

# Baptist and Reflector

VOL. 157/NO. 7/FEBRUARY 13, 1991

STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

For new president

## Two Tennesseans named to BSSB search committee

By Lonnie Wilkey and Linda Lawson  
NASHVILLE — Two Tennessee Baptists have been elected to the search committee which will find a successor to retiring Baptist Sunday School Board President Lloyd Elder.

Selection of the search committee and dedication of the board's new nine-story Centennial Tower were the major items of business conducted Feb. 4-6 by trustees of the denomination's 100-year-old publication and education agency.

At the first plenary session Monday night (Feb. 4) trustees amended the agenda to first select the search committee. Trustees also heard a preliminary report from Gene Henderson, chairman of the nominating committee, and then re-elected Bill Anderson of Clearwater, Fla., and Eugene Mims of Cleveland, respectively.

Chairman Anderson assured the trustees he had thought and prayed "long and hard" about the upcoming search for a president to replace Elder who will retire Jan. 31, 1992 or 30 days after a successor is chosen. Elder announced his retirement Jan. 17 at a special called meeting of the trustees amid speculation he would be fired.

Anderson told trustees he had sought counsel from the board's officers and General Administration Committee over the names he would present. The GAC was in agreement with the nominees, Anderson said.

He reminded the board they had the right to "choose any one of them, some of them, or none of them."

The names submitted for trustee approval were Wayne DuBose, Shreveport, La., chairman; Bobby Welch, Daytona Beach, Fla., vice chairman; Mark Brooks, Springdale, Ark.; Kirk Humphreys, Oklahoma City, Okla.; Frank Palmer, Redmond,

Ore.; Iris White, Columbia, Md.; and Bill Wilson, Brentwood.

Three members would serve in an ex-officio role, with voting privileges: Anderson, Mims, and SBC President Morris Chapman, all by virtue of their positions.

Anderson also nominated three persons to serve as alternates. They would attend some of the meetings but would not vote unless a committee member had too resign. Those individuals, in order of how they would rotate to the committee, were: Gene Swinson, Augusta, Ga.; James Hume, Jefferson-town, Ky.; and Danny Strickland, Orlando, Fla.

Prior to voting on the members, the board approved that the committee be comprised of seven trustees, three ex-officio members, along with three alternates.

Trustee Joe Knott of North Carolina presented the name of N.C. pastor Bob Tenery to serve on the committee. He then made a motion to rescind the previous action of the committee to increase it from seven to eight members.

Knott admitted he had not voted for the previous action so he could not move to rescind, but Tennessee pastor Dennis Lunsford of Humboldt offered a motion to increase the committee to eight members.



TENNESSEE MEMBERS — Wayne DuBose, right, of Louisiana, chairman of the BSSB's presidential search committee, visits with Tennessee's two committee members — Gene Mims, left, pastor of First Church, Cleveland, and Bill Wilson, director of Convention Ministries Division, Tennessee Baptist Convention.

Trustee Dan Collins of South Carolina opposed the move, noting he had "nothing against Tenery, but rather was "not comfortable with amending the report to accommodate another person."

After further discussion the amendment to increase from seven to eight members was voted down over-

whelmingly.

Trustees then decided to select the committee from the names submitted by Anderson and any nominations from the floor. Board members approved 38-30 to take a secret ballot vote for the seven committee members.

(Two Tennesseans, page 5)

## Baptisms increase, top 1990 SBC stats

NASHVILLE (BP) — The largest increase in baptisms in a decade topped 1990 Southern Baptist Convention statistics in ten key reporting areas.

A total of 385,031 baptisms were reported through the Uniform Church Letter in 1990, compared to 351,107 in 1989, for a 9.7 percent increase of 33,924. During 1990, Southern Baptists conducted "Here's Hope" simultaneous

revivals throughout the nation.

Two numerical milestones were reached in 1990 as church membership surpassed 15 million and ongoing Sunday School enrollment topped eight million.

Church membership reached 15,044,413, registering a 0.9 percent gain of 130,875, the largest increase since 1986.

Ongoing Sunday School enrollment climbed by 73,483 or 0.9 percent to 8,009,498, for the second consecutive gain.

Other areas in which increases were reported included number of churches, music ministry enrollment, mission expenditures, and total tithes, offerings, and special gifts.

Discipleship Training and Brotherhood enrollment/participation registered larger totals than 1989, but figures cannot be compared due to changes in reporting procedures.

Only one program, ongoing Woman's Missionary Union enrollment, registered a decrease. WMU enrollment declined 0.4 percent or 4476, for a new total of 1,197,987. This was the second consecutive decrease for WMU enrollment.

Ongoing music ministry enrollment increased for the 25th consecutive year. The 1990 total of 1,837,428 represents an increase of 47,560 or 2.7 percent.

The number of churches increased by 189 or 0.5 percent to 37,974. The gain was the smallest since 1987 and

the third time in 11 years the increase has dropped below 200.

Total tithes, offerings, and special gifts reached \$4,567,834,980, a six percent increase of \$258,496,000 over 1989.

Mission expenditures totaled \$718,476,262, an increase of 0.8 percent or \$5,554,472.

Discipleship Training enrollment/participation for 1990 was 2,206,252 in the first year of operation under a new records system. The total for 1989 under the previous system was 2,026,141.

Brotherhood enrollment/participation for 1990 also was reported under a new system with a total of 593,844. The 1989 total was 530,723.

The statistics are based on 37,172 Uniform Church Letters processed by the Southern Baptist Sunday School Board's corporate planning and research department.



NEW OFFICERS — State directors of missions elected officers during their meeting at the Staff Sharing Conference held last week at the Baptist Center in Brentwood. From left, Roy Davis, Cumberland Plateau Association, vice president; Doyle Neal, Beech River Association, president; and Bill Gray, Stewart County Association, secretary.

MOVING? Cut out and mail this address label to the Baptist and Reflector, P. O. Box 728, Brentwood, Tenn. 37024 along with your new address.

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND REFLECTOR  
900-00410-0127  
HISTORICAL COMMISSION  
901 COMMERCE ST SUITE 400

### An inside look

- Enrollment up
  - At Southern Baptist schools .. Page 2
- ATS team
  - To visit Southern, assess actions .. Page 3
- New Leaders
  - For Baptist Health System of East Tennessee .. Page 3
- Allyson Clark
  - Ministers in Boston .. Page 4
- Publishing flourishes
  - In Soviet Union .. Page 10

**Editorials**

# Collateral damage now easier for Baptists to recognize

A word that crops up frequently in discussions or news stories about the Persian Gulf War is the word "collateral." It is used as an adjective in describing certain kinds of damage inflicted during bombing or combat.

In news conferences we have been hearing questions and remarks about collateral damage.

The term refers to death of civilians or damage to non-military buildings, roads, homes, or businesses. It is a sanitized form of talking about casualties not related to a military solution of the war.

But there is nothing secondary or subordinate about collateral damage.

Another term we hear often is "friendly fire." Friendly fire means that an army unit has been assaulted, certainly by accident, by others of the same army.

If Americans have thought that was unusual, we have forgotten about all the wars in which we have fought. It may not be common, but it is not rare.

One prominent victim of friendly fire was Confederate General Thomas "Stonewall" Jackson, killed in combat by one of his soldiers. Where units are in close contact with the enemy and other friendly forces move in the area — friendly fire damage is likely. It is not planned, and everything possible has been done to avoid it — but it still happens.

It would seem wise for military officials giving briefing to the news media to be open, honest, and up front in discussing these happenings. Collateral damage means that civilians or their homes and businesses have been attacked accidentally. Friendly fire means that whatever happened was not caused by the enemy. But the results are the same. The buildings have been destroyed, the people have been hurt or killed.

We have been seeing collateral damage and people hurt by friendly fire within the bounds of our Southern Baptist Convention — and in our churches.

While it is not new to the last decade, it has become more prevalent. The kingdom work of our Lord has been slowed, individuals and groups have been seriously injured — because of friendly fire and collateral damage.

While we might plead innocence, truth points the way.

For twelve long years, we have divided into factions and struggled for control of the boards and committees of the Southern Baptist Convention.

There is strenuous political activity each year for the presidency of our convention and for all the top leadership positions.

In vying for control, not only have Baptists damaged the reputation of the Southern Baptist Convention, we have hurt people — God's own children, our brothers and sisters.

The collateral damage mounts. Friendly fire has taken its toll.

In war thousands of miles away from us, collateral damage seems almost insignificant. Friendly fire is only a term used to say we made a mistake.

But up close, very close, those who do the damage and those who are victimized, it is very real. Faces and sometimes names stick in the mind with demanding prominence.

In our Southern Baptist Convention (and state conventions), we are close to the scene. We know

the names of the damaged, the injured. We know the perpetrators. The difference is that often the damage is part of the plan.

