

Baptist and Reflector

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Some to get increase

SBC Executive Committee to consider \$140 million budget

NASHVILLE (BP) — A Southern Baptist Convention Cooperative Program unified budget of \$140,710,282 for 1991-92 will be recommended to the SBC Executive Committee when it meets in Nashville Feb. 18-20. The budget total represents a 2.46 percent increase over the current budget of \$137,332,252.

The recommendation will be made by the Executive Committee's program and budget subcommittee which met in Nashville Jan. 23-24 to consider requests from the various convention boards, agencies, commissions, and committees.

If approved by the Executive Committee, the recommendation will be considered by messengers to the 1991 annual meeting of Southern Baptists June 4-6 in Atlanta.

The total amount requested by the various convention entities was \$148,640,221 or an increase of 8.2 percent. However, the subcommittee was limited to a 2.46 percent increase because of SBC action specifying that the budget goal could be no greater than the Cooperative Program receipts for the last fiscal year of record.

The last year of record was 1989-90 when receipts reached \$140,710,282. The convention also voted that receipts above that total would be divided evenly between the program advance budget and the capital needs budget. Program advance funds will be divided

according to the Cooperative Program budget percentages. Capital needs funds will be divided according to a formula approved to run until the year 2000 or until the convention approved capital needs budget of \$22,917,911 has been met.

Subcommittee members chose not to apply the 2.46 percent increase to all requests. Instead each presentation was evaluated on its merits, members said. The result was percentage increases for the Executive Committee, the Public Affairs Committee, and the Christian Life Commission.

The Foreign and Home Mission boards together with the Baptist World Alliance each received 2.46 percent increases. All other SBC entities received two percent or less.

The Executive Committee budget, which includes expenses for the annual convention, received a 15.48 percent increase (\$369,698). Officials said the extra funds were needed to pay for rising

costs associated with the annual convention and to fund a new public relations program for the Southern Baptist Convention. The requested increase for the Executive Committee budget was \$682,686 or 28.59 percent.

The highest percentage increase went to the Public Affairs Committee, 30 percent. However, subcommittee members indicated the percentage was misleading since the PAC's budget was only \$25,000. The program and budget subcommittee recommended an additional \$7500 for the coming year.

The Christian Life Commission is recommended for a 6.30 percent increase. Subcommittee members said the funds were needed to help fund the program assignment expansion approved by Southern Baptists during the 1990 convention in New Orleans. That action involved adding religious liberty concerns to the CLC program assignment.

At that time messengers also ap-

proved a 40.70 percent increase in the CLC's budget or an increase of \$365,328 to help fund the new responsibility.

This year the CLC requested a 23.09 percent increase in its budget.

Subcommittee members said a priority in the budget process was to recommend a budget with no less than 50 percent of SBC Cooperative Program receipts going to the Foreign Mission Board and no less than the current 19.55 percent going to the Home Mission Board.

To maintain the current levels of support, the subcommittee recommended a 2.46 percent increase for each mission board. The FMB requested a 6.24 percent increase and the HMB requested a 6.49 percent increase.

The Commission on the American Baptist Theological Seminary is recommended for a two percent increase. The seminary, located in

(See SBC Executive, page 5)

Mideast war has opportunities for witness

FORT WORTH (BP) — Christians should view war in the Persian Gulf as an opportunity to share the first coming of Jesus Christ, rather than focusing on the Second Coming, according to a Southern Baptist scholar.

"It's a time to share Christ and His first coming. We need to be careful not to set dates but share the good news ... the hope, strength, peace for man right now," said John Newport, emeritus professor of philosophy of religion and vice president for academic affairs at Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Newport, author of numerous books including a 1988 book about the Second

Coming titled "The Lion and the Lamb," has been to the Middle East 25 times and said crisis situations like the Persian Gulf war remind people of life's fragility.

"We are finite beings," he said. "We need to be obedient, combining justice and love and forgiveness — recognizing all humanity is caught in the fall of man," he said.

Newport said the heightened interest in Biblical prophecy provides a good opportunity for Christians to witness.

Newport said several people, including newspaper reporters, have asked him how Saddam Hussein fits in with Biblical prophecy. Newport's answer is that every generation has

had the spirit of anti-Christ, from the Apostle John's generation through this generation.

"The spirit of anti-Christ is always with us. We can see its diluted influence in every epoch in history," he said.

But Newport cautioned against over-excitement among Christians about relating the Bible's end times and events in the Persian Gulf.

"We must be alert that we do not make the Bible into a device for divination, instead of a tool for spiritual discernment.

"In the meantime, we are to be busy in our calling. End time theories arise often," Newport said. But he added "none of them should cause us to put down the sickle and pick up the spyglass."

God uses man's rebellion for his redemptive plans in the midst of the circumstances, Newport said, adding he foresees that out of the Iraq situation, there could become a new openness to God both in the United States and in the Arab world now dominated by Islam.

Subscribers reminded of postage increase

The staff of the Baptist and Reflector reminds subscribers of price increases which go into effect March 1.

Rate increases for the three subscriber plans were announced last fall. A reminder is in order.

The new rates reflect a Second Class Postage rate hike imposed by the United States Postal Service which became effective on Feb. 1, of approximately 30 percent.

The rates, beginning March 1: Church Budget Plan, from \$5.56 to \$6.50; Club Plan, from \$6.25 to \$7.25; and individual, from \$6.55 to \$7.50. Billings beginning March 1 will reflect new rates.

The increases will not bring in sufficient funds to offset the large postage hike, but the staff will make every effort to use the best and most economic processes in publishing.

Major Second Class Postage increases began for religious publications about 16 years ago. — Editor

January SBC giving drops 29 percent

NASHVILLE (BP) — Contributions to the SBC Cooperative Program unified budget in January totaled \$10,325,468.80, a 29.18 percent or \$4,255,044.95 decline below January 1990.

Total receipts for four months or one third of the 1990-91 SBC budget year were \$44,640,953.55, six percent below the same period one year ago.

The 1990-91 SBC basic operating budget anticipates average monthly receipts of \$11,444,377. Average monthly receipts for this budget period were \$11,160,238.

SBC Cooperative Program contributions were not received from at least one state convention in time to be reported as January receipts.

"The decrease of 29.18 percent in January deserves our careful

analysis," Harold C. Bennett, president and treasurer of the SBC Executive Committee, said after reviewing the report. He continued, "However, one month's record does not represent a trend. Southern Baptists are missions minded people. I believe we will respond faithfully to the Bold Mission Thrust challenge."

January up slightly for TBC

Cooperative Program gifts from Tennessee Baptist Convention churches during January showed improvement over December.

The churches gave \$2,754,446.15 last month, which is \$189,958.94 under the total for January 1990, but considerably more than the December total.

Total gifts for the TBC budget year thus far (November-January) amount to \$6,188,529.04. This is ten percent under the same period last year. However, TBC budget gifts were 23 percent under budget needs

at the end of December.

The budget at this point is \$6,699,465. Cooperative Program gifts are 7.6 percent below that mark, or \$510,935.96.

The CP budget approved last November by messengers from TBC churches is \$26,797,860. One-twelfth amounts to \$2,233,155.

D. L. Lowrie, TBC executive director/treasurer, said every gift toward convention programs is appreciated. Evangelism and missions remain high priority items for Tennessee Baptists.

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Editorials

Rendezvous with death, and searching for peace

War: "A state of usually open and declared armed hostile conflict between states or nations." That definition is given by Webster's Ninth New Collegiate Dictionary.

A second definition of war, from the same source, reads, "A state of hostility, conflict, or antagonism; a struggle or competition between opposing forces or for a particular end."

Wars may be "declared" by ruling bodies, and such is done at times as if making that declaration would give war an appearance of being more antiseptic, sanitary, safe, and less personal.

But war is war, declared or not. World War II (1941-45) is the last "declared war" in which the United States has participated.

Regardless of definitions, we are at war. The bombers began unloading over Iraq on January 16.

A poem written by an anonymous author in 1933 put it this way,

"When after many battles past,
Both, tired with blows, make peace at last
What is it, after all, the people get?
Why, taxes, widows, wooden legs, and debt."

War has been described as romantic, exciting, manly, inevitable, the last resort, evil, etc. There is pathos and tragedy also. Hear Alan Seeger, American volunteer serving with French forces in World War I:

"I have a rendezvous with Death
At some disputed barricade,
When Spring comes back with rustling shade
And apple blossoms fill the air —
I have a rendezvous with Death
When Spring brings back blue days and fair."

Seeger's closing stanza says,

"But I've a rendezvous with Death
At midnight in some flaming town,
When Spring trips north again this year;
And I to my pledged word am true,
I shall not fail that rendezvous."

He didn't. He was prophetic. The beauty of his poetic ability died with him, killed in action, in 1916.

It is possible, even though war is dreadful, for a nation (or nations) to unite with leaders when the battle has begun. We do so individually, and as patriots.

In the Persian Gulf War, the pretty part is almost over. We encourage Tennessee Baptists to pray constantly for peace and for God's care for all who are involved. Pray for those in dangerous places, and especially for war prisoners. Pray for those lost souls who face death daily to be saved. Pray for leaders of all nations. Support men and women in the armed forces, and their families. The

ugly part, involving many deaths and injuries, is imminent.

We also should stand behind our national government, even though we may abhor war. There is a place in our nation for dissent. Those who march for peace in dignity have that right — but the demonstrations must not undermine security of the people or give despair to men and women in combat.

We will continue to report through sources available to us. We enlist written reports from families. We will listen for chaplains to speak.

God's love is abundant — there is enough even for the battle fields. His mercy and grace endure forever — even more so in grim situations. Citing a dozen Scripture references, the Baptist Faith and Message addresses "Peace and War:"

"It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

"The true remedy for the war spirit is the Gospel of our Lord. The supreme need of the world is the acceptance of his teachings in all the affairs of men and nations, and the practical application of His law of love."

It is fitting that even as we engage in war, we can apply to our lives the bold message of the Gospel, God is Love. — WFA

Race Relations Day — created in God's own image

Race Relations Day is scheduled on the denominational calendar February 10.

Humanity is scourged with many types of discrimination, but the most pervasive is racial prejudice. While it certainly is a carnal attitude of mankind, it can be called natural only because we are all sinners, saved by God's grace.

All races are guilty of discrimination. All are victimized, minorities more than others. The degree of prejudice may vary and relationships may improve in some locations fitfully.

