that human life be respected, and that those who show disregard for life be punished.

Since all of us have been made in the image of God, none of us has the right to look upon anyone as inferior to us and deserving less than us from the hand of God. God is "no respecter of persons" and we surely have no right to be.

Many Christians believe that life in this "image of God" begins with conception. Others believe it begins with birth. Still others believe it begins somewhere between those two. None of these is the exclusive "Biblical" position.

One thing that is true is each person is made in the image of God. At whatever point life begins, it ends only with death. We must treat life, from beginning to end, as sacred.

Positive influences in the world
It has been the sad history of Christianity down through the centuries that we have more often been the products of society than shapers of society.

CONVENTION UNIFORM
January 20 Lesson
Basic Passage: Genesis 1:27; Matthew 5:13-16, 21-22, 27-28, 43-45a

Jesus called upon us as disciples to be salt and light. As Christians in the world, our responsibility is to make the world around us a better place by our presence. We must even be careful that our goodness is not the cause of evil thoughts in others (Romans 14:16). We are to be reflections of the true light which is Christ Himself. For many people, we are the only hope for finding the way.

Contempt for persons
The people of Jesus' day had the same problems devout persons do in these days. They and we want everything spelled out clearly in terms of do's and don'ts. They opted for a narrow, literal interpretation of the Bible and so do some of us.

On the matter of murder, Jesus told us there are other ways of destroying human life without taking away the physical life. To degrade and dehumanize other persons is just as terrible.

Contempt for relationships
Most of us can read this passage about committing adultery with some degree of smugness because that's not our sin. But again we may be guilty of too narrowly defining the sin. Adultery breaks relationships and treats the marriage relationship with contempt. With the wide-spread breakdown of the family in our country, we would do well to begin to take the matter of relationships more seriously. We need to begin with our own before we try to straighten out others.

Caring for others as God cares
We are too quick to draw lines to separate ourselves from others. The first century Jews drew a circle around themselves and would let none inside. But Jesus broke down the dividing wall to make us one. The love of Christ in our hearts can call no other person an enemy.

Respect for human life

By John C. Compton, pastor; Oak Grove, Mount Carmel

Which do you think is more valuable, a preborn eagle or a preborn child? The penalty for killing a preborn eagle in the United States is a fine of up to \$5000 and up to five years in prison. But the killing of a preborn child is not considered a crime at all. It is legal to have an abortion, but illegal to tamper with an eagle's egg.

We deceive ourselves if we think that just because something is legal it then must be right. The two are not the same. Something that is legal can be deadly wrong. Abortion is legal, but it is sin.



COMPTON

Abortion is not just a medical procedure, it is murder. Even so, abortion is the second most common surgical

procedure after circumcision. We kill 1.5 million of our own children every year. This means we kill one out of every three preborn babies while they are still in their mothers' womb.

Abortion is not a form of birth control. It is murder. Birth control prevents a new life from beginning. Abortion destroys a new life that has already begun.

God Himself begins each life miraculously (Genesis 1:27). Life cannot begin unless God creates it. Every person is a gift from Him. All preborn babies are precious in His sight and of infinite worth. We must not reject what He accepts. Thank God for women who do the right thing by nurturing the gift of human life. Doing what is right at first may be hard, but later is easier. Doing what is wrong at first is easy, but later it is very hard. Talk to a woman who has had an abortion and see if she doesn't agree.

LIFE AND WORK
January 20 Lesson
Basic Passage: Genesis 1:27; Matthew 5:13-16, 21-22, 27-28, 43-45a

Abortion is not managing your life. It is murder (Matthew 5:21). Most abortions are committed to not inconvenience the life of the mother or father. The reality of the unplanned pregnancy cannot be denied. But murder is not the right solution nor the only one. A woman has freedom to make decisions about her own body. However, her freedom ends at the point where she begins to infringe on another life's freedom to live. Ninety-nine percent of all abortions have nothing to do with the life or health of the mother.

Abortion is not a method of selecting fathers. It is murder (Matthew 5:27). Tragically an unwanted preborn baby may be a result of adultery, incest, or rape. But the value of a baby is not dependent on the affections of others. It reduces babies to objects who have

a right to exist only if someone wants them more than other things. God forbids we ever kill anyone just because we do not like who their father might be.