Thomas Merton once wrote about his own argumentative attitude. He grew to dislike it:

"O Lord, I want nothing more than never to have to argue with anyone as long as I live! Argument with words only strengthens us in our stubborn resistance to everything that gives us peace — only increases our own prejudices and does little for the truth at all. First, we must argue by our own example, and when we are totally devoted to God then we can speak truth, which is not our own opinion, but the truth we would rather die for than violate or corrupt — and then we will either keep silent, or only talk to praise what is good and true."

He was saying that arguing is an attitude. The kinds of attitudes and differences that lead to arguing on a grand scale can lead also to collateral damage, friendly fire.

We need to decide whether what we do to each other as Baptists is worth the constant collateral damage to God's mission for us. — WFA

## 'Did you hear about . . .?' 'No, tell me everything'

Did you ever wonder what the first rumor was — or who initiated it?

Was it one of the animals whispering to another that God really had not created Adam? "Why. He couldn't have," the rumor might have said, "because he certainly doesn't look or act like any of us!"

If that wasn't the first rumor, the first must not have been long in coming. It might have implied that man himself was God!

Rumors are ever with us. There may be little truth in the rumor as it begins — but as it rolls along from person to person to person, it gets juicier, more incredible.

Rumors still abound, up to mischief as usual.

There are rumors of candidates for this Southern Baptist position and that one, this vacancy and that one. There are rumors of Baptists meeting,

rumors of "cut deals," rumors of verbal assaults. Rumors have to be passed on by eager listeners — or they would die. They often are indicative of an evil syndrome; that is, we would rather hear a nasty rumor than search for the truth.

Rumors lead to our concerning ourselves about that which should be of little concern. We major on the minors. Rumors lead us to constant questioning of motives and values, and leave us not believing that someone could be doing something right — because of rumors.

Rumors must pass the test of authenticity. Is it true? Is it honest? Is it helpful? Will it hurt someone?

Strange, isn't it, that rumors bearing ill tidings are more believable than those that bless!

Don't pass it on — unless it can be determined that Jesus Himself would. — WFA

# Southern Baptist college enrollment increases for ninth consecutive year

By Tim Fields

NASHVILLE (BP) — Southern Baptist colleges and universities showed an overall increase in fall enrollment for the ninth consecutive year according to figures released to the Southern Baptist Education Commission.

Enrollment figures for the 1990 fall semester show 110,605 students attended Southern Baptist junior and senior colleges, a 1.4 percent increase over the 1989 total of 109,035. The 1990 figures show a slowing in the rate of enrollment growth from a 4 percent increase in 1989, and 3.6 percent increase in 1988. The enrollment figures include both full-time and part-time students in college credit courses, but do not include students enrolled in non-credit

courses. Student totals were released to the commission by each school.

A compilation of the figures shows that 34 of the 49 senior colleges had an increase in enrollment ranging from 20.2 percent to 0.1 percent, while only one of the four junior colleges had an increase in enrollment.

Bluefield (Va.) College had the largest percentage increase with 20.2 percent followed by Williams Baptist Theological College, Graceville, Fla., 15.3 percent; East Texas Baptist University, Marshall, 14 percent; and Mobile (Ala.) College, 12 percent.

The increased enrollment for nine

straight years means that 19,003 more students attended the 52 Southern Baptist junior and senior colleges during the fall 1990 term than attended in fall 1981 for a net increase of 20.7 percent.

"In times of stress an emphasis on values and the personal concern for students demonstrated by faculty has a special appeal to prospective students," said Arthur L. Walker Jr., executive director of the Education Commission.

"Concern for students by faculty

members has encouraged non-traditional students to enter or return to college, and many of these are especially interested in the academic programs offered by the Baptist institutions. This, plus quality education undergirded by strong values, has an appeal to all prospective students."

Tennessee Baptist colleges: Belmont College, 2812, up 4.9 percent; Carson-Newman College, 2097, up 5.2 percent; Union University, 2106, down 4.7 percent.

## Shelbyville church hosts conference

First Church, Shelbyville, will host a "Heart for the Harvest" Bible conference Feb. 17-20 at the church.

The event is an "old-fashioned, camp-meeting style" Bible conference for Christian growth, and is sponsored by the Paul Jackson Evangelistic Association, Little Rock, Ark.

Speakers include Paul Jackson, evangelist, Little Rock, Ark.; Jimmy Jackson, pastor, Huntsville, Ala.; Jimmy Draper, pastor, Euless, Texas, and former SBC president; Bill Stafford, evangelist, Chattanooga; and Drew Hayes, pastor of the host church.

Special music will be provided by J. D. Sumner and the Stamps Quartet, the Paul Jackson Association Singers, and choirs from Two Rivers Church, Nashville, and First Church, Shelbyville.

The four-night conference is open to everyone. Services begin nightly at 6:30. Daytime services also will be held Monday-Wednesday from noon-12:50 p.m. Lunch will be served from 11:45 a.m. until 12:15. Reservations are requested for lunch.

For additional information, contact the church at (615) 684-1634.

## Baptist and Reflector

Newsjournal of Tennessee Baptist Convention  
Established in 1835

Wm. Fletcher Allen, Editor  
Lonnie Wilkey, Associate Editor  
Connie Davis, Assistant Editor  
Connie Umstead, News Assistant/Church Pages Coordinator

Betty Williams, Bookkeeper  
Susie Edwards, Administrative Secretary

Baptist and Reflector is published weekly except Christmas week by the Executive Board, Tennessee Baptist Convention, 5001 Maryland Way, Brentwood, Tenn. 37027. Subscription prices: \$6.55 individual; clubs of ten or more, \$6.25; church budget plan, \$5.56 when sent to 50 percent or more of church homes. Second class postage paid at Brentwood and at additional mailing office. (USPS 041-780).

Space forbids printing of resolutions, obituaries, and poetry. Advertising rates on request.

Baptist and Reflector holds membership with Baptist Press (BP) news service of the Southern Baptist Convention. Telephone: (615) 371-2003.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 728, Brentwood, Tenn. 37024.

BOARD OF DIRECTORS: Jerry Oakley, chairman. Gary Anderson, vice chairman; Bill Bates, Raymond Boston, Hershel Chevallier, Paul Durham, Larry Gilmore, Don Givens, Calvin Harvell, M. B. Howard, Howard Kolb, John Laida, Leonard Markham, June McEwen, Howard Olive, James Porch, Frank Samuels, Bobby Turner, and Emerson Wiles Jr.

## To assess trustees' actions

# Accrediting agency to evaluate Southern Seminary

By David R. Wilkinson

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary has been notified by one of its accrediting bodies that an evaluation team will visit the campus later this year to assess the impact of recent actions by the seminary's board of trustees.

The Commission on Accrediting of the Association of Theological Schools in the United States and Canada authorized the "focused visit" after reviewing an ATS staff member's report on a November fact-finding visit to the Louisville, Ky., campus.

In response, the seminary's trustee executive committee voted Feb. 5 to set in motion a process for addressing concerns raised in the report. A committee was appointed to study the report and to "review and restate" several trustee actions in question.

Daniel O. Aleshire, ATS associate director for accreditation, said the investigation by a "peer evaluation team" may come as early as May following the trustees' annual meeting in April. Asked whether the 132-year-old seminary's accreditation is in jeopardy, Aleshire said such speculation is "premature at this point." He added that the evaluation team has a variety of options it may recommend to the accrediting commission, ranging from no action to probation.

The report, he noted, does not constitute an action of the accreditation commission.

Aleshire confirmed that the commission has invited the Southern Association of Colleges and Schools, the seminary's other accrediting body, to include a member on the evaluation team. SACS also sent a staff member to the November fact-finding visit.

In a letter to Southern Seminary President Roy L. Honeycutt, the ac-

Seeks to deny permanent residency

crediting commission noted the fact-finding report had "provided sufficient evidence for the need for further review" of the impact of recent trustee actions on the seminary.

It said the commission plans "to determine the manner in which, if at all, these actions have prejudiced the appropriate roles of the various seminary constituencies, especially the faculty and internal administration."

The letter noted two ATS standards which will be given "special attention." One states that the governing board of an accredited school is responsible for "maintaining the vitality and integrity of the institution." A second states that the board "shall be responsible for the establishment, maintenance, exercise, and protection of the institution's integrity and its freedom from the unwarranted harassment of inappropriate external and internal pressures and destructive interference or restraints."

The 17-page fact-finding report noted concerns about the impact of several trustee-related actions on the welfare of the seminary. Among them:

- **Accusations against the seminary president.** Trustee Jerry Johnson of Aurora, Colo., drew national attention last spring when he charged Honeycutt and several other faculty members with "doctrinal infidelity." The charges were made in a 16-page document circulated just before the April board meeting and published in *The Southern Baptist Advocate*, an independent publication.