But until mankind recognizes God's ordination of racial equality and soul competence, we will be

guilty of racial discrimination.

Racial prejudice is more easily detected than other prejudices, and persons are easy prey for the slurs and injuries inflicted because of race.

An overarching reason for racial equality is that God made mankind in His own image. That statement from Genesis-1 is sufficient evidence that God sees us in His likeness.

Laws have been passed after centuries of racial injustices in every part of the world — and more will be passed. But until hearts are dipped deep into the saving blood of Jesus Christ, and until those hearts believe His admonitions of love for all — laws will be inadequate.

It is hard for most of us to see our racial prejudices. We are quick to rationalize our actions. It is simple to point the finger toward the offended and make him the offender.

We are all persons of infinite worth in the Lord's sight. Dare we intervene in His bringing to fruition the fullness of each life? We can deal with racial prejudices personally by living out His life in us. We can deal with it on a larger scale by speaking out and teaching it — with clarity.

Name the best people in all categories of worthwhile endeavor on the world's ledger of accomplishment — they won't be all one color. They will look like a rainbow. — WFA

President says Middle East war is 'a just war'

By Tom Strode

WASHINGTON (BP) — President George Bush, speaking to a meeting of religious broadcasters, said the conflict in the Middle East is not a "religious war," but it is a "just" one.

The president said that though Iraqi leader Saddam Hussein had tried to portray the battle as a religious one, it "has nothing to do with religion per se. It has, on the other hand, everything to do with what religion embodies — good versus evil, right versus wrong, human dignity and freedom versus tyranny and oppression.

"The war in the Gulf is not a Christian war, a Jewish war, or a Moslem war — it is a just war," Bush said.

The president made his comments in a 19-minute speech delivered to a capacity audience of about 2000 people Jan. 28 at the annual convention of the National Religious Broadcasters. His speech focused on the moral justification for this country's involvement in the war and appeared to have widespread support from the crowd.

After the American-led coalition prevails, the United States "will have a key leadership role in helping to bring peace to the rest of the Middle East," Bush said.

The president told the broadcasters he understood "more than ever that one cannot be America's president without trust in God." He also said

that he understood the disagreement some held with the war, but "I have no bitterness in my heart about that at all, no anger. I am convinced we are doing the right thing."

The president utilized what he called "the principles of a just war" for the heart of his address. Bush did not state each tenet of just-war theory, which was delineated by early church leaders, especially Augustine, but his speech addressed all of the just-war requirements for resorting to military force.

• Just cause — "Our cause could not be more noble," Bush said. "Some ask whether it's moral to use force to stop the rape, the pillage, the plunder of Kuwait. And my answer: Extraordinary diplomatic efforts have been exhausted to resolve the matter peacefully, then the use of force is moral."

• Just intent — "We seek nothing for ourselves," he said, adding that United States forces will return home "as soon as their mission is over."

• Last resort — The president said "we did not want war." He said his administration traveled more than 103,000 miles for more than 200 meetings with foreign officials and for ten diplomatic missions in the 166 days after Iraq's invasion of Kuwait. Hussein rejected all attempts and "made this just war an inevitable war," Bush said.

• Legitimate authority — He did not refer to Congress' passage of a resolution authorizing military force but said the coalition opposing Iraq was "supported by unprecedented United Nations' solidarity."

• Limited goals — The president said the United States does not "seek the destruction of Iraq." He also said that "victory can be achieved . . . let me reassure you here today it won't be another Vietnam."

• Proportionality — Bush said that "when war must be fought for the greater good, it is our gravest obligation to conduct a war in proportion to the threat. And that is why we must act reasonably, humanely, and make every effort possible to keep casualties to a minimum. And we've done so."

• Noncombatant immunity — "From the very first day of the war, the allies have waged war against Saddam's military," he said.

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War may topple Hussein's clout, but will fuel extremism

By Art Toalston

RICHMOND (BP) — The Persian Gulf war may eradicate Saddam Hussein's clout in the Middle East, but it also may leave fertile ground for Islamic fundamentalism.

Muslim fundamentalists may gain new momentum from longstanding issues in the Middle East that could become even more explosive after the war ends.

The gap between rich and poor Arab nations likely will continue to widen after the war, for example. Islamic movements may emerge as "the only refuge" for the poor, said Ibrahim Abu-Rabi, a Muslim Arab from Nazareth, Israel, and a Rockefeller Foundation fellow at the University of Texas in Austin.

Regionalism has intensified in the Middle East in recent months, Abu-Rabi said. Oil-rich Gulf states such as Saudi Arabia as well as Egypt, Syria, and north African Muslim countries increasingly view themselves as distinct societies rather than parts of the broader "Arab nation," he said.

If the Gulf states in particular keep more and more of their wealth to themselves — a gripe among poorer Arab countries long before the war —

Samford taps FMB's O'Brien

BIRMINGHAM, Ala. (BP) — William R. O'Brien, former executive vice president of the Southern Baptist Foreign Mission Board, will assume directorship of a newly-formed global strategies center at Samford University's Beeson School of Divinity, effective March 1.

The center will seek to become an internationally important forum for data analysis and planning, building upon already established international programs in Europe, Asia, and Latin America to extend Samford's world-

N.C. general board supports Lloyd Elder

CARY, N.C. (BP) — The General Board of the Baptist State Convention of North Carolina adopted a motion in support of ousted Southern Baptist Sunday School Board President Lloyd Elder, stating the recent action of the SSB trustees has produced a "chilling effect" on the trust level of many North Carolina Baptists.

The general board, the 110-member group which oversees the work of the state convention between annual sessions, adopted the motion with no discussion and only two dissenting votes during their regular meeting Jan. 30.

The motion, presented by John Hewett, pastor of First Church, Asheville, called on general board President Glen Holt of Fayetteville to send a message of support and encouragement to Lloyd and Sue Elder, "assuring them of our earnest prayers for them during these difficult days of termination and transition."

The motion called for a second message to be sent to the trustees of the Baptist Sunday School Board expressing "our alarm over their decision to force Lloyd Elder out of office and our concern for the chilling effect this decision has had on the trust of many North Carolina Baptists in the programs and publications of the Baptist Sunday School Board."

Islam could become "a symbol of salvation from a general feeling of despair among the Arab population," Abu-Rabi predicted.

"We might see many charismatic figures talking in the name of Islam as a way of counterbalancing the inequities," he said.

Islamic fundamentalism also could help fuel a major upheaval in Jordan, where the issue of a homeland for Palestinians will continue to fester after the war, added George Braswell. Braswell is professor of missions and world religions at Southeastern Baptist Theological Seminary in Wake Forest, N.C., and a Southern Baptist worker in Iran from 1967 to 1974.

Half or more of Jordan's 4 million people are Palestinian Arabs. Their families lost their land when Jewish settlers carved out the state of Israel in 1948 and expanded it in subsequent clashes with Arabs.

Jordan's King Hussein, who has ruled the country since the 1950s, is "sitting on a powder keg" of Palestinian frustration that could lead to revolt and his overthrow, Braswell said. And Palestinian activism for a homeland increasingly is becoming intertwined with Islamic fundamentalism.

wide involvement. It also will focus on new strategies for such areas as international research, world evangelization, and urban/rural church renewal.

Center programs will "enrich the entire Samford University curriculum" as well as develop "concrete, practical strategies which will contribute to making a better world for the 21st century," said Samford President Thomas E. Corts.

"The global strategies center will keep Samford in touch with the vital currents of our time," said Corts, "and the appointment of William R. O'Brien as director assures that the center will be both global and futuristic in its approach."

"The purpose of the center is to harness the resources of our divinity school and university in the task of world evangelism. Bill O'Brien will help us to network with Great Commission Christians throughout the body of Christ in fulfilling this mandate," added Timothy F. George, dean of the divinity school.

O'Brien joined the FMB as director of denominational coordination in 1976. He was named executive vice president in 1980, serving in that post until 1989, when he was named executive director of public affairs.

Throughout much of his tenure he provided the primary FMB liaison with other denominations in numerous programs. In his new role, he will become Samford's liaison with the Cooperative Services International Educational Consortium, comprised of Baptist colleges and universities involved in international study.

A graduate of Hardin-Simmons University and Southwestern Baptist Theological Seminary, Fort Worth, Texas, he was a foreign missionary to Indonesia and a pastor and church musician in Texas and New Mexico prior to joining the FMB executive staff.

O'Brien's wife, Dellanna, is executive director of the Southern Baptist Woman's Missionary Union. They are the parents of three children.

Islamic and Arab anger against the United States could be kindled even by a convincing victory over Saddam, warned Dudley Woodberry, associate professor of Islamic studies at Fuller Theological Seminary in Pasadena, Calif.

"If the damage to Iraq is too great, we can expect even the Arabs who have sided with us to have sympathies for Iraq," Woodberry said.

"Arab honor is tied up with this," he said, noting that maintaining personal and family honor is "the major value of the Arabs." Arab honor was prized even several centuries before the rise of Islam in the seventh century, and it extends to nations and the Arab people in general, he said.

Resenting the years they were colonized by Western powers, Arabs feel they were suppressed and used as pawns, Woodberry said. Arabs also resent the U.S. financial and military support of Israel that helped the Jewish state seize land formerly owned by Palestinians and other Arabs.

"To be crushed once again affects every Arab, no matter which side they're on," Woodberry said. "It would take very little to swing sympathy the opposite direction."

The presence of U.S. troops in Saudi Arabia also offends many Muslims. "From the beginning of Islam, many Muslim jurists have issued injunctions saying that the Arabian peninsula, as the holy site of Islam, should be reserved to Muslims," Abu-Rabi said.

Both Sunni and Shiite Muslims are troubled by "an 'infidel' force trampling

on holy Muslim territory." Braswell concurred. "We have gone to the heartland of their religion."

For both branches of Islam, the Saudi Arabian city of Mecca is the focus of the pilgrimage, one of the Five Pillars of Islam. Every physically and financially able Muslim is commanded to journey there at least once in his or her lifetime. Even today, no non-Muslim is permitted to visit the city.

The Saudi Arabian city of Medina is another key Islamic site. The Prophet Muhammad reported his first revelations, gained his first followers, built his first mosque, and was buried there.

For Shiites — the minority branch of Islam encompassing about 15 percent of the world's Muslims — the Iraqi city of Karbala near Baghdad also is a key pilgrimage site, Braswell said.