Abortion goes against the law of love. Jesus says "love your neighbor," "love your enemies" (Matthew 5:43, 44). Love seeks the highest good of our neighbor no matter what the costs. Mothers on any given day would lay down their lives to protect their child on the battlefield or wrap their bodies around the child in a burning airplane that it might live. A mother's love makes her willing to die for the child to live. What kind of motherly love is willing to kill her child to save herself?

Jesus says "ye are the salt of the earth" (Matthew 5:13). Salt irritates some places and it preserves others. May we be committed to preserving lives. Jesus also says "ye are the light of the world" (Matthew 5:14). Help shed light on the darkness of abortion. Speak up. We cannot keep quiet while the silent scream.

Southern Baptist missionaries assist Wycliffe translators

By Ron Ragan
MATAPATO, Kenya (BP) — "And then he called me a wimp!" That exclamation came from Beth Wright, a Wycliffe Bible Translators missionary from Wilmington, N.C. She was laughingly describing her husband Doug's reaction to her screams the



JUNGLE CAMP — Even in the jungle you still have to wash dishes. That's what these missionaries with Wycliffe Bible Translators are doing in a remote area of Kenya. The 34 new Wycliffe missionaries and their children participated in annual "jungle camp" training exercises on property owned by Southern Baptist missionaries in the east African country. The "jungle camp" is the first cooperative effort in Kenya between Southern Baptists and Wycliffe Bible Translators, who have translated the Scriptures into hundreds of languages worldwide.

night a swarm of African army ants invaded their tent.

The Wrights and 32 other new Wycliffe missionaries participated in Wycliffe's annual "jungle camp" training exercises on property near Matapato, Kenya, owned by Southern Baptist missionaries in the east African country.

The Wrights awoke to hordes of army ants crawling over their cots, clothes, and other belongings. "We looked over, and a blob of ants were on top of the baby's crib. But fortunately we had a mosquito net over the crib and they couldn't get inside," Mrs. Wright said.

The "jungle camp" is the first cooperative effort in Kenya between Southern Baptists and Wycliffe Bible Translators, who have translated the Scriptures into hundreds of languages worldwide.

A Southern Baptist missionary couple in Matapato, Bruce and Martha Schmidt of Virginia Beach, Va., provided Wycliffe with a site adjacent to their home deep in the bush country of southern Kenya near the Tanzania border. They also encouraged contacts with the local people and furnished logistical support.

The army ant incident was just one of many stories told around the campfire as the new Wycliffe missionaries and their 28 children communed with nature and the Maasai people of Kenya. Participants in the six-week experience came to Kenya from the United States, Germany, Canada, Scotland, and Northern Ireland. After-

wards each missionary was scheduled to live with an African family for three weeks in a village.

One night the gathering heard a marauding lion near their encampment. Another evening a badger attacked a missionary family's tent. According to Jon Arenson, Wycliffe's director of orientation in Kenya, badgers in Africa can be very persistent. Living up to his reputation, the animal kept "badgering" the missionaries. It attacked and attacked; nothing would scare it away.

"Finally the badger ended up on the sharp end of a Maasai spear," said Arenson. A Maasai warrior, hired as a guard for the compound, speared it.

The group had a big laugh several nights later when the Schmidts cranked up their generator and invited everyone over to watch videos. "We were watching 'The Gods Must Be Crazy, Part II,'" Arenson explained. "In one very funny scene a honey badger attacks a guy's boot and wouldn't let go. We could all relate to that."

Arenson said the Schmidts, who live in the remote area with their three children, were instrumental in organizing the training exercise.

"I didn't realize just how primitive our conditions are until Wycliffe wanted to use us as a 'jungle camp,'" Schmidt said with a laugh.

"Bruce has bent over backwards to help us," said Arenson. Indeed, Schmidt approached local governmental officials, tribal leaders, and others in a position to either help or

hurt the project.

Schmidt's aid was especially valuable in making contacts with local Maasai villagers, Arenson said. "One of our main purposes for being here is to teach our people to understand and appreciate Africans, to know what's going on in their heads and feel good about them," he explained. "Bruce was our man on the ground here. His knowledge of the local Maasai people and their customs made it just that much easier to integrate into the local population."