After voting in April to postpone action, the trustee executive committee in June set up procedures to address the issue. In the meantime, Johnson's charges were challenged in a series of responses from Honeycutt, the

seminary's faculty association, and officers of the school's alumni association.

Five months later, trustees voted at a special called meeting to accept a written apology from Johnson. While standing by the essence of his charges, Johnson apologized for publishing the allegations rather than bringing them to appropriate trustee committees.

Although the fact-finding report commended the board for dealing "expeditiously" with the issue, it added that the seminary's reputation "was seriously damaged by the incident," noting, "The language of the charge and the attendant process resembled more that of a hostile corporate takeover than of an educational fiduciary responsibility."

- **Peace Committee Report.** In September the board approved the addition of the 1987 Southern Baptist Convention Peace Committee Report — "both findings and recommendations" — as a guideline for employment, promotion, and tenure of all faculty.

According to the fact-finding report, that action imposes conditions on faculty personnel decisions "well beyond the approved academic personnel policies and the seminary charter and by-laws." Since its founding in 1859, the seminary has required all faculty members to sign the "Abstract of Principles," the school's governing theological statement.

The trustee decision, the report added, places "an almost impossible burden" on the seminary administration in making contractual agreements with both permanent and temporary faculty and "raises a valid question as to whether the board by this action has exercised fidelity to the charter and therefore to the stated mission of the

school."

- **Tape recorders in classrooms.** Trustee approval of a policy to allow use of tape recorders in all seminary classrooms "constitutes a direct intervention by the board into the relation of faculty and students in the context of teaching," the fact-finding report stated. "Such an action," it added, "goes beyond the normal policy making function of the board and can be viewed as an abuse of its power."

The seminary previously had no policy prohibiting use of tape recorders, leaving the question to the discretion of the professor.

At its Feb. 5 meeting, the seminary's trustee executive committee voted unanimously to authorize release of the fact-finding report despite expressed fears that doing so might jeopardize ongoing efforts toward reconciliation between the board and seminary faculty.

Executive Committee Chairman Wayne Allen of Memphis, stressed that "ATS has taken no action; it has made no judgment."

Noting the report consists of "the impressions of one person," he added that "my fear is that people won't understand that."

Although seminary president Honeycutt said the ATS notification is "sobering news," he praised trustees for their prompt response and reiterated his pledge to work with the board to "effect positive, constructive change."

"My fervent prayer is that the board and the seminary community will embrace the evaluation visit as an opportunity to dispel clouds of uncertainty and distrust and to recommit ourselves to the shared task of preparing men and women for Christian ministry," he said.

## CLC works to prohibit HIV-infected aliens

WASHINGTON (BP) — The Southern Baptist Christian Life Commission has called on the Centers for Disease Control and Department of Health and Human Services to reverse their

recently proposed ruling that would allow HIV-infected aliens to become permanent residents of the United States.

A letter from Richard D. Land, ex-

ecutive director of the CLC, was sent to the Centers for Disease Control Feb. 6. It requests that HIV and other sexually transmitted diseases be returned to the list of communicable diseases that previously disallowed applications for permanent residency.

The proposed rule that would eliminate such diseases from inclusion on the list was included in the *Federal Register* Jan. 23. Public comment on the rule will be accepted by the CDC through Feb. 22. "It's absolutely imperative that Southern Baptists express their concerns on this ruling as soon as possible," Land said. "They may do so by writing the Director, Division of Quarantine, Centers for Disease Control, Mailstop E03, Atlanta, Ga. 30333," he continued.

"While we certainly believe that there must be a compassionate response to the AIDS epidemic, and we are currently educating and encouraging our churches to establish AIDS ministries, we do not believe that this proposed rule is either compassionate or good public policy," Land's letter said.

"The response to this rule will most certainly be a significant influx into the United States of HIV positive individuals who have the false hope that the medical profession in America can alleviate their pain or even heal

them," the letter said. Public hospitals, already overtaxed by HIV patients, will not be able to handle the increased burden anticipated with the new ruling, Land's letter added.

"We find it curious that America's most feared deadly disease is not considered to be a 'communicable disease of public health significance' for the purposes of this proposed rule. The fact that HIV is not transmitted by airborne means fails to note that more than 80 percent of HIV positive individuals are not aware of their status," he said in the letter.

In the interview Land said, "Unfortunately, many infected persons, unaware of their status as a consequence of the testing requirement's elimination, will become permanent residents. They will then through their drug abuse and/or sexual practices continue to spread the disease in this country."

His letter also notes that the American Medical Association supports the prohibition of permanent residency for persons who are HIV positive.

Copies of the letter were mailed to Louis Sullivan, secretary of Health and Human Services; John Sununu, White House chief of staff, and Richard Darman, director of the Office of Management and Budget.

## Health System taps Collins, Williams

The board of trustees of Baptist Health System of East Tennessee have named O. Dale Collins president and chief executive officer of the health system.

The trustees also promoted Michael D. Williams to president and chief operating officer of East Tennessee Baptist Hospital, the system's flagship hospital in downtown Knoxville.

Collins, 44, was selected after a five-month nationwide search conducted by the executive search firm Tyler and Company of Atlanta.

He comes to Knoxville from Baptist Medical Center in Little Rock, Ark., where he has worked for ten years. For the past nine years, he has been senior vice president and administrator of the 732-bed tertiary care hospital. Prior to that, he held various administrative positions for ten years at Baptist Medical Centers in Birmingham, Alabama.

Williams, 37, has been senior vice president and chief operating officer of Baptist Health System of East Ten-



COLLINS



WILLIAMS

nessee since 1988. For ten years prior to that, he held executive positions at Baylor University Medical Center in Dallas and Children's Medical Center of Dallas.

Williams and his wife, Susan, have two children. They are members of First Church, Knoxville.

In addition to East Tennessee Baptist Hospital, the Baptist Health System of East Tennessee owns two acute care hospitals in Cocke and Roane counties, as well as several other ventures.

# Tennessean adjusts to life north of Mason-Dixon Line

By Joy Jordan-Lake

BOSTON, Mass. — Shoulder-length brown hair swept back in a dark headband, plaid-trimmed khaki trenchcoat, and a straightforward, no frills manner, she could very well be mistaken by the casual observer as Boston born and bred.

Until she speaks, that is.

Despite a remarkably smooth transition to the new home that Southern friends and relatives consider the "cold white wasteland," Allyson Clark has retained at least one clue pinpointing her roots: a still distinctive, if slightly less marked, Tennessee drawl.

The native Nashvillian and former member of Clearview Church, Franklin, graduated from Southwestern Baptist Theological Seminary, Fort Worth, Texas, last spring. She relocated north of the Mason-Dixon Line when she recognized God's call to coordinate the youth ministries of the Greater Boston Baptist Association (GBBA).

In an association of more than 50 churches, most of them non-white and non-English-speaking and only one of which retains a paid youth minister, Clark orchestrates the only youth ministry events to which most GBBA youngsters have access — mission trips, lockouts, concerts, and discipling programs, all to the tune of \$400 per

year.

Clark raises her salary through donations given in her name to the Southern Baptist Home Mission Board's Mission Service Corps program.

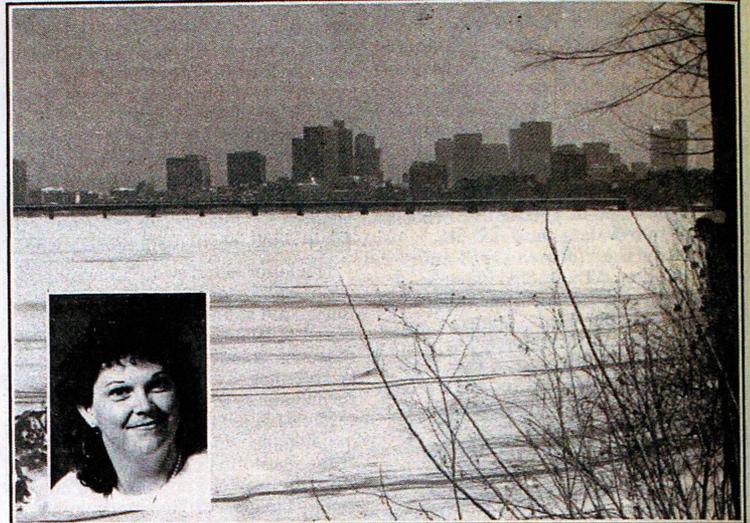
In a region known for its incomparable cultural and academic opportunities for its young, the concept of youth ministry, so common in the South, was initially unfamiliar and occasionally suspect to most of the churches with which Clark works, she says.