For Middle East Christians, tension abounds in a clash between a U.S.-led coalition and Saddam's troops, said David Goodenough, a Cyprus-based consultant to the Southern Baptist Foreign Mission Board.

Many branches of Middle East Christianity existed centuries before the United States came into being. But Muslims tend to link the region's Christians, who comprise about seven percent of all Arabs, "with the kind of power base that can gather this kind of force" to subdue Iraq, Goodenough said. Muslims even link Arab believers with President Bush when he says he is a Christian who prays.

Such linkage "is not an academic issue in the Middle East," he added.

Bush encourages pro-life efforts

WASHINGTON (BP) — President George Bush and pro-life leaders challenged more than 25,000 persons gathered here on the 18th anniversary of the Supreme Court decision legalizing abortion to persevere in their crusade to protect the unborn.

Traditionally, Jan. 22, the date of the historic Roe v. Wade decision in 1973, is a time for pro-life and pro-choice advocates to hold rallies, press conferences, and media events. The centerpiece of the day's activities is the March for Life, which began on the first anniversary of Roe v. Wade.

This year's march had the disadvantage of threats of terrorism in the nation's capital because of war in the Persian Gulf area. Such concern held down the attendance — "no two ways about it," a March for Life spokesman said. National Park Service police, who said they counted participants as they marched, estimated the crowd at 25,000. Nellie Gray, president of March for Life, said she judged the attendance to be 50,000 from the rally platform.

They cheered when President Bush said in a telephone hookup, "... I'm pleased that my voice is part of the growing chorus that simply says, 'Choose life.'

"As I look back at past years' Rally for Life, I am encouraged by the progress which has taken place. Attempts by Congress to expand funding, federal funding, for abortions have been defeated, and the Supreme Court has taken welcome steps toward reversing its Roe v. Wade decision.

"Despite these successes, much remains to be done ... " Bush said. "And you, the thousands of tireless

volunteers who have gathered here from across the United States, must make it your goal to keep this issue alive and predominant in the halls of Congress, the courts, and in the minds of the American people."

Earlier in the day, about 20 persons representing pro-life groups met with Vice President Dan Quayle and Chief of Staff John Sununu at the White House. Among the participants was James A. Smith, director of government relations for the Southern Baptist Christian Life Commission.

ALPHA Association taps Hester for DOM post

ALPHA Association recently called Glenn Hester to serve as director of missions beginning March 1.

Hester formerly served as pastor of First Church, Ashland City; Cash Point Church, Ardmore; Gracey Avenue Church, Clarksville; and First Church, Flintville.

The Clarksville native earned a bachelor's degree from Belmont College, Nashville, and a master of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky.

He has served as moderator of the William Carey and Cumberland associations, on various committees of the Tennessee Baptist Convention, and as trustee of Belmont College.

He and his wife, Joan, have two children and three grandchildren.



HESTER

Our Readers Write

Thankful heart

I thank you and Tennessee Baptists for your monetary token of love as well as your prayers and concern for us. It will make our days a little more joyful.

We praise God for taking care of us in Liberia in spite of the devastating war which we have had. My husband and I have been in Liberia (except for two months) since we live near the north-eastern border. We have to travel to Ivory Coast almost every month to get food, gas, mail, etc.

A missionary family, the Daryl Coxes, also from Tennessee, are taking care of our 10-year-old son so he can go to school in Abidjan.

Please continue to pray for the people of Liberia and that God's work will go on even greater than before.

Jane (Mrs. Earl) Williams
Mission Baptiste Meridionale
B.P. 1602
Man, Cote d'Ivoire

This letter came from the Tennessee WMU office with the request it be shared with Baptist and Reflector readers. — Editor

Supports leader

I have read with dismay the account of the dismissal of Dr. Elder as president of the Sunday School Board. What I will not forget from this whole incident is that terribly sad, sad scene of Lloyd Elder being consoled by his wife. That picture should be engraved on our hearts. It is a commentary on this whole sorry affair.

We may use words like retirement and consultant and other euphemisms. But the trustees of the Sunday School Board, elected by the churches, have dismissed one of our finest leaders with charges that are weak and pathetic.

I pray for our denomination. I pray for all these who feel under compulsion to lead this terribly destructive crusade. And I pray for all the Lloyd Elders who have stood where he stands and have had their careers destroyed and their lives wrecked. The sad thing is that most of these do not have the kind of salary settlement that will help ease the pain. I pray for us all.

Roger Lovette, pastor
Second Church
4680 Walnut Grove Rd.
Memphis 38117

A new Bible?

In the near future our Baptist people will have the true Holy Bible.

Thanks to learned scholars, this Bible will not contain the Genesis account of creation, ten commandments, or miracles, the virgin birth of Jesus, Jesus' death on the cross, blood, resurrection, or power of the Holy Spirit. Sin, repentance, new birth, hell fire, race, and gender will be omitted.

Missionary helps ambassadors

ATLANTA (BP) — As the reality of war replaces the ideals of peace, Southern Baptist home missionary Ted Mall points U.N. ambassadors and employees to higher commitments.

"People here think of the United Nations as an organization to promote peace. The war is a setback to their ideals," says Mall, director of Christian Ministries to the United Nations Community.

"My message is we must continue to believe the God we serve is greater than any conflict; that our relationship with him and commitment to him is far more important than our ideals."

Even though the U.N. security council endorsed the resolution approving of force in the Persian Gulf, Malls says

We will believe we are an enlightened, liberated people because this Bible will tell us so.

Remember the inerrant, "Holy Spirit breathed," infallible 1611 King James Version Bible, that contained all of the above doctrines? It is not read anymore. English-speaking people can no longer understand English. This Bible is not relevant to man and "Johnny can't read." Smithsonian Institute will reserve a few copies.

We Southern Baptists are supporting such foolishness, and have been for quite a while.

Lucifer, "light bearer," is beckoning us into the "dark ages" of enlightenment. We call this: advanced education, new revelations, superior knowledge. In truth, it is semantics, and worship of the printing press.

Let us get serious about the Bible! Holy God has given to us the Holy Book. The Holy Spirit is teacher.

Stop waiting for some fresh, new, late, amplified, modified, English translation or paraphrase.

God has already spoken!
Matt. 13:25 KJV, says "But while men slept, his enemy came and sowed tares among the wheat, and went his way."

Mrs. Thelma Sudberry
900 Belmont Avenue
Shelbyville 37160

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 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.

Standing or falling

In his statement, "United we stand, divided we fall!" Abe Lincoln shows the importance of cooperation among individuals with common purposes. Before Lincoln, cooperation and fellowship were seen as necessary, especially among the early churches.

Southern Baptists ought to be cooperating and concentrating on their main objective. If Southern Baptists are to face a situation in which the choice is Christ or chaos, then all Southern Baptists need to concentrate on the impor-

"there is the feeling here that, 'We didn't mean for it to be this way.'"

Counseling is the focus of Mall's ministry since war began. He says people in the United Nations need to share their feelings about the war, but they cannot always talk about it openly with other U.N. members.

"A lot of Arab people work at the United Nations," Mall says. "They may or may not agree with their country's actions. People are disenfranchised because of this."

"We keep as neutral as possible. Because of that, we have been able to minister here."

Mall's work is sponsored by the Southern Baptist Home Mission Board and Baptist Convention of New York.

tant things.

The labels which we attach in order to divide people into opposing parties must go. Whatever our approach, all should be lovers of the Word of God.

We seem to be busy arguing among ourselves, forgetting we are all supposed to be fighting against the devil and his angels. We are not members of any group or party. We are Christians; and unless Christians stand united, we cannot resist evil as we ought.

Priesthood of believers, questions of ordination, and the validity of each other's orders, etc.; we must let them all go. The world is becoming increasingly pagan while we pursue our private wares and theological arguments; that is a tragedy of the divided body of Christ.

It is time to let many things go and remember that on which there must be concentration — the fact that we stand for Jesus Christ in an increasingly Christless world.

It is my prayer that this shall be our challenge and our goal, to begin doing what we know we should. "United we stand, divided we fall!"

Carl Funderburk, pastor
Scenic Hills Church
2886 Allen Rd.
Memphis 38128

Approves board action

There is considerable misunderstanding concerning the action taken by the Baptist Health Care System Board last December changing the method of succession on the board which governs Baptist Hospital. Some inaccurate comments about this subject have been printed in your newspaper and they need clarification.

As a longtime member of the medical staff of Baptist, I am keenly aware of the problems inherent in a constantly changing governing body with no consistency, no healthcare expertise, and no membership diversity.

We who practice medicine there have frankly been concerned about maintaining the stability of the board and the fact that eligible experienced people have not been reappointed and weren't going to be reappointed according to representatives of the TBC. Our good relationship with board members is based on mutual knowledge and trust that must continue to exist.

Physicians absolutely applaud the very necessary action which was taken to enlarge the hospital board and to give it the authority to pick its own successors. This assures us that the policies and agreements reached with today's board will very likely be honored by tomorrow's board.

The charter and bylaws under which this reorganization was taken were approved by the Tennessee Baptist Convention and the action taken was perfectly legal and proper. The "new" hospital

board members were all appointed by the TBC.

The Tennessee Baptist Convention retains considerable interest in Baptist Hospital. It is this unencumbered professional management that the present board desires for the hospital. I feel this is good.

George E. Duncan, M.D.
Surgical and Professional Assn.
1101 Overton Lea Road
Nashville 37220

— The "inaccurate comments" were not identified by the writer. Baptists expressing disagreement (to the Baptist and Reflector) with Baptist Hospital's decision to elect its own trustees apparently feel it was a violation of trust — in not giving the parent body prior notice. They also remember that Tennessee Baptists were instrumental in rescuing a hospital and nurturing it through the years. The charter and bylaws were approved probably with no inking the hospital would want to leave the convention. — Editor

Questions writer

I disagree with Herschel Hobbs concerning Judas Iscariot. He held the same position as the other apostles until he allowed (willed it so) the devil to enter (John 13:2; Luke 22:3).

God does not make us puppets when we are saved. He leaves us with our will and the ability to choose.

Why does the Bible say, "which Judas by transgression fell" if Judas had no position from which to fall? (Acts 1:25)

The Bible says, "give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Peter 1:10). And again, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:18)

We will answer to Almighty God for teaching false doctrine (one cannot be lost) and for those to whom we have taught same.