Southern Baptist missionaries are working toward more cooperation with other "Great Commission" evangelical groups like Wycliffe Bible Translators in an effort to speed up world evangelization.

Arenson, in his fourth year with Wycliffe's Africa operations, sees Southern Baptist cooperation as a positive trend. "I've lived and worked with (Southern Baptist missionaries) Sam and Ginny Cannata in the Sudan. I taught many Southern Baptist missionary kids at Rift Valley Academy in Kijabe, Kenya. So working closely with Baptists is nothing new to me," he said.

Arenson described Wycliffe's "jungle camp" as experiential training. "We talk about it, then we do it," he said.

New Wycliffe missionary Doug Wright is a former chemical engineer with Dupont Corporation in Wilmington. A corporate man on the fast track, he was at his career peak in manufacturing management with a large cadre of people reporting to him. He told how he decided to "chuck it all" in favor of Bible translations in the African bush: "I had a long commute to and from work each day, and I would drive home at night saying to myself, 'What have I done today of any eternal lasting value?' So I began to pray and seek God's leading."

Resource kits aid evangelism efforts

NASHVILLE — A resource kit to help Southern Baptist churches coordinate plans for a new emphasis, Evangelism Day in the Sunday School, has been released as the first of a series of kits dealing with evangelism and enrollment.

The kit, "Share Christ's Love," will provide planning suggestions for the first annual Evangelism Day in the Sunday School, March 31.

Evangelism Day will be an annual emphasis related to the coordinated evangelism lessons appearing in materials for older children, youth, and adults in all three Sunday School curriculum lines produced by the Southern Baptist Sunday School Board.

The emphasis allows churches to coordinate Sunday School and worship service activities to relate specifically to evangelism, explained Wayne Etheridge, growth consultant in the board's Sunday School division and writer of the 1991 kit.

"This is just one of four ways we are emphasizing evangelism through Sunday School," Etheridge said. "With the plan of salvation feature in every quarterly, an evangelism application in the lesson text of many lessons, and a specific evangelism lesson each quarter, evangelism is a continual focus in Sunday School."

Faith awakens discipline

By Arthur L. Walker Jr.

The task of a Southern Baptist educational institution is made more difficult by the perceived difference in the tasks of evangelism and education. Yet, Jesus in the Great Commission emphasized that these are, in fact, a part of the same task. In His Commission He gave equal emphasis to discipling and teaching.

As education has grown in importance it has become increasingly vital for Baptist schools to encourage the study and transmission of human experience from a Christian perspective. Because education provides for some of the most basic and important experiences of life, the world-view incorporated into that education is even more important.

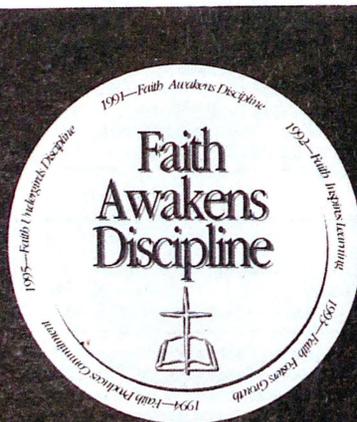
Baptist educational institutions exist because there are those who are committed to the task of an educational object with a Christian perspective. Even when there is disagreement over details of service and approach, the commitment to the Lordship of Christ justifies the mission of Baptist institutions.

The emphasis day sponsored by the Education Commission of the SBC on the third Sunday in February each year provides the opportunity to underscore the dedication of the 6500 faculty and administra-

tors of Baptist educational institutions. A majority of these individuals have chosen to spend their professional careers in Baptist institutions because of the opportunity for Christian service. A significant percentage

of these receive less pay than they could make at other institutions, yet they prefer to continue to serve at denominational schools.

Many of those who spend their lives in Baptist-related schools find their greatest satisfaction in knowing that they have contributed to the service and training of those who are seeking to fulfill God's calling in their own life and ministry. They seek to challenge their students to the understanding that personal Christian faith and personal commitment are the best ways to apply human knowledge. They also seek to awaken within their students the desire for a greater knowledge about God and His created order. They understand this desire as a further call to academic discipline. — Walker is executive director of the Southern Baptist Education Commission, Nashville.



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