Reared and nurtured in Tennessee Baptist churches — Judson Church, Nashville, and Clearview — Clark credits children and youth workers for vital spiritual direction.

Though her call to professional ministry came at age 17 while attending the Tennessee Youth Evangelism Conference, Clark told no one until ten years later.

In retrospect, she believes a lack of trust and the dearth of women role models in ministries other than foreign missions were contributing factors in her decade-long silence. Still, she says, God was strategically preparing her for youth ministry all the while.

After graduation from Middle Tennessee State University, Murfreesboro, Clark worked with youth in the secular arenas of alcohol and drug rehabilita-



URBAN WORK — Allyson Clark ministers to youth in Boston, Mass.

— Photo by Joy Jordan-Lake

tion centers and juvenile group homes.

While teaching Sunday School on weekends she discovered that "every single problem I dealt with at the group home were present at the church: physical abuse, sexual abuse, abortion, alcohol and drug problems . . ."

The experience, she says, helped her see within ecclesiastical walls those problems which many chose to deny but which desperately needed addressing. Setting her now-shifted sights on seminary, Clark drove from Tennessee to Texas having no place to live, no job, a Subaru with nearly 80,000 miles on it, and \$275 to her name. "I'd say it was faith in hindsight," she grins, "and stupidity up front."

### 'I wouldn't trade the joy I have . . . in this work . . .'

Though she'd never roamed farther north than South Bend, Ind., and that in ninth grade, Clark felt an unmistakable pull to New England when she heard Larry Martin, GBBA director of missions, speak in Southwestern's chapel.

"I call it being Martinized," Clark mutters good naturedly, alluding to the DOM's rather uncanny ability to induce her and numerous others like her to raise personal financial support for ministry in a city characterized by a sagging economy and stratospheric cost of living.

Though she insists, "I wouldn't trade the joy I have, the excitement I have in this work for all the money in the world," Clark is candid in expressing regret at Southern Baptists' penchant for "putting all their money in the South."

Only 15 of the current 53 Greater Boston Baptist congregations can afford to meet in their own buildings, she points out. One congregation gathers on Sunday mornings in the first floor of the pastor's family's apartment, necessitating their removing all the furniture, making room for the burgeoning Creole-speaking crowds.

Asserting her "great respect" for northeastern colleagues in ministry as "top" professionals, some of whom live on or near poverty-level incomes and some of whom struggle "just to make the deductible on their health insurance," Clark confesses she wrestles

with understanding "how someone justifies earning \$80,000 a year when their calling is no different."

She suggests one answer to making missions a shared entity is in personal interaction. Clark is presently laying plans for video "pen pal" projects, joint mission trips, camps, or other partnerships with Southern youth groups, engendering mutual respect and potential pooling of resources.

Clark's own Southern Baptist background brings to Boston, a region in which urbanity and relative apathy towards all things religious are generally regarded as virtues, a highly-unusual enthusiasm for her faith and loyalty to local bodies of believers.

She is the kind of woman who, faced with two ministry conflicts would — and did — hurtle through Boston traffic from one responsibility to the sanctuary-scouring, toilet-cleaning labors for her own congregation.

While she admits mourning the loss of iced tea on demand (strictly seasonal in New England), grits (unheard of even among Boston's best ethnic cuisine), Southeastern Conference football (Auburn, in particular), and realistic insurance rates (oh yes, and Goo-Goo Clusters), Clark says she loves the northeast and doubts not for a moment God's guidance to her present position.

— Jordan-Lake, former news assistant for the Baptist and Reflector, now lives in Boston where her husband, Todd, is pastor of a Southern Baptist church.

### Old New Hope Church calls Franklin Tennyson

Old New Hope Church, Fairview, has called H. Franklin Tennyson III, of Decaturville, as pastor.

Tennyson, 39, is married to the former Kathy Jane Dodd. They have three children: Franklin (Lin) IV, Shellie, and Katrina.

Tennyson began full-time work at Old New Hope Church on Jan. 20. He will commute to the Fairview community to work until his family moves.

He is a graduate of Union University and Jackson State Community College, both in Jackson.

Tennyson was ordained to the Gospel ministry at Bethlehem Church, Whiteville in 1983.

## Our Readers Write

### Adult care

As a single parent of a 28 year-old mentally handicapped daughter, I would like to thank a group of Baptists in Shelby County who organized CHRI (Christian Homes for Retarded Individuals) in 1985. I'm also grateful to the many people who have provided financial help thus enabling CHRI to purchase land in Fayette County for the purpose of providing residential ministry to mentally handicapped adults within a Christian setting.

Now I would like to make a plea to individuals, churches, and associations in West Tennessee to prayerfully consider supporting CHRI with their prayers and gifts to finish paying for the land and to build group homes and an activity center.

The address for CHRI is P.O. Box 22865, Memphis 38122. If you need more information, call (901) 452-5055.

Virginia Brasfield  
8059 N. Main  
Milan 38358

• Tennessee Baptist Adult Homes Inc., J. L. Ford, executive director, is working cooperatively with CHRI and similar groups. The Tennessee Baptist Convention in 1988 added development of a residential care ministry for developmen-

tally disabled adults to TBAH assignment. — Editor

### About lessons

The Jan. 23 issue article entitled "Elder's tenure to end . . ." stated in paragraph four, "Elder's retirement is a result of honest differences . . . with regard to philosophy . . ."

I began to reflect on the word "philosophy." Will we now be learning more about Jesus as a Jew, or less?

Will we be getting some down-to-earth information from experts on the social and political situation that gave rise to messianic leaders prior to the time of Jesus, information that will correct our prejudices? I cite one for instance.

Last fall in two issues of the Reflector, a Sunday School lesson writer wrote there had been on prophecy in Israel for 400 years prior to the time of Jesus.

Are we still spreading this erroneous stuff as fact? There it was in print. It is being spread! Then my mind turned to the Qumran community near the shores of the Dead Sea. They were a prophetic community attempting to fulfill Isaiah by going out "into the desert to prepare the way." This community lasted for 200 years until the Romans, praying and sacrificing to their gods, destroyed it.

I realize the lessons in the Reflector may be somewhat unrelated to the material printed in the Sunday School Board's literature. The information in both should be the most accurate available.

The danger is that accurate information might mess up our Christology, but more accurate information would correct it.

Eugene Keele  
P.O. Box 261  
Grand Junction 38039

• The statement referred to is quoted from the agreement between the trustees and president, and said, ". . . is a result of honest differences of opinion between employee and the board with regard to management style, philosophy, and performance." — Editor

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

# Two Tennesseans named to BSSB search . . .

(Continued from page 1)

Other names added to the list were Tenery and Dennis Lunsford. Lunsford was nominated by fellow Tennessee pastor Raymond Davis of Dunlap.

After ballots were tabulated the original names presented by Anderson were approved as the search committee.

New Chairman Wayne DuBose later asked for, and was granted, a point of personal privilege to speak to the trustees.

He assured the trustees the committee would work with open minds and would receive and weigh input from all Southern Baptists.

"We have no preplanned agenda. We are open to find God's man for this post," DuBose said.

### Elder's report

In his report, Elder described an early January conversation with his 85-year-old mother in Lubbock, Texas, in which he had outlined mounting differences with trustees.

She listened and then responded, "Son, remember Romans 8:28." The

verse states, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Elder said he had been encouraged by his mother's response and offered the same admonition to trustees and to Southern Baptists.

"An agreement (between the president and trustees) to disagree and to separate does not need to mean the end of our kingdom work because we are kingdom people," said Elder. "We are the kind of people who will keep our eyes upon Jesus Christ and His mission in this world."

After Elder's report, Anderson praised Elder. "We have a president who is going through a difficult time, and he is doing it with grace and aplomb."

### Tower dedication

On Feb. 5 trustees and employees dedicated the new nine-story Centennial Tower to "continued ministry in the name of Jesus Christ" during a service of "heritage and hope."

Nashville employees and retirees

and leaders of other denominational agencies joined a plenary session of the board of trustees to honor the vision of J. M. Frost, the agency's founder, and look to a second century of service to Southern Baptists.

The tower, constructed atop the board's Operations Building and completed in October 1990 at a cost of \$15.7 million, contains conference facilities, office space, and one floor for future expansion. The added 165,000 square feet of floor space brings the board's facilities to more than one million square feet. The facility is debt-free, having been paid for with funds accumulated over many years for the purpose of expansion. The board does not receive Cooperative Program funds.

Speaking on the 12 memorial stones of Israel, President Lloyd Elder said: "We have not crossed Jordan River on dry ground, but nevertheless we have seen the mighty handiwork of God. And we have to ask, 'What mean these stones and steel and glass and mortar and fabric?'"