Mrs. Dexter L. Woods Jr.
1811 Indian Hill Road
Lebanon 37087

Herschel Hobbs for more than half a century has been a reliable dedicated Bible teacher, preacher, and writer. — Editor

HSBYM rally set

The national High School Baptist Young Men's Rally will be held in Gatlinburg March 1-3. Christian comedian Jerry Clower, Doug Berkly, mime/dramatist, and James H. Smith, Southern Baptist Convention Brotherhood Commission president, will be the program personalities. Call the SBC Brotherhood Commission (901) 272-2461, for more information.

Funnyside up

Church typewriters are notorious for embarrassing blunders in church bulletins. One that should have used the word "life," printed the sermon topic: "How to Change your Wife Through Prayer." When the error was shown to the pastor, he said, "Let it alone. Someone might need it."

Another church bulletin, intending to use "take," had the pastor's column read: "Many calls come to the church each week and we conscientiously fake an interest in every one of them."

Tal D. Bonham and Jack Galleddge, The Treasury of Clean Senior Adult Jokes. All rights reserved. Used by permission.

"NEIL, GLAD TO SEE YOU!
WALK WITH ME WHILE I
REHEARSE MY SERMON!"



RTVC official clarifies purchase of new network

Last week Baptist Press reported purchase of FamilyNet television network by the Southern Baptist Radio and Television Commission, Fort Worth, Texas.

As reported in the Jan. 30 issue of the Baptist and Reflector, a contract was approved at the January RTVC board meeting for purchase of the television cable network owned by The Old Time Gospel Hour Inc. and Liberty Broadcasting Network Inc.

The contract has not yet been signed, according to Richard McCartney, RTVC executive vice president. It should be signed "within a week or so," and the RTVC would take over operations on March 1.

The purchase will be reported to the SBC Executive Committee when it meets in Nashville Feb. 18-20.

RTVC officials said the purchase would involve cash and program time on ACTS and FamilyNet.

McCartney said the RTVC will own 100 percent of the network. There was the possibility of the network's not retaining its family-oriented programming if RTVC had not moved to purchase.

Callers expressed concern as to whether the programming would remain the same, coming from Liberty College and Jerry Falwell's interests.

McCartney said some programming would stay in place, but some changes will be made. Falwell would not appear as frequently, for example.

Part of the purchase plan allows the current ownership "time credit" for three years. After that, their programming would have to be bought.

McCartney said there will be cash in-

volved, "within money on hand from the fixed asset portion of the 1990-91 budget." No amount has been given pending an audit.

He said FamilyNet has about 740,000 homes on cable "that we don't have, and about 70 television stations covering ten to 12 million households." That would double the RTVC's potential outreach in certain hours.

McCartney said the purchase enables the RTVC to double that potential at a fraction of the cost involved in developing the ACTS network.

In addition to the down payment from 1990-91 funds, the rest of the purchase price will be paid over the next three years through the granting of air time for the Old Time Gospel Hour featuring the preaching of Falwell, and other ACTS programs. Regular rates will be charged after the three years.

The Old Time Gospel Hour will be broadcast on ACTS for an hour each day and two hours Sunday. ACTS will continue its policy of prohibiting solicitation of funds on the air, McCartney said, but the self-imposed RTVC policy will not be imposed on FamilyNet programs.

McCartney noted there was no opposition to "linking up" with Falwell, recognized as Independent and not Southern Baptist. The commission didn't see it as different from selling time to the Adrian Rogers program, he said, "since we were buying the network and as a result he would in effect be buying time from us."

The Old Time Gospel Hour, Liberty University, and Falwell have been involved in lawsuits, but McCartney said none had involved FamilyNet.

Inerrancy controversy roots deeper than past 12 years, Dockery says

FORT WORTH (BP) — The inerrancy controversy which has dominated the Southern Baptist Convention for more than 12 years has its roots in events occurring nearly 40 years ago, according to a Broadman Press editor speaking at Southwestern Baptist Theological Seminary.

Two historic changes took place in Southern Baptist life during the early

1950s that set the stage for today's conflict over the nature and inspiration of the Bible, David Dockery told students during a chapel service at the Fort Worth school.

During those years the introduction of historical, critical studies in Southern Baptist seminaries and colleges resulted in a "new and challenging way of reading and interpreting the

Bible," Dockery said.

At the same time, the "Million More in '54" Sunday School growth campaign began a more program-oriented approach to ministry, he said.

"Consciously or unconsciously, a movement away from theology began to take place," Dockery said.

When later controversies took place in 1960, 1969 and 1979, "a doctrinal foundation was lacking among most people to examine and to evaluate these issues, he said.

"Even men and women who believed the Biblical stories as reported, who affirmed the historical foundation of Holy Scripture, and who never for one minute doubted the miraculous claims of the Bible were confused by such terms as inerrant and infallibility," Dockery said.

The controversy over the Bible is not

unique to Southern Baptists and reflects debates taking place in Christianity at large, he said, adding, however, "the intensity of the (SBC) controversy is unrivaled in other circles."

Dockery stated views held by some theologians who question the Bible's inspiration and authority and who say Scripture passages cannot be used to validate the Bible's authenticity.

Dockery argued against such beliefs by telling the students there is more than the citing of II Timothy 3:16 that guides understanding into the nature of Scripture.

"It is rather a compounding of the Biblical testimony coupled with the inward work of the Holy Spirit bearing witness by and with the written Word of God in our hearts," he said.

SBC Executive Committee to . . .

(Continued from page 1)
Nashville, is jointly sponsored by National and Southern Baptists.

The six Southern Baptist seminaries were recommended for a 1.5 percent increase. They had requested an 8.76 percent increase. Funds allocated for the seminaries are divided by an SBC approved formula. The subcommittee only recommends the total amount going to seminary education. In the proposed budget, that will be 20.27 percent, down from the current 20.46 per-

cent. Each one tenth of one percent translates to \$140,710.

The Radio and Television Commission will receive a 1.76 percent increase in the new budget. They had requested a 14.68 percent increase.

Receiving a one percent adjustment will be the Stewardship Commission, the Historical Commission, the Education Commission, the Brotherhood Commission, the Southern Baptist Foundation, and the Annuity Board.

The Baptist Joint Commission on Public Affairs received no increase. It will remain at \$50,000. The BJCPA requested that its funding be restored to \$400,000, the level of financial support prior to shifting the religious liberty assignment to the CLC.

One other organization receives funds through the SBC Cooperative Program budget. Religion in American Life is a consortium of American religious organizations which work together to promote church attendance. It is recommended for an increase of 2.23 percent for a total of \$12,500.

Subcommittee members chose not to include any funds for the North American Baptist Fellowship. The NABF is an organization of Baptist denominations in North America to which Southern Baptists elect members annually. An amount of \$15,000 had been requested to come from Southern Baptists.

Oak Ridge church calls Ron Herrod

Arkansas pastor Ron Herrod assumed the pastorate of Central Church, Oak Ridge, Jan. 28.

Herrod comes to his new post from

First Church, Fort Smith, Ark. He is a graduate of William Carey College, Hattiesburg, Miss.; New Orleans (La.) Baptist Theological Seminary; and Luther Rice Seminary, Jacksonville, Fla.



HERROD

Herrod, who has held numerous positions at local, state, and national levels, currently is a trustee of Southern Baptist Theological Seminary, Louisville, Ky.

Sports evangelism fellowship organizes

The Tennessee Baptist Sports Evangelism Fellowship will have its first organization meeting Feb. 9 at 10 a.m. at the Baptist Center in Brentwood.

The fellowship is open to all men and women, including coaches, who are members of Southern Baptist churches, desiring to share Jesus Christ more actively and openly through the use of their talent and skills in sports

and recreation.

Possible projects for the fellowship include skill shops, witnessing in inner city areas, and competitive teams in basketball and volleyball for partnership missions overseas.

There will be a discussion of a constitution and bylaws and election of officers. Lunch will be served. For reservations, call Dianna Hughes, Brotherhood Department (615) 371-2025.

One Word More By Wm. Fletcher Allen, editor

We have been telling our readers for several weeks that we have had to impose an increase in our subscription rates on March 1.

We are concerned about each subscription, and each list of subscribers. We feel as though our readers are part of a larger family — of thousands and thousands of Tennessee Baptists — because we share so much the work of the churches. We rejoice together and we hurt together.

The increase of at least 22 percent in Second Class Postage makes the hike in subscription rates imperative. The Baptist and Reflector is perhaps the best bargain available for Tennessee Baptists.

The current subscription rates are ridiculously low. Where could one buy a year's subscription (51 issues) of any worthwhile publication for five or six dollars?

The new rates are still a great bargain. Adding seventy-five cents or a dollar to the individual rate doesn't pay for the Second Class Postage increase, though it will help.

Currently the cost of mailing the weekly edition of the paper is about \$5000, printing costs are the same. Both vary according to the number of pages and photographs, and other items. Subscription income helps, but does not pay for the entire cost.

We have not always had improved

service when Second Class Postage rates were increased. But I want to share with readers some goals from the U.S. Postal Service:

Steps will be taken, we are told, to eliminate misdeliveries, and to respond to complaints immediately.

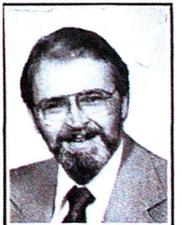
These measures are welcome — and we hope they are successful.

On the bright side, we should remember that we have the best postal system in the world — in efficiency and in cost.

For example, First Class Mail in the United States now costs 29 cents. In Norway, that letter would cost 54.8 cents, and in Italy it would be 62.3 cents. Germany, Japan, Great Britain, Austria, France, Belgium, and Netherlands all are more than 40 cents.

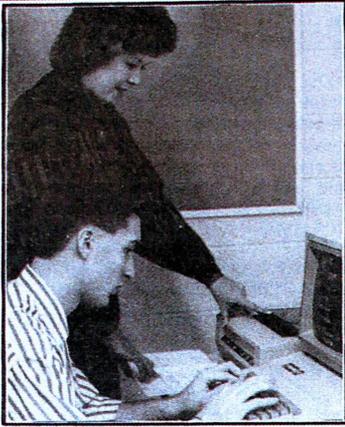
So make friends with your postal workers. They are the link between us. Don't let them get by with poor service, but thank them when they excel.

More than ever churches need the Baptist and Reflector, the only official newswire between Baptists in Tennessee and around the world. We serve better, minister better, have more commitment when we are together.