Elder said the "stones" of the Centennial Tower mean the trustees of the board have cared about the present and the future, an administration has made long-range plans to reach a larger number of persons for Christ, and employees are committed to the work God has called them to do.

Trustee chairman Anderson said dedication of the new building "is an expression of our faith, because of those who have gone before and for all the tomorrows God will give us in this great place of crucially important ministry." Former BSSB President James L. Sullivan also spoke during the dedication service.

The Sunday School Board was established in 1891. Its first home was office space lent rent free by E. E. Folk, editor of the Baptist and Reflector, state paper of Tennessee. The first permanent home of the board was constructed in 1913 and is still in use today as the Frost Building.

### New commentary

In another matter, trustees learned release of the first volume of The

New American Commentary is on schedule for June. Trustees also debated a motion that would have required the word "inerrancy" to be in all advertising of the commentary in Baptist periodicals. The motion was tabled.

After learning two alternate consulting editors for the commentary had been activated to editor status, trustees adopted a motion that the two appear at the August 1991 trustee meeting in Ridgecrest, N.C., to be questioned by trustees as the other six editors had been. The alternate editors had been approved by trustees but had not been questioned.

The two are Richard Melick, professor and chairman of the New Testament and Greek departments at Mid-America Baptist Theological Seminary in Memphis, and Duane A. Garrett, professor of Hebrew and Old Testament at Canadian Baptist Seminary in Cochrane, Alberta, Canada.

Roland Maddox, a real estate developer in Memphis, said: "I don't want us to slide into laxness. I think we should hold to procedure."

### Revenue up

For the first three months of 1990-91 the board generated revenue of \$43.6 million, approximately \$500,000 above the budget of \$43.1 million.

Real revenue growth was registered by Holman Bible publishing, Broadman products, and Church Information Systems computer hardware and software. Areas of decline included Convention Press, Genevox music publishing, and church literature.

E. V. King, vice president for business and finance, said church literature sales might have met or exceeded budget except that distribution problems in December caused about four percent of orders to be delivered late.

In other business, Anderson announced formation of a five-man committee to develop a process for facilitating relationships between trustees and employees "to enhance the work of the BSSB." The committee will be chaired by Billie Friel, pastor of First Church, Mt. Juliet.

In addition to Anderson and Mims who were re-elected to a second term as chairman and vice chairman, Burges Guinn, deputy state statistician in Cornersville, was elected recording secretary. — Charles Willis of the BSSB's office of communication also contributed to this story.

### Chaplains report revival

ATLANTA (BP) — "Real spiritual revival" continues in Saudi Arabia despite the onset of Operation Desert Storm, an Army chaplain reports.

Charles T. Clanton, Army Forces Command Staff chaplain at Georgia's Fort McPherson, says a "groundswell" of spiritual renewal is taking place among troops in the Persian Gulf.

"Hundreds of people have been saved. This is not on a small scale," says Clanton, who bases his judgment on reports from other senior chaplains.

Before war began, chaplains held multiple daily Bible studies and requested discipleship literature. Southern Baptist chaplains reported up to 1200 professions of faith prior to the first bombing on Jan. 16.

The onset of war increases concern about spiritual matters, Clanton says.

## Committee chair calls for nominations

NASHVILLE (BP) — A call for nominations has been issued by the chairman of the Southern Baptist Sunday School Board's presidential search committee.

Wayne DuBose, pastor of Summer Grove Church, Shreveport, La., said the committee held an organizational meeting Feb. 5 after being elected one day earlier by the board of trustees.

DuBose told trustees Feb. 6 he was issuing a statement inviting nominations from any Southern Baptist. He said trustees would receive within two weeks a letter requesting trustee input and outlining protocol for communicating with the search committee.

"We want to communicate with the board of trustees," said DuBose. "However, we need a high level of confidentiality. I hope you will respect our right to privacy. I hope

you will trust us."

DuBose's statement read:

"The presidential search committee of the Baptist Sunday School Board is now organized and preparing itself to begin work. We invite any Southern Baptist to make a recommendation to the committee.

"Those wishing to make recommendations must do so in writing by sending a complete biographical sketch of their nominee, along with a concise statement as to the reason for nominating their candidate."

DuBose said all nominations and supporting information should be sent to: BSSB Search Committee P.O. Drawer L, Springdale, Ark. 72765.

"Our committee solicits the prayer support of all Southern Baptists as we undertake this enormously important assignment," said DuBose.

## Elder, trustee committee issue statement

Baptist Sunday School Board President Lloyd Elder and the trustee officers have reached an understanding regarding concerns raised during the Jan. 17 called meeting of the board during which Elder announced his retirement plans.

The board's General Administration Committee, chaired by Dan Collins of South Carolina, voiced ethical concerns regarding the taping of telephone conversations in the president's office without the knowledge of all the persons being taped.

In a joint statement released Jan. 29 by Elder and the officers, they reached an understanding that "hopefully this statement will help to lay this matter down and allow us to move forward as trustees, administration, employees, and Southern Baptists in an orderly transition to a new president guiding the work of this great board."

The statement acknowledged that three phone conversations between Nov. 1-15, 1990 were taped without the knowledge of the chairman of the trustees, Bill Anderson, and general

counsel, Robert Thomas, who were a part of the conversation.

The statement notes that on Dec. 13, 1990, in the five-member workgroup of the General Administration Committee, the president was asked if he had knowledge of telephone calls being taped here at the board. He answered "No." When this question was asked a second time, he again said, "No." He added, "Personal calls have not, but there have been a few instances when conference calls using the speaker phone in my office have been recorded to transact board business, but always with knowledge of all parties." He also said that there were a couple of occasions when a recording was used for correspondence dictation between the former chairman and the president's executive assistant at the former chairman's request.

The statement further reads:

"On Jan. 17, when the president responded from memory to a question of 'ethical concern' about taping, his response was substantially correct. However, after a review of the events,

he has corrected his statement at one point: he did not alert the chairman and general counsel that their conversation was being taped. The president and those at his office conference-speaker phone had knowledge of the recordings being made by his executive assistant and that the tapings, as described above, were for business purposes and accurate follow-up action.

"The General Administration Committee and the president have found no evidence of any other instances of taping calls without the consent of the parties. Accordingly, we believe it is critical to the best interest of the Sunday School Board that everyone know that in the future telephone conversations will not be recorded without the consent of all persons spoken to, and that they can trust this institution and its employees. It is also critical to the board's continuing ministry that people who know us understand what has transpired. We need and value relationships built upon trust and integrity over this century."

March 3-10 is Week of Prayer

# Tennessee gives and receives through Easter offering

By Susan Todd and Mark Wingfield  
BIRMINGHAM, Ala. — Tennessee Baptists probably don't realize it, but the \$17.1 million they have given during the past ten years to the Annie Armstrong Easter Offering continues a tradition that began 109 years ago in a barrel.

The annual offering is a modern-day version of home mission support which began when Annie Armstrong and the Baptist women of Baltimore, Md., filled barrels with clothing and food for missionaries and those they worked with.

Today, supporting the home missions work of the Southern Baptist Convention through prayer and giving is not just an effort of women like Annie Armstrong. Tennessee Baptists join in a convention-wide effort which involves men, women, teenagers, and children.

This year Southern Baptists will focus their attention on home missions March 3-10 during the annual observance of prayer and giving. The 1991 national goal for the Annie Armstrong Easter Offering is \$41 million. Tennessee Baptists' goal is \$3.1 million.

Not only do Tennessee Baptists give generously to the offering, the state also receives from it.

When a dollar is given to the annual home missions offering in Tennessee, most of it goes to assist ministries in other states. However, a portion of that dollar returns to Tennessee — combined with the gifts of Southern Baptists from every other state.

For example, in 1989 Tennessee Baptists gave \$2,250,789 to the Annie Armstrong offering. In that same year, the Home Mission Board provided \$276,873 for ministries in Tennessee, drawing upon nationwide gifts to the Easter offering and the Cooperative Program.

This is Southern Baptist cooperative missions at work.