ALLEN

Harrison-Chilhowee Bapt



By *Connie Davis*, assistant editor
SEYMOUR — Even in the chilly weather of a January day, boys scuffle and shout as they toss a football during a free period at Harrison-Chilhowee Baptist Academy.

Girls cluster around the green in front of the cafeteria, talk and giggle,

◀ **COMPUTING** — Instructor Chris Reid, left, assists Scott Lee of Nashville in the computer lab.

and watch the boys. Soon the doors open, and the students stream into the building for lunch.

The scene may seem ordinary. As in public schools, the students represent many ethnic groups. And yet no students are rushing to cars. Few girls and boys, even high school students, are holding hands. No one is smoking.

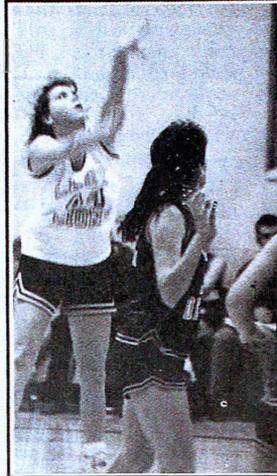
The setting is different too. Beside four colonial style buildings forming a

half circle on the mound of a hill, a tennis court and swimming pool can be seen.

Harrison-Chilhowee Baptist Academy is one of few boarding schools in the South and the only Tennessee Baptist Convention-sponsored school for teenagers. It's tradition is also unique. It is 110 years old, begun as a Christian school when it was the only school in northern Sevier County. It was



IT'S NOT JAWS — Dissecting a shark in anatomy and physiology lab are Yung Chen, of Taiwan, left, Instructor Tracy Greene, and Tim Craig of Knoxville.



TAKING A SHOT — Sandy Wert, from Gallatin, shoots the ball during the Lions ladies' game against Vonore High School, Vonore, held in January.



AT HOME — Andy Bailey of Inman, S.C., relaxes in her dormitory room.

'Can anything good come out of Nazareth?' (John 1:46, RSV)

By *Robert M. Parham*

"Nazareth! Can anything good come from there?"

Nathanael's disparaging reaction to Philip's invitation to meet Jesus resulted from the prejudice that existed between the villages of Cana and Nazareth. Each held the other in such contempt that Nathanael could not imagine that the one about whom Moses and the prophets had written could emerge from a rival place.

We, too, often question the value of other people based upon their color or place of origin. Whites frequently disdain people of color; people of color view whites with contempt.

Racial hatred erupts in the public square when we paint a swastika on a synagogue, burn a cross on a church lawn, or stereotype facial features.

Racial prejudice surfaces in our language about one another. We hurl racial slurs in anger or with humor.

Racial injustice prevails when we confine people to certain neighborhoods and exclude people from certain schools or ban them from certain clubs.

Even those with the same skin pigmentation frequently have hostile attitudes toward one another.

Prejudice between Arabs and Jews, Germans and Poles, Irish and English, Ethiopians and Eritreans,

and many other groups is widespread.

Prejudice comes from many roots. It grows sometimes out of ignorance. It comes at other times out of familiarity leading to jealousy. It results oftentimes from fear. It is always the bitter fruit of a sinful and prideful heart.

Regardless of the cause of prejudice, its perpetuation is never justified for Christians. God is the creator of all people, and Christ is the one who breaks down the dividing wall, bestowing upon His followers the ministry of reconciliation.

Philip responded to Nathanael's critical exclamation about Jesus with a challenge: "Come and see for yourself."

We, too, ought to learn firsthand about people of color and people with different ethnic backgrounds. Do not simply accept the prevailing racial attitudes of your community. Get to know other racial and ethnic groups. See for yourself.

Good can come out of the most unexpected places. — *Parham is associate director of the Christian Life Commission of the Southern Baptist Convention responsible for race relations. This article was written as a theme interpretation for Race Relations Sunday, which will be observed in SBC churches on Feb. 10.*

Carl Duck to retire as Nashville DOM

Carl J. Duck, director of missions for Nashville Association since 1978, will retire, effective July 31.

A native of Alabama, Duck is a graduate of Union University, Jackson, and New Orleans (La.) Baptist Theological Seminary. He also has an honorary doctor of divinity degree from East Texas Baptist University, Marshall.

Duck, 63, has held student pastorates in Tennessee and Louisiana, in addition to pastorates in Mississippi and Texas. Prior to coming to Nashville, he was pastor of Lakeside Church in Dallas, Texas.

Duck has held numerous associational, state, and national offices. He is a former trustee of the Southern Baptist Home Mission Board and has been president of both the Tennessee Baptist directors of missions and SBC directors of missions organizations.

In 1989 Duck was honored as "Outstanding Director of Missions, Metropolitan Area." He also received a distinguished alumnus award in 1989 from New Orleans Seminary.

Duck and his wife, Bonnie, plan to continue their residence in Brentwood.



DUCK

Drama held on eternity

A dramatic tour, "The Hereafter House," presenting Biblical and modern-day characters in heaven and hell, was held by Green River Church, Waynesboro.

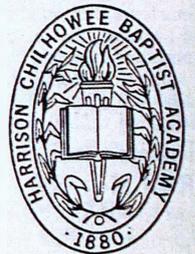
Over 1100 people viewed the drama during the three-night presentation and 87 made professions of faith while 365 rededicated their lives, reported Pastor Mike Kemper. The large turnout caused some to wait almost four hours for the tour, he added.

The first part of the tour was through "hell" and included actors portraying Satan, Pharaoh, citizens of Sodom and Gomorrah, the thief who rejected Jesus at the crucifixion, and people from the 20th century.

After "hell," viewers heard the plan of salvation and then viewed "heaven." There they saw portrayals of David, Moses, Queen Esther, and Jesus.

The drama's cast, made up of 42 people, were members of Green River Church.

"Since that time Green River and other churches have experienced gaining revival," said Kemper.



ist Academy — the three Rs and more

ught by Baptists in 1886. President William Palmer is also od of its current tradition — as a ollege preparatory school with the ghest academic accreditation available and its ministry to students seventh to twelfth grades. His philosophy of ministry carries ver into financial aid. "No child can y I can't afford it," said Palmer. Palmer often halts his quick step as

he passes down a hallway or across campus. He speaks to every teacher and student he passes, often pausing to visit. "We're Moms and Dads to them," he said of the staff of 13 teachers and 11 other workers.

The 94 students come from 14 countries — including 29 international students and one child of a missionary couple. Many of these students would be denied a college preparatory education in their country, said Palmer. But Palmer hopes more local students will learn about HCBA.

Palmer sees the school as the best kept secret of area Baptists. "Many think we're just like we were 100 years ago."

The 67-acre campus is open to Bap-

tists as a retreat facility, especially during the summer. Even during the school year, because of a declining enrollment, board and room can be provided to groups. The area is attractive because of its accessibility to the Smoky Mountain resort area.

One of the few glimpses of the past at HCBA is a preachers' school, a program HCBA was known for after World War II. The program, led by retired pastor Raymond Smith, draws about 30 students each Saturday.

HCBA was also known for its curriculum for hearing impaired students before mainstreaming of all students into the public school system was required by law, said Palmer.

The current academic program is

directed by Walter Grubb, principal. "Definitely the best part of our school is the students," said Grubb.

With experience in public and private schools in California, Grubb believes HCBA offers the "finest academic programs available" and a "wonderful environment," which includes activities planned by the student life staff.

The average ACT (college preparatory test) score in 1990 was slightly above the national average, which is good considering the number of international students, reported Kitty Thacker, guidance counselor. Twenty-three of last year's 28 seniors went on to college.

When asked to specify academic differences between HCBA and public schools, Grubb explained controversial subjects like evolution are presented, but creationism is taught as a "value."

"You cannot prepare these students for the world of education and world citizenship without teaching them about evolution."

The current science teacher is a nuclear physicist with a theology degree, Grubb noted.

Not only quality, but dedication, characterizes the staff, said Palmer. Edna Hyder has been an instructor for 29 years. Sue Parton, instructor and alumnus, has worked at HCBA for 20 years, and several other employees have 15 or more years experience — Buck Donaldson, public relations; Mary Helen Whitson, librarian; and Jack Carpenter, business manager.

Hyder is known by many students because she lives on campus and is senior trip sponsor. She plans and accompanies the group to sites including Gettysburg, Niagara Falls, New York City, Washington D.C., and Canada. Trustees and interested members of the community help fund the trip, she noted.

She enjoys working for Baptists, although she understands the important role of public schools. Hyder became acquainted with Christian schools by attending the former Watauga Academy in Butler.

'... the best part of our school is the students.'

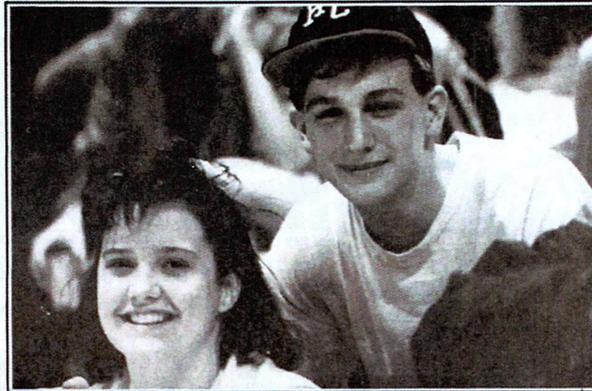
Other benefits of HCBA to Hyder include a lower student/teacher ratio, more freedom than other teachers enjoy to share her views, and the opportunity to develop curriculum although HCBA uses state guidelines.

Hyder and others form a close-knit team coached by Palmer, who exudes energy. He agrees with Grubb, experiences of students and staff override philosophical theories.

One of many he shared was the story of Mike Hsu, basketball team member and valedictorian of the 1989-90 class. During his valedictory address, Hsu shared his newly acquired Christian faith as his Buddhist parents listened, said Palmer.

"We don't reach all of them like I wish we could, but it's not brainwashing."

"You don't have to go to the mission field. Where else could you go where students would be sitting at your feet waiting to hear?" said Palmer. — *Seventh in a series on TBC departments, agencies, and institutions.*



FRIENDS — Laura McKnight of Kentucky and Sean Goad from McMinn County attend an HCBA Lions basketball game.

ICBA students from Saudi Arabia, 13 other countries

SEYMOUR — Crystal Rutledge has the assurance of someone beyond her 7 years. Although her father is in Saudi Arabia, where he is a civilian employee, she takes it in stride.

Rutledge is one of many students at Harrison-Chilhowee Baptist Academy separated from family.

Her father, a chemical engineer for a petroleum company, is the only family member left in Saudi Arabia because of the military conflict. Family members in the United States, including Crystal, didn't hear from him or several weeks before war broke out. She matter-of-factly explained his company had secret evacuation plans.

Rutledge didn't know Kim Johnson before coming to HCBA. Johnson, a student, visited her family in Saudi Arabia over Christmas holidays where they are civilian employees.

"Everyone has the time to know everyone else here," said Rutledge. "You have a variety of friends from different countries. ... Cliques — they just don't happen here."

Rutledge, who is not a Baptist, learned about the school through friends of her parents and has attended three years. Because of the Persian Gulf conflict, her mother currently lives in Texas, where Rutledge plans to attend a junior college next year after she graduates.

She is one of 94 students at HCBA, a boarding and day school located just southeast of Knoxville.

While walking across the campus of colonial style buildings, Andy Bailey, a freshman from Inman, S.C., explained why she attends HCBA.

"I've gone to boarding schools since the seventh grade because I can't get along with my parents."

• Laura McKnight, a vivacious cheerleader for HCBA's Lions — including boys and girls Single A ranked basketball teams and a football team — left the largest public school district in Kentucky of which her father was principal.

"Every time I won anything or received any honor it was because of my dad and that wasn't right," she explained.

"I will have friendships with these people for the rest of my life. ... It's a lot of fun. I've matured a lot from being on my own. ... I know I'm ready for college."

McKnight is a Presbyterian but plans to attend Baptist-sponsored Carson-Newman College in Jefferson City so she can return to visit friends at HCBA. She probably would have attended a community college and lived at home if she hadn't left home to attend HCBA, she said.

And although McKnight feels some of the dress code is too strict, she philosophized, "With this many people living this close together, you have to be strict."

• Sophomore Sean Goad of McMinn County grinned when asked why he attends HCBA. "I had credit deficiency syndrome before coming here," he quipped. He attended a public school. At HCBA he began earning the needed credits to graduate, and even earned placement on the school's honor roll one semester.

• Outside a classroom Scott Lee of Nashville banter in his reserved manner with several students as they change classes. He explained he chose to attend boarding schools when he was 13 years old after living with one parent who had remarried and then the other. He learned about HCBA while attending another boarding school, Tennessee Military Institute in Sweetwater, before it closed.

Preparing to be an engineer, Lee explained he needed four years of math and science, which HCBA has offered. Another strength of the school is its new computers and a computer science instructor whose husband works in the computer business field, he noted.

Lee has experienced close friendships and feels prepared for social settings though the social group is small.

Without provocation he mentioned the religious aspect of HCBA. "I think I enjoy being able to discuss God in school. ... It has helped me grow stronger in my Christian beliefs because I have friends here who help me with it."

• Jeremy Kwasney, of Illinois, came to HCBA after attending six different schools during the last few years. His father is in the military.

"You go to these rough schools and you have to act big, but you come here and you can be yourself," Kwasney said. "It's like a second family."

Kwasney helps defray tuition costs by working at the school. He said he doesn't mind the work or having little spending money for outings. — *Connie Davis*

Maryland church's sanctity of life emphasis spans membership

GLEN BURNIE, Md. (BP) — A Maryland church took the Southern Baptist emphasis on sanctity of human life and turned it into an outreach that stretched beyond its membership into three states and the District of Columbia.

Glen Burnie Church, located south of Baltimore, sponsored a sanctity of life seminar Jan. 19. The Southern Baptist Convention observed Sanctity of Human Life Sunday the following day.

The seeds for Glen Burnie's creative approach were sown during a conversation among Woods Culpepper, the church's minister of education and outreach, and some friends. His ques-

tion: How can our church make Sanctity of Human Life Sunday into an emphasis that equips members and changes lives?

The result was a seminar that trained participants to combat abortion and minister to its victims as well as have an impact in the lives of those touched by AIDS, sexual and physical abuse, drug and alcohol addiction, homelessness and hunger. Sessions educated, motivated, and prepared Christians in each of these areas.

One-hundred sixty-eight people registered, including members of about ten Southern Baptist and 15 non-SBC churches from Delaware, Maryland, Virginia, and Washington, Culpepper said.

The seminar fulfilled its purpose, he said. "A lot of eyes were opened. We cannot tell people to minister without giving them tools."

One of those who helped equip participants was Terry Rubley, Maryland director of Women Exploited By Abor-

tion. After the session she said evangelical churches have made some progress in the last five years in ministering to post-abortion women.

"For aborted women, there has been the least amount of ministry and coverage," she said of the pro-life outreach of churches. "I think we're just at the tip of the iceberg of healing hurt. I think the church is still waking up to this issue."

The post-abortion woman is "a hidden tragedy" in the evangelical church, Rubley said. The number of such women in churches is "awesome," she added.

Rubley shared with her seminar group she had made a profession of

faith in Christ as a young girl but had three abortions by the time she was in her early 20s. Soon thereafter, God did a work of renewal and restoration in her life that began the healing process.

Lovingkindness, not judgment, also is crucial in ministering amid the AIDS epidemic, said Eric Hoheisel, executive manager of Love and Action. Hoheisel led a session on the church's response to AIDS. Love and Action, based in Annapolis, Md., is a Christian ministry to people who have AIDS or who are HIV-positive.

Lake City pastor Jack Crass dies

Henry Jackson "Jack" Crass, 55, pastor of Main Street Church, Lake City, died Dec. 24 of a heart attack.

A native of Oliver Springs, Crass has been pastor of Kellytown Church, Oliver Springs; Lake County Church, Knoxville; and White's Creek and Eureka churches in Rockwood.

Crass, a graduate of Carson-Newman College, Jefferson City, and University of Tennessee, Knoxville, was president of the Ministerial Association of Lake City and a former moderator of Big Emory Association.

Crass is survived by his wife, Shirley, and two sons.

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Churches ...

The members of Happy Valley Church, Elizabethton, recently held a note-burning ceremony to commemorate payment of the debt on their fellowship hall and parsonage.

Leadership ...

Tim Sanderson has been called as minister of music to First Church, Pigeon Forge. He formerly served as minister of music at a church in Mississippi.

Knob Creek Church, Seymour, recently called Mike Higgins as interim pastor.

Troy Cody has been called as interim pastor of Providence Church, Sevierville.

Alta Loma Church, Madison, called Rick Hogge, Selma, Ala., as minister of music and youth.

The congregation of Grace Church, McKenzie, recently recognized Pastor Fred Morris for ten years of service to

the church.

James Pulliam, Bolivar, has been called as interim minister of music of Zion Church, Brownsville.

Ordinations ...

Vernon Garrett was ordained as deacon Jan. 19 at Elizabeth Church, Lansing. He is the great grandson of two charter members of the church, which was organized in 1887.

Roger Page, David Reynolds, Tommy Tucker, and Jeff Williford were ordained as deacons Jan. 27 at First Church, Jackson.

Manley Church, Morristown, ordained the following people as deacons Jan. 27: David Albright, Randy Kington, John McClellan, Larry Matthews, Dwayne Moore, Clark Rucker, Doug Sigler, Mike Stitt, Gene Tidwell, Jim Vines, Jay Whitlow, Tom Williams, and Tom Wright.

Colleges ...

Author and pastor Calvin Miller will be the featured speaker for the Staley

Distinguished Christian Scholar Lecture Program Feb. 6-8 at Belmont College, Nashville. His theme will be "Self Discovery," focusing on self perception of a leader, vision, and joining the team. He is the pastor of Westside Church, Omaha, Neb.

Missions ...

Tennessee Missionaries Dwayne and Cindy Thames have completed language school in Tours, France, and have arrived on the mission field in West Africa. They may be addressed at Mission Baptiste, 01 B.P. 580, Ouagadougou 01, Burkina Faso, West Africa.

A six-member mission team from Tennessee will travel to Temuco, Chile, Feb. 2 to build a chapel for a mission of the El Sembrador Church in Padre Las Casas, a suburb of Temuco. Thurman Penick, interim

pastor at Jolly Springs Church, Dresden, and his wife, Carolyn, will lead the trip for the second consecutive year. Other team members are Frank and Edna Whitehead, members of Pleasant Hill Church, Rives; H. B. Fisher, a member of First Church, Humboldt; Howard Rush, Calvary Church, Lenoir City; and Don Woldring, Holland, Mich.

A group of 13 mission volunteers from Haywood Association will leave for service in the Philippines Feb. 20.

Revivals ...

First Church, Adamsville, will hold revival services Feb. 24-27. Gary Burkacki, pastor of Second Church, Indianola, Miss., will lead the services.

Steve Hale, Evansville, Ind., will lead revival Feb. 10-13 at Poplar Corner Church, Brownsville. John Norvell of First Church, Bemis, will lead music.

Former WMU exec Mary Mills dies

Mary Mills, a Tennessee native who was executive secretary treasurer of the Tennessee Woman's Missionary Union for several years, died in Springfield on Jan. 5.

She served as leader of WMU in Tennessee from 1953-67 when she resigned to be director of counseling and student guidance at Harrison-Chilhowee Academy.

She attended the WMU Training

Nave accepts pastorate of Rock Springs Church

James D. Nave is the new pastor of Rock Springs Church, Columbia.

Nave has served as pastor of Highland Church, Pulaski; Richland Church, Lynnville; Liberty Hill Church, Ethridge; and New Zion Church, Pulaski.

He is a graduate of Boyce Bible School, Louisville, Ky.

Nave and his wife, both natives of Giles County, have three children.

School in Louisville, Ky., and taught Bible in Mississippi public schools before coming to work with the Tennessee WMU.

Literacy workshops were established during her tenure, and the 75th anniversary of Tennessee Woman's Missionary Union was held. Age-level directors were begun under her leadership.

Mary Mills is survived by a brother Frank K. Mills who lives in Springfield.

TeamTalk

By D. L. Lowrie

Is a "new world order" possible? Our President keeps talking about such an order. The need for a new world order has been with us since the Garden of Eden, but is such a thing possible?

I believe that there will be such a new order, but not because of the demise of communism. The destruction of the military strength of Saddam Hussein will not produce it. It will be established by the Lord Jesus Christ Himself at His return.

Humankind will never be able to achieve such a world order because of sin. Sin is not just something we do, it is what we are. There is a strong vent toward selfishness and rebellion in everyone of us. It keeps thwarting any serious step toward world peace.