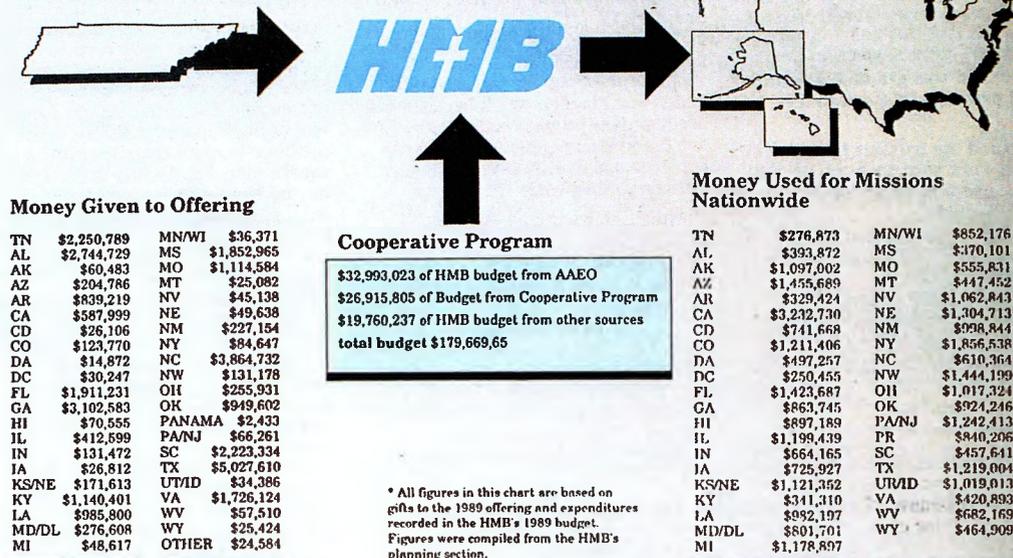
Annie Armstrong gifts placed in the offering plates of Tennessee churches are sent to the Home Mission Board in Atlanta by the state convention office. In Atlanta those gifts are combined with offerings from every other state to fund nearly half of the HMB's annual budget.

The HMB allocates funds for its four

## Tennessee Gifts to the Annie Armstrong Easter Offering Annually for the years 1979-1989

1979	981,704
1980	1,067,865
1981	1,286,431
1982	1,269,297
1983	1,401,643
1984	1,513,186
1985	1,667,066
1986	1,778,490
1987	2,006,255
1988	2,018,363
1989	2,250,789

## HOW ANNIE ARMSTRONG MONEY GETS FROM TENNESSEE TO AMERICA



priority emphases: evangelism, church starting, church growth, and ministry.

Every state convention has a cooperative agreement with the HMB that spells out what projects and personnel will be funded. Most projects are funded on a matching-funds basis so that the HMB and the state convention each provide a certain percentage of the financial support.

By cooperating, older state conventions are able to assist newer state conventions so that the Gospel is presented nationwide.

Funds received from the offering are distributed in all 50 states, Puerto Rico, American Samoa, and the Virgin Islands.

Here's a sample of some of the projects gifts to the 1991 Annie Armstrong offering will fund:

- Ministries among migrant workers as they make their way from Texas to Minnesota, from Florida to New England, and along the length of California.

- Efforts nationwide to start new congregations through evangelism, using door-to-door witnessing, crusades, tent revivals, and small Bible study groups.

- Nationwide literary training and Bible distribution in a special emphasis called "That All May Read God's Word."

- The ministry of Sellers Baptist Home and Adoption Center in New Orleans, part of Southern Baptists' nationwide emphasis on alternatives to abortion.

- New church starts in some of the 486 counties where Southern Baptists currently have no churches.

- Support for chaplains ministering to U.S. troops in the Persian Gulf.

- The means for mission pastors to attend a national church growth conference to learn principles and methods for growing strong churches.

- Support for half of the 1200 student summer missionaries serving across the nation during summer vacation.

- Ministries among multi-housing residents, a largely unchurched population that includes nearly 50 percent of all urban dwellers.

These and similar ministries have come from Southern Baptists' giving through an offering that has had several name changes since it was called a "week of self-denial" in 1895. Annie Armstrong's ties to the offering were immortalized in 1934 when the offering became known as the "Annie W. Armstrong Offering for Home Missions."

Armstrong was adamantly opposed to the offering bearing her name. But when she was 84, the national leaders of Woman's Missionary Union convinced her that attaching her name to the offering would help the cause of home missions. Since there was nothing

dearer to Armstrong than the work of home missions, she consented.

One more change has been made to the offering in its more than 100-year evolution. In 1969 the word "Easter" was added to the name, linking it to a season, as the Lottie Moon Christmas Offering had done for some time.

Through the years, though the name has changed, goals have changed, and even the variety of work done by the home missionaries has changed, one thing remains the same — the need.

Annie Armstrong's own words are just as applicable in 1991.

"America must belong to King Emmanuel if we would have a base of operation broad enough to bring the world to Christ.

"Our task is great. Our Master is greater."

## Baptist Beliefs

By Herschel Hobbs

### God's sovereignty, man's free will

"According to the good pleasure of His will." Ephesians 1:5b

The Bible teaches that God is

sovereign in His universe. This means that He can act as He wills in keeping with His benevolent nature and purpose, without the advice or consent of anyone outside Himself.



HOBBS

The Bible also teaches that man created in God's image and likeness is a person, not a puppet. In his free will he is endowed with the right of choice.

The question is — can these two self-evident truths be harmonized? How can God be sovereign, and at the same time how can man be free? However,

God does not contradict Himself.

For this reason for many years I said that in man's finite wisdom they do not harmonize. But in the infinite wisdom of God they do. However, in recent years I have concluded that they can be harmonized. Whether or not it satisfies anyone else, it satisfies me.

In His sovereignty God set the plan of salvation. According to His benevolent nature and purpose, and without the advice or consent of anyone outside Himself, He said that all who are "in Christ" will be saved. This is seen in verse 5b. But He left man free to choose whether or not to be in Christ. Man's free will is seen in "after that ye believed" (v. 13).

God does not arbitrarily send any soul to hell. To the contrary, He has done all even He can do to save us. But He will not violate your free will or personhood.

# Cordell describes 47-year ministry as 'happy years'

**By Lonnie Wilkey, associate editor**  
 During the past 47 years many pastors have come and gone in Campbell County Association. One man, however, has outlasted them all — Ralph Cordell.

A native of Campbell County, Cordell has spent his entire 69 (almost 70) years and all of his nearly 48 years in the ministry in his home county.

Cordell's first 17 years in the ministry were spent as a pastor and evangelist while the last 30-plus years have been as director of missions for the association.

When Cordell officially steps down Feb. 28, he will be one of only a handful of directors of mission who have served 30 or more years as head of one association in Tennessee.

Cordell acknowledges many changes have taken place since 1960 when he began as associational missionary (now director of missions), but he concedes with a grin that he has basically stayed the same. "The bones are just a little older," he laughs.

The major changes during his ministry, Cordell notes, is an improved educational program for all ages and modernized church facilities.

During his tenure, Cordell also has witnessed major changes in the county itself.

From the late 1950s to the mid-1960s, Cordell estimates the county lost about one-third of its population due to the closing of the coal mines in the area.

The end of coal mining operations created many opportunities for ministry, he reflects.

"We tried to find the needs and do what we could to help the churches," he says, noting that many saw their attendance dwindle because so many people had to leave to find new jobs.

Today, however, the population around LaFollette, where the association is headquartered, and nearby Jackboro and Caryville has almost doubled, he notes.

Cordell observes that one of the highlights of his ministry has been the opportunities to work with children and young people in the association through Royal Ambassadors and Vacation Bible Schools.

For many years he directed VBS in as many as three churches in one day. One of his goals was to help each of the 38 churches in the association to develop and lead their own VBS program. All but one of the churches has accomplished that, and Cordell predicts the remaining church will have its own program this summer.

Cordell also took numerous RAs to camp both at Camp Carson in Newport and Camp Linden in Linden.

"I've seen some of those young people grow and mature. Some of them are now in the ministry while others hold responsible positions of leadership in their churches," he observes with pride.

Cordell admits there have been some disappointments over the years. But his philosophy about those times helped him overcome. "Instead of getting discouraged, I'd take another look and try again," he says.



**OLD FRIENDS** — Ralph and Helen Cordell, center, visit with old friends Charles Earl, left, director of missions, Holston Valley Association, and Paul Hall, interim DOM, Lawrence County Association, during the Staff Sharing Conference held recently in Brentwood.

The longtime DOM adds that the main thing is to "see the will of the Lord and to try to do it to the best of your ability."

Reflecting over his ministry, Cordell notes the decades have been "happy years." Observing that one of his favorite hymns is "Count Your Blessings," Cordell notes, "When I go back and count my blessings and see what God has done for me, my blessings far outweigh disappointments I've had."

Cordell credits the success of the ministry to a "good group" of pastors and church members "who were willing to work."

He also is quick to give credit to his wife, Helen, for standing with him dur-

ing his ministry. "She's part of the team," he observes.

Cordell plans to remain busy — preaching when called upon, leading Bible studies, gardening, and working in the lawn, and even doing a little fishing. And, he says, there may be time to visit with his six children and ten grandchildren, some of who live outside Tennessee.

"I will always be available to fill in and help wherever needed," he promises.

In recognition of his service to the association and the community Cordell will be honored at a reception given by the association on Feb. 24 at Cove Lake State Park near LaFollette.

## Life-threatening illness alters priorities, Tennessean learns

**By Terri Lackey**

**NASHVILLE (BP)** — When Bill Young discovered suddenly at age 59 he had an illness which could rob him of life, he realized he still had some lessons to learn.

In August 1989 Young learned he had acute myelogenous leukemia.

"One comes in contact with one's mortality instantly when he learns he has a life-threatening disease," said Young, manager of the preschool/children's section of the Southern Baptist Sunday School Board's discipleship training department. "It helps us realize life is really a gift which we oftentimes take for granted."

"After all the shock and as many emotions as you can imagine have a chance to subside, you realize you need

to prioritize some things," added Young, a member of First Church, Nashville.

"I was forced to realign my priorities and really value life and people. I have come to a profound appreciation of my family and see their unique skills and attributes. I have learned my first responsibility is to be a husband, a father, and a grandfather. And my second is to fulfill the duties of my job and my church," he said.

Young and his wife, Mary Todd, have two sons (Jeff and Todd), a daughter-in-law (Carol), and an infant granddaughter (Emily Marie), born soon after Young's illness was discovered.

Young was leading a workshop on

early childhood education at New Orleans Baptist Theological Seminary when he became so ill he decided to go to a hospital emergency room to get medication for what he thought was a sinus infection.

"I knew I was exhausted, but I got alarmed when I started having difficulty walking," he said.

The doctor performed blood work on Young after questioning him about his symptoms and came back to tell Young, "You are a very sick man."

"I asked, 'What do you mean very sick,' and he said, 'I think you have a life-threatening illness. I think you have leukemia.'"

Young, whose leukemia is now in remission, has trouble recounting the story of his shocking visit to the hospital emergency room. The fear he felt causes his voice to break even now.

"The last thing Mary Todd said to me before dropping me off at the airport in Nashville for the Louisiana work assignment was, 'Don't go to New Orleans and get sick and get in a hospital. I don't have time to fly down there.'"

"Well, she found the time. We laugh about that now," he said.

Young stayed in the New Orleans hospital until he was well enough to be transported to a hospital in Nashville. He immediately began four weeks of chemotherapy treatment. A second series of chemotherapy treatments was completed in January 1990.

Recently, when Young entered his upstairs playground looking for Christmas decorations, he encountered four large boxes containing cards and letters from friends and colleagues all

over the world.

The boxes and their compassion-filled contents are symbols to Young that people really do care in times of crisis and that each person expresses his or her support differently.

"Since my illness I have categorized people into three groups on how they deal with other people's illness. And this is merely an observation."

The first group, Young said, are those who are "genuinely concerned and are so in touch with their own emotions" that they make the initial contact and periodic contacts on a regular basis. "They are open, supportive, and remarkably sensitive."

Then there are those, he said, who are "genuinely concerned," yet who make only one contact.

And the third category are those "who are concerned, but do not know how to handle what you're going through. They really don't avoid you, they just don't know what to say or how to react."

Young is taking "these new lessons I learn every day" and using them in his own ministry to others he knows and some he has never met but who have terminal or life-threatening illnesses.

"God has opened some interesting doors for me in expressing my concern for those who also have cancer. I try to be very positive, affirming, and encouraging," he said.

"I have been ministered to, and I seek to do likewise."

Young said he is constantly examining his life "and trying to find purpose in situations."

"I live every day aware of the fact that this is another day God has given me to live."



**NEW FRIENDS** — Bill Young, left, shares a laugh with Donna Haner, one of the many nurses who tended to him during his chemotherapy treatments at St. Thomas Hospital in Nashville. — Photo by Jim Veneman

# Schism of convention unlikely: church historians

KENSINGTON, Md. (BP)— Southern Baptist "moderates" weighing alternatives to business-as-usual participation in the "conservative"-dominated denomination face no quick, easy, or certain answers, two American church historians told participants at a regional gathering of the Southern Baptist Alliance, meeting at Kensington Church.

Bill Leonard, William Walker Brookes Professor of American Christianity at Southern Baptist Theological Seminary in Louisville, Ky., and SBA Executive Director Stan Hastey, who

holds a doctorate in American church history, told a gathering of the Northeast Region of the alliance they had revised earlier assessments and now believe a formal schism within the SBC or the establishment of an alternative denominational structure appears more distant and less certain than previously thought.

For the immediate future, Leonard said, the SBC "doubtless will continue to experience conflict and fragmentation, though probably without a major immediate schism." Some churches may break away, he said, but not in

significant numbers.

"The lines are still too blurred, the assets too extensive, and the Southern Baptist identity too strong for any large scale schism or neatly ordered split."

Also for the immediate future, he said, "moderates" will continue to relate through local networks, coalitions, and state Baptist conventions, while the "conservatives" will continue to factionalize.

*Because of the long-running controversy, Southern Baptists, "particularly 'moderates,' are even now losing a generation of ministers," Leonard warned. Unless viable alternatives are developed, he said, increasing numbers of "moderate" churches will be drawn into the new mainstream as the pool of "moderate" ministers declines and churches inevitably turn to more "conservative" ministers.*

In sketching further what he acknowledged was a bleak forecast, Leonard said, "Finances are even now a major problem and major cutbacks in funding for denominational institutions will occur. Numerical declines,

already evident, will deepen. SBC educational institutions will struggle to maintain academic integrity and credibility."

He listed a range of denominational alignment options for "moderates," beginning with a new alliance of Baptists that would include American Baptists, Southern Baptists, various African-American Baptist groups, and others.

"Such unity seems impossible, but it is a dream we should not hesitate to pursue," he said.

Hastey, a member of the 70-member interim steering committee of the "fellowship," a group of "moderates" which began meeting last year to provide alternative funding plans, also expressed doubt that the organization is anywhere close to evolving into an alternative denominational structure for "moderate" Southern Baptists.

## TeamTalk

By D. L. Lowrie

The Persian Gulf war is expanding my vocabulary. One of the terms I have heard frequently in recent days has a contradiction in it. The reporters and analysts have been discussing "friendly fire." By this term they are referring to being inadvertently killed or injured by someone on your side. Several marines were killed by one of our missiles: others were wounded by one of our bombs. The "fire" doesn't sound too "friendly." What they mean is that it comes from a friend.



LOWRIE

Unfortunately this same thing happens in the spiritual realm. Just this morning I talked with a soldier of the cross who has been wounded deeply. He will probably be crippled in his ministry for the rest of his life. He was not hit by a bomb from the devil, but rather he was struck with bombs of gossip from persons who were supposed to be on his side. What a cluster bomb can do to a marine, a gossip bomb can do to soldiers of the cross.

I have just concluded reading some biographical material on an outstanding evangelical leader who was driven to a nervous breakdown by unfair and unfounded accusations being directed toward him. We may be surprised when we get to heaven about how much damage was done to the army of

the Lord by "friendly fire."

I guess the lesson for us is that we need to be careful when we "fire." Are we sure that we are shooting at the enemy? Are we sure that we are giving out truth? Are we sure the shot will contribute to a spiritual victory?

It is no surprise that the Bible includes "whisperers" in a list of the real moral reprobates (Romans 1:29-32). This explains the prayer of the Psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14).

### Silverdale calls Atkins

F. Bobby Atkins of Leonard, Texas, has returned to Chattanooga as pastor of Silverdale Church. He was ordained there in 1983 by Central Church, Hixson.

Atkins was pastor of Valley Creek Church in Leonard, Texas.

He earned degrees from Criswell College, Dallas, Texas; Southwestern Baptist Theological Seminary, Fort Worth, Texas; and Covington Theological Seminary, Rossville, Ga., which granted him the doctor of ministry degree.

Atkins and his wife, Marie, have two daughters and one son.

**Visible Proof That You Did It Right** FREE CATALOG

Fiberglass baptisries • spire • crosses and lighting by the industry leader

Wiedemann Industries, Inc.  
P.O. Box 111 • Memphis, TN 38101  
Call Now! We will have you call 478-264-2222

**CHURCH STEEPLES**

- BAPTISTRIES
- WALLCROSSES
- BAPTISTRY WATER HEATERS

COLONIAL, CONTEMPORARY AND MODERN DESIGNS

ERECTION AVAILABLE

WRITE OR CALL FOR LITERATURE OR PROPOSALS

TOLL FREE 1-800-241-3152 IN NC 1-800-523-9058

**A & O STEEPLES & BAPTISTRIES**  
4871 HARVEY RD. • BOX 1053  
JAMESTOWN, NC 27282

**PEWS**  
TOLL FREE (800) 366-1716

*Overholtzer*

GROUP MAJOR MEDICAL PLAN  
For CHURCH STAFFS of ONE or MORE EMPLOYEES  
\* 2,000,000 Maximum Plan with High Benefit Level and consistently good rates  
\* Fully insured by an A+ Rated Insurance Company in business for almost 100 years  
Call or Write  
CHURCH EMPLOYEES INSURANCE SERVICES  
BILL MYNATT AGENCY  
P.O. Box 52152, Knoxville, TN 37950  
(615) 558-0341  
Serving Church Employees Since 1976

We upholster on site — 15 year guarantee

**PEW PADS**

Over 500,000 lineal feet to date  
Our customers are our best referrals... just ask us!  
FREE ESTIMATES!!!!!!  
In Nashville, call 373-1048... other cities, call collect...!