What do we do? We continue to pur-

sue peace in a fallen world. We demonstrate that we are the people of God through peacemaking. We keep exalting righteousness which is absolutely essential for any peace.

We also pray, "Thy Kingdom Come." The new world order for which we long is "the rule of God." This rule will be finally established when our Lord returns. He is truly the Prince of Peace. This petition is ultimately a petition for the second coming of our Lord.

As you pray for peace now, please pray that this troubled part of the earth being crushed by war may be open to the Gospel of Jesus. There are millions of persons in that part of the world who have never heard. The nations in that part of the world have kept their gates locked to the Gospel. Our God is able to unlock those gates.

Is it not good to be able to look beyond this present dark moment to anticipate the coming of the Prince of Peace?



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Clergy malpractice case dismissed by Ohio court

By Larry Chesser

WASHINGTON (BP) — The Supreme Court of Ohio has joined California and other states that recently have rejected so-called "clergy malpractice" lawsuits.

The court's decision, however, leaves open the door for some malpractice claims against clergy.

The state's high court reversed an earlier appeals court ruling and dismissed local, state, and national organizations of the Seventh-day Adventist Church from a lawsuit filed by an Ohio couple who attended the Hill Church in Knox County.

In a complaint filed in the Knox County Court of Common Pleas, the plaintiffs alleged malpractice, fraud, intentional infliction of emotional distress, and non-consensual sexual conduct on the part of the church's pastor. The lawsuit also named as defendants the Ohio Conference of

Seventh-day Adventists, Columbia Union Conference of Seventh-day Adventists, and the General Conference of Seventh-day Adventists.

The complaint contended that the church organizations were liable for the pastor's alleged actions based on legal doctrine under which employers may be held responsible for their employee's misconduct. The plaintiffs also alleged the church was negligent in hiring the minister.

The trial court dismissed the case against the Seventh-day Adventist organizations but was reversed by the appeals court, clearing the way for the case against the church organizations to proceed to trial. The churches then appealed to the Supreme Court, which dismissed the complaint against them. Before it could decide the church

groups' request to be dismissed from the suit, the Supreme Court said it first had to determine whether the plaintiffs could bring a clergy malpractice claim against the minister. The lawsuit against the minister is pending in the trial court.

In holding there was no basis for a clergy malpractice claim against either the minister or the church groups, the court cited a previous Ohio case that bars malpractice claims when plaintiffs can seek redress through established legal theories such as fraud, duress, or assault.

The ruling left open the possibility, however, that clergy malpractice claims may be pursued when no other legal options are available to plaintiffs. The court defined malpractice "as the failure to exercise the degree of care

and skill normally exercised by members of the clergy in carrying out their professional duties."

Addressing the question of the church's liability as employer of the pastor, the court held that a church or other organization is not liable for an employee's intentional misconduct or other actions outside the "scope of employment."

"The Seventh-day Adventist organization in no way promotes or advocates non-consensual sexual conduct between pastors and parishioners," the court said.

The ruling said the church did not hire the minister to rape or assault members and that the plaintiffs alleged no specific fact showing the church groups reasonably could have foreseen the alleged misconduct.

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Lives changed by Jesus

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

We are living in a world of distress and trouble. Yet in the midst of all the confusion and unhappiness caused by sin, many are happy. In our focal passage Jesus made two men supremely happy. Blind Bartimaeus and Zacchaeus had different problems — one was physical and one was spiritual. Christ came to help man, both spiritually and physically. By accepting Christ, we have a healthy body.



NEWCOMB

The persistent beggar (18:35-43) Jesus neared Jericho with a multitude following Him. Alongside the road a blind man, Bartimaeus, sat begging (v. 35). When he heard "that Jesus of Nazareth passeth by" (v. 37), he shouted, "Jesus, thou son of David,

have mercy on me" (v. 39). He evidently had heard of Jesus and that he was able to restore sight.

The cry of the blind man was so loud it made it difficult to hear Jesus. He was rebuked and told to hold his peace. The Scripture said, "he cried so much more." In this cry was merely a shout to gain attention. He kept screaming, "Thou son of David, have mercy on me" (v. 39).

Jesus, hearing his cries, stopped and commanded that the beggar be brought to Him. He asked him, "what wilt thou that I shall do unto thee?" (v. 41). The man replied, "Lord, that I may receive my sight."

Jesus spoke, "receive thy sight." A miracle was performed. "Thy faith hath saved thee" (v. 42). "Hath saved" (perfect) could mean permanent, complete physical healing or permanent, complete spiritual salvation. Physically Bartimaeus immediately saw again. Spiritually he continued to follow Jesus. All the dull, days of the

blind man passed into oblivion in the joyous experience of healing. He praised God.

His joy of seeing caused the people to join in praising God. We can praise God for hearing us and causing us to see His grace to heal us.

The publican believed (19:1-10)

In this passage we have a case study of a genuine change. In contrast to the poor beggar asking alms, this case involved one who was rich from the profession of demanding taxes. His need was great because he was blind in his soul.

BIBLE BOOK

February 10 Lesson

Basic Passage: Luke 18:15 - 19:27

In verses 2-4 we see a man seeking Jesus. Three things are said about this man in verse 2. (1) His name is Zacchaeus, which meant "pure." (2) He was a chief among publicans. Jericho was an important tax collecting point because many products were sold in the area. Evidently Zacchaeus was a tax commissioner over other publicans. (3) He was rich. He made his profession pay.

The friend at midnight

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

Prayer is perhaps the least understood and least used blessing of God. Most of us have known very few people who really had power in prayer.

Most of our praying comes either when we have tried everything else and it has not worked, or when we don't want to do it for ourselves.

The passage we are considering in this lesson follows Luke's version of the Lord's model prayer. This model prayer is not a magic formula which, when repeated, can get us what we want. Rather, this prayer demonstrates a spirit which should characterize all our praying.

John 17 gives us an opportunity to eavesdrop on the supreme pray-er of all time, Jesus Christ. The spirit shown in the model prayer is surely evident.



NAIL

Prayer as "confessing"

One of the popular teachings about prayer in our day is that you get from God what you want by visualizing you have already received it.

In this way of thinking God becomes something like a genie who automatically gives the person praying what he or she requests. This seems to me to put God on the level of a "step and fetch it" servant.

Prayer as nagging

This understanding of prayer has many more practitioners than the former and is just as wrong, if not worse.

This view is a misunderstanding of the purpose of Jesus' illustration. The story of the friend coming at midnight should be kept in mind along with the other illustrations.

Jesus used these stories to show even an earthly friend can be persuaded to answer to our needs if we show him we really do have a need. But we mustn't put God on that level in His response

to His children.

The promise of prayer

Those of you who are parents are accustomed to having your children come to you with all sorts of requests. Some of them (perhaps most) you brush aside by telling them they don't need it.

CONVENTION UNIFORM

February 10 Lesson

Basic Passage: Luke 11:5-13

However, from time to time they come to you more than once with the same request and eventually demonstrate a real need. Then your response is likely to change.

We often ask God for things we don't really need. Maybe it's something we would like to have, or something which appears at the moment to be a necessity.

The more we think about the matter and pray about it, the more we begin to see the wisdom or lack of wisdom in our request. This is perhaps the point of persistence. We are not going to persuade God to change His mind about the matter; but we may be able to set-

A crowd traveled with Jesus to which was added the curious of Jericho (v. 3). Zacchaeus was small of stature. He ran ahead of the crowd and climbed into a sycamore tree (v. 4).

In verses 5-6 we see a man receiving Jesus. When Jesus arrived at thy house (v. 5). Of all the houses in Jericho, it was necessary for Jesus to go to this house.

Zacchaeus hurriedly descended from the tree and "received Him joyfully." He rejoiced as he welcomed Him into his house (v. 6).

Jesus spoke the most wonderful and exciting words one could ever hear. "This day is salvation come to this house, for so much as he also is a son of Abraham" (v. 9).

Zacchaeus was saved because only salvation could produce such a change in him. Jesus could present to the murderers a saved tax commissioner and an honest man. Grace had saved him and changed his whole attitude.

In verse 10 we have the main business of Jesus. "For the Son of Man is come to seek and to save that which was lost."

tle our own minds and hearts about it and understand God's answer to us.

The promise of God's care

The last few verses of our passage this week are perhaps the most important part of the passage. They are intended to remind us of the nature of our heavenly Father.

Far too often, we hear persons talking or complaining about God not hearing or answering their prayers. Sometimes we remember to tell them there is more than one answer to our prayer. But that is not enough to say to them.

The most important matter is that God cares about His children. He does not capriciously play around with us and our requests. More importantly, He does not grant us things which would be harmful to us.

I must remind myself often as I plead earnestly with the Father about some perceived need that His concern about any need is far greater than my own.

I need not beg God to do what is right and good. He is the author of all that is right and good. My praying mostly helps me put myself at God's disposal.

Servanthood

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

There are two kinds of persons in the church. There are servants and a Master. Jesus is the Master and believers are servants. A household in the ancient world may have had a slave to cook, another to clean, and still another to tutor the children, but all were slaves to their master. No slave was superior to another.

Likewise, in the church, every believer is a servant. All servants are equal though they perform different tasks.

The servant's attitude should be one of humility (v. 12). Jesus and the 12 had come from Bethany to partake of the passover meal in Jerusalem. Once



COMPTON

they had assembled in the upper room, Jesus stood up, took off His outer coat, put a towel on His waist, filled the basin with water, kneeled down, and began to wash the disciples' feet. They were shocked; a hush fell over the room. Embarrassed looks and a sense of shame overtook them. Jesus had taken off their sandals to wash their dirty feet. The menial task of washing dirty feet was usually relegated to the least slave of the household. Yet the Son of God Himself washed the disciples' feet.

Jesus exemplified servant humility at a time when the 12 had been discussing who would be the greatest in the new kingdom. Jesus was well aware of their ambitions for position, power, and prestige. They had argued among themselves more than once. James and John had their mother ask for the seats on the right and left of

Jesus. The one-upmanship was intense among the 12 to see who would be the greatest in the new kingdom. Jesus had already said to them, "whosoever will be great among you, shall be your servant" (Mark 10:43). The competition should be to see who can outserve the other.

LIFE AND WORK

February 10 Lesson

Basic Passage: John 13:1-35

Are we serving our churches with humility? Or is our concern about who has the say so, who gets their way, and who holds certain offices? If these are our concerns, then we must repent and humble ourselves before God.

The servant's duty is to serve (v. 14). Jesus presented an argument from the greater to the lesser. If God's Son washed the feet of men, who is man to say he won't wash feet? Jesus washed everyone's feet. Yes, He even washed Judas' feet. Our Lord did not feel a person had to have his or her spiritual house in order to be served.

We too must serve one another unconditionally and regardless of circumstances. The mission of the slave is to fulfill the Master's wish. He wants us to serve one another. It is a matter of obedience.

The servant's reward is happiness (v. 17). It is interesting how often God promises to bless us for doing His will. Promises of reward are abundant in the Scriptures. Why do we almost discredit this Biblical motivation for obedience? Is it wise to try to be more spiritual about rewards than God?

Happiness is a byproduct of serving one another. Self-centered persons are not happy. They cannot satisfy their selfishness. The world tells us that happiness comes as a result of others serving us. This helps explain why so few people are happy. Real joy comes by serving others in Jesus' name. Whether we go to work, church, or home, the prevailing thought in our hearts ought to be, how we can serve the persons God has placed in our lives. What needs do they have which I can meet?

(BP) BRIEFLY

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

SBC task force encourages sensitivity to Arab students

NASHVILLE — With war raging in the Persian Gulf, the Southern Baptist task force on international students has mailed a special bulletin to directors of Baptist student ministries encouraging special sensitivity to the needs of Arab students studying on American college campuses.

"The members of the task force felt Arab students were going to be facing some intense pressure," said Nell Magee, a member of the group and a consultant with the Southern Baptist Sunday School Board's student ministry department. "We hope some directors are already involved in meeting the needs of these students, but if not, we hope this will lead them to take action."

The task force, which includes representatives from the Foreign and Home Mission boards and the Sunday School Board, was meeting in Nashville when war broke out Jan. 16. The bulletin prepared by the group encourages BSU directors to make contact with the foreign student adviser on their campuses and offer assistance in protecting the students, developing community understanding, and forming support groups for Arab students. The task force also suggested the formation of groups to pray for Arab students and their families, American military personnel and their families, and for United States students studying abroad, especially in Middle Eastern universities.

Some harassment of Arab students on American campuses already has been reported according to a spokesman for the American Arab Anti-Discrimination Committee in Washington.

YouthReach to emphasize baptizing teenagers

ATLANTA — Southern Baptists hope to resurrect an 18-year dip in youth baptisms through a nationwide emphasis called YouthReach. YouthReach is not a new program, but is a simultaneous evangelism emphasis among Southern Baptist churches, said Dean Finley, youth evangelism specialist with the Home Mission Board.

YouthReach was designed by Finley and a task force of youth leaders from the Sunday School board, Woman's Missionary Union, and Brotherhood Commission. The task force was created to explore ways to increase the number of youth baptisms in Southern Baptist churches. Youth baptisms reached a peak of 137,667 in 1972 and gradually fell to a low of 79,900 in 1987. That number has increased slightly the past three years, with a projected 86,000 youth baptized in 1990. Despite a decrease in birth rates after the Baby Boom generation, youth baptisms in Southern Baptist churches have not held steady in proportion to the youth population, Finley said. Additionally, the birth rate in America began

growing again in 1977, meaning that today's 13-year-olds are the front edge of an expanding youth population.

For YouthReach, churches are asked to include two events as part of their year-long strategy for evangelizing youths: a "Gather at the Pole" prayer rally the first day of school and a baptismal celebration service between the third week in August and the third week in September. The "Gather at the Pole" event is similar to the "See You at the Pole" emphasis promoted by Texas Baptists last year. In Texas, more than 41,000 students met at their school flag poles to pray on the same day.

Baptists prepare ministries while praying they go unused

DALLAS — Texas Baptists are organizing ministries that they hope will not be needed. At least, not for long. As stateside hospitals stand by for a potential influx of wounded personnel from Operation Desert Storm, churches near medical facilities in San Antonio and Dallas are preparing a ministry response to the needs of visiting family members.

Meanwhile, the Baptist General Convention of Texas is working to establish a Gulf Crisis Task Force to help facilitate local church and associational ministries in the event of prolonged conflict in the Persian Gulf. And in Baptist associations near Fort Hood and Fort Bliss, churches already are providing a model for ministry to hurting military families.

Churches in San Antonio and Dallas are preparing to offer assistance to families of injured military personnel in five basic areas: housing, transportation to and from hospitals, emergency food and clothing, child care, and counseling. Support groups also will be established as needed.

Before conflict occurred in the Persian Gulf, church leaders in the two Texas cities learned that U.S. military wounded would be treated initially in field hospitals. Once stabilized, they would be flown to Germany or England. Burn and gas victims, as well as others requiring long-term care, then would be flown to hospitals stateside. The Dallas Veterans' Administration Hospital and Brooke Army Medical Center in San Antonio are two of 22 national medical facilities prepared to accept chemical burn victims.

Southern Seminary helps sister school

LOUISVILLE — Southern Baptist Theological Seminary students, faculty, and staff have sent more than \$200 to Baptist seminarians in Romania to help them cope with critical food shortages in the Eastern European nation.

The bulk of the offering for Bucharest Baptist Theological Seminary was collected following a chapel service at the Louisville, Ky., school. Three student groups — Seminarians United Against Hunger, the Master of Divinity Council, and the Student Missions Committee — coordinated the effort.

The seminary was informed about the need in Bucharest by School of Theology Dean Larry McSwain who, along with other Baptist educators, visited Eastern Europe last fall representing the Baptist World Alliance.

African missions pioneer Davis Saunders retires after 39 years

By Donald D. Martin

RICHMOND (BP) — When Southern Baptist missionary Davis Saunders launched Southern Baptist work in Kenya in 1956, he prayed for "wisdom and patience to follow the right paths."

By the end of 1990, when the Walterboro, S.C., native retired as vice president of the Southern Baptist Foreign Mission Board's work in Africa, his path had crisscrossed the continent for nearly 40 years.

In that time Southern Baptist work in Africa has grown from 152 missionaries working in three countries to almost 1000 missionaries in 33 countries, with work planned to open soon in three more.

Early steps by Saunders and his wife, Mary, to establish the Kenya mission were small, but firmly planted. By 1959, they were charter members of one of the first Baptist churches organized in Kenya. Five of the eight members of the congregation were baptized that first day.

Today, in Kenya alone, more than 150,000 Kenyan Baptists worship in more than 1400 churches throughout the east African country.

"From five to 150,000 in one man's lifetime — it's remarkable to see," Saunders, 65, said.

Saunders and his wife, the former Mary Hogg of Charleston, S.C., where the couple now lives, first journeyed to Africa on a freighter that took on a few passengers in 1951. They went as missionaries to Nigeria.

But their most significant contribution came as pioneer missionaries to east Africa, said Cornell Goerner, director of work in Africa from 1957 to

1977. In 1956 the Saunderses joined two other couples, Wimpy and Juanita Harper and Jack and Sally Walker, to survey possibilities in east Africa.

Within a few months the Harpers and Walkers became the first Southern Baptist missionaries in Tanzania; the Saunderses were the first in Kenya. During the next eight years, as other missionaries joined them, the Saunderses worked in Kenya to plant churches and develop an outreach center, among other ministries.

"They did a magnificent job in getting the work started," Goerner said. "I've never seen a mission that was as wellborn as this one was. It was a remarkable achievement."

Goerner attributes part of the Saunderses' success to how swiftly they identified with the African people and how well they shared responsibility with lay and church leaders.

"That's why we're there. We don't go in with pockets full of money looking to be overseers pulling strings. We're there to help churches become independent as quickly as possible. The missionary is actually out there to work himself out of a job."

For the next few years, Saunders worked himself out of several jobs. In 1964, he became principal of the Baptist Theological Seminary of East Africa in Arusha, Tanzania. Mrs. Saunders, a nurse, worked with a weekly mobile medical clinic in a neighboring community. She also taught religious education and domestic science and operated a clinic at the seminary.

In 1969, Saunders became the Foreign Mission Board's first field

representative for eastern and southern Africa. He worked with all the missionaries there until 1973, when he became area director for the region. In February 1987 he became vice president for Africa.

Leaving Africa to work at the mission board in Richmond was a difficult step for the couple, Mrs. Saunders said. "At times, I was overwhelmed with a sense of loss after returning to the United States.

"My roots have gone deep into African soil," she said. "I would ask God, 'Why am I back here? Why am I in Richmond?' Then early one morning God told me I could return to Africa anytime I wanted. I heard the Lord say deep in my soul that I could be back in Africa as I prayed."

God began quietly opening a new world to her through prayer, she said. "When God takes over he does such wonderful things with such ordinary people."

Others recognized her intimacy with God and began asking her to speak about her prayer life. She often is sought by church groups throughout the Southern Baptist Convention to lead prayer retreats.

Since returning to the United States, she also has worked as a volunteer missionary in Ethiopia. On four separate trips in the late 1980s, Mrs. Saunders spent from one to five months working as a nurse in feeding camps in drought-stricken Ethiopia.

James Hampton, a former missionary to Tanzania and Kenya who worked with the Saunderses in Africa and later in Richmond, visited Mrs. Saunders at a camp in Rabel,

Ethiopia. "To them she was a healing angel of mercy," he said.

"Mary took me around to the various buildings which housed the sick," Hampton said. "In one metal building on a straw-covered floor lay about 20 elderly people wrapped in blankets. Every one of them stood up and rushed toward us. A number of them knelt before Mary and tried to kiss her feet. It was one of the most moving and emotional experiences I've ever known."

Last July, as Saunders began preparations for his retirement, reports of thousands of Christian conversions poured out of Kenya during a four-week evangelistic crusade by U.S. volunteers, Kenyan Baptists, and missionaries. Many people marveled at how responsive to the Gospel the Kenyans were. Peering back through his years of work in Africa, however, Saunders saw the response from a different perspective.

"What's often overlooked is that this (crusade) is the culmination of a growing momentum," he said. "What we've seen in the crusade was the result of many lives quietly invested, year after year. And then when the Spirit leads and the time is right, you have a response like this."

Saunders said his retirement is simply the next redeployment, another branch in the couple's path. He plans to begin teaching at Charleston Southern University (formerly Baptist College at Charleston).

His first course is one on the history of missions — a subject he has researched for more than half his life.