Call for Free BROCHURE

**BAPTISTRIES**  
HEATERS, PUMPS  
FACTORY DIRECT  
TOLL FREE NATIONWIDE  
1-800-251-0679

FIBERGLASS BAPTISTRY CO  
3511 HINSON PIKE • CHATTANOOGA, TN 37415

**?? WHY PAY MORE ??**  
MEDICAL COVERAGE  
LOW AFFORDABLE Rates... Top Rated Companies  
**DOUG O'REAR & ASSOCIATES**  
229 Ward Circle A-12 Brentwood, Tenn. 37027  
(800) 242-8613 (615) 371-8596

**WHY PAY MORE FOR LIFE INSURANCE?**  
VERY LOW NON-SMOKER MONTHLY COST!

Age	\$100,000	\$250,000
30	8.30	14.30
40	10.30	16.80
50	14.30	24.30
60	20.30	41.80
70	54.30	121.80

PLEASE CALL NOW! HANOVER (NORCO) VALLEY, TN 37084 • TOLL FREE 1-800-274-4774 • 9-5 MON.-SAT.  
Kentucky Central Life, Lexington, KY. New York graded premium life insurance form #76232. Above premiums are first year only. Premiums increase annually to age 85 and then remain level. Female rates illustrated above.

**PEW UPHOLSTERING**  
REVERSIBLE CUSHIONS  
PEW REFINISHING  
STAINED GLASS  
LIGHTING  
CARPET • PEWS

We have upholstered pews in over 1500 churches totaling over 600,000 lineal ft. We can reupholster and repair any pews on site for less cost than the original manufacturer.

**Church Interiors Inc.**  
Leading the Nation in Church Renovations  
P.O. Box 5346 • High Point, NC 27262  
Call Toll Free: 1-800-BUY-PEWS  
(1-800-289-7397)

# TAX SEMINAR

Free information

- **FOR:**
  - Ministers and church staff members
  - Church treasurers, personnel/budget/finance committee members
  - Accountants and tax return specialists who prepare ministers' tax returns; and
  - Anyone else who is interested
- **DATES AND LOCATIONS:**
  - Monday, February 25  
Chattanooga — First Baptist Church
  - Tuesday, February 26  
Jefferson City — Carson-Newman College, Gentry Auditorium
  - Wednesday, February 27  
Nashville — Belmont College, White Dining Room
  - Thursday, February 28  
Jackson — Union University, Coburn Dining Room
  - Tuesday, March 12  
Memphis — Eudora Baptist Church
- **PRESENTATION BY:**  
A representative from the Annuity Board of the Southern Baptist Convention
- **NO RESERVATIONS REQUIRED.**  
Call (615) 371-2009 for more information.
- **SPONSORED BY:**  
Protection Plans Department of the Tennessee Baptist Convention — Vern Powers, director
- **TIME:**  
All sessions begin at 10 a.m. and dismiss at noon.

# TenneScene

...Starting at Sharps Chapel, traveling west to Cottontown, and on to Reverie ...

## People ...

First Church, Joelton, recently licensed three church members to preach the Gospel. They are Michael Smith, Todd Felts, and Eric Jackson.

## Colleges ...

Carson-Newman College, Jefferson City, recently received a \$200,000 grant from the Andersen Foundation. The donation was an unrestricted gift from the family foundation based in Bayport, Minn., and was initiated by Holston Builders Supply in Kingsport. The Andersen Foundation has supported the college since 1966.

## Leadership ...

Jonathan Nelms became the new minister of music and youth at First Church, Camden, Jan. 1. He is the first

## Shelby Association adds staff member

W. L. "Red" Colquitt, former administrator of a Texas Baptist encampment, is director of evangelism programs, Shelby County Association. He began Jan. 1.

Colquitt, who managed Mount Lebanon Baptist Encampment in Dallas since 1975, developed camp programs and led a \$1.5 million renovation program there. He also was a captain in the Dallas Fire Department.

He is a graduate of Dallas Baptist University; Southern Methodist University, Dallas; Abilene Christian University, Abilene; and El Centro Community College, Dallas.

The native of Crandall, Texas, has served as past president of Texas Baptist Camp Managers and Southern Baptist Camp Managers Association, and in community leadership roles such as vice president of Cedar Hill Chamber of Commerce and as member of the Greater Dallas Planning Council.

Colquitt and his wife have three children.



COLQUITT

full-time music and youth minister at the church. A native of Nashville, Nelms graduated from Belmont College, Nashville, and Southern Baptist Theological Seminary, Louisville. He was ordained to the ministry Feb. 3 at Inglewood Church, Nashville.

Michael Thornton has been called to Inglewood Church, Nashville, as part-time minister of music.

Jeffrey Brown is now serving as pastor of Etter Church, Byrdstown. This is his first pastorate.

Bethel Church, Sevierville, called

## Training set on New Age Movement

The New Age Movement is the subject of a two-day workshop on cults at First Church, Murfreesboro, March 21-22. Maurice Smith, Southern Baptist Home Mission Board interfaith consultant, will lead the workshop.

The movement, not one but many belief systems, includes teachings and followers of Shirley MacLaine, the Harmonic Convergence, the Church Universal and Triumphant, the Unity School of Christianity, the Aquarian Conspiracy, health organizations, and even political organizations, reported the Tennessee Baptist Convention Missions Department, co-sponsor of the event with the Home Mission Board.

The intention of these groups seems to be to solve modern problems through nontraditional ways — to change the structures by which people live and thus to create a better world. Thus, secular humanism is one tenet of

## Kingsport church taps Scheaffer

Paul Scheaffer is returning to Kingsport to serve as pastor of West Colonial Hills Church.

He was youth and education director at Sunnyside Church, Kingsport before his work at East Taylorsville Church, Taylorsville, N.C., where he served as associate pastor.

Scheaffer is a graduate of the Moody Bible Institute, Chicago, Ill.

He and his wife, Pam, have two children.

Guy Milam as pastor. He was formerly pastor of North Knoxville Church, Knoxville.

Don Rigsby is serving as interim pastor at Faith Church, Smithville.

Central Church, Johnson City, called Gene Elliott as minister of youth.

Vestal Bennett recently began serving Roan Hill Church, Johnson City, as interim pastor.

Bible Union Church, Martin, called David Rogers as youth director.

## Churches ...

Members of Second Church, Dyersburg, will celebrate the church's 25th anniversary Feb. 17 with a covered-dish dinner after morning worship.

First Church, Jacksboro, is 125 years old this month and members celebrated the anniversary Feb. 10.

A history of Philadelphia Church, Waynesboro, was recently published. Russ Davidson compiled the record of the church, which was organized the same year as the Southern Baptist Convention. Church members presented Davidson with a certificate of appreciation.

## Ordinations ...

Don Hindman was recently ordained to the deacon ministry at Candies Creek Church, Charleston.

Oaklawn Church, Memphis, ordained Sam Alexander as a deacon Jan. 27.

Philip McMinn was ordained to the deacon ministry Jan. 27 at New Home Church, Martin.

# Church finds level ground

"On Higher Ground" may still be a favorite hymn of members of First Church, Red Boiling Springs, but they are moving their church site to level ground.

The new church site is on "seven acres of flat, easily accessible land. There are no hills," emphasized Pastor Steve Bode.

First Church was built 50 years ago in downtown Red Boiling Springs — a resort community which still draws tourists to its hot mineral springs. When it was built, people must have walked to church, Bode conjectured, because of its location on a steep hill.

Or the congregation may have taken the hymn literally, which calls people to "new heights" and "heaven's tableland."

However, the "heights" can be precarious at times, reported Bode.

Church parking is limited to a circular drive around the church and streets accessing the church, which the city government has allowed, added Bode. Most members must climb steps up a 15-foot incline. The circular drive is precarious because of the drop off from its edge so Bode provides a parking service for elderly members. Snow or ice closes the church.

Accessibility is not its only problem. First Church has a Sunday School class meeting in a hotel, a home, and before winter, had one in a church van.

Over the past four years the church has grown from 30 to 60 in Sunday School on an average Sunday. And the church could grow more if it had the space, said Bode, noting last year a high attendance in Sunday School was 122 and in worship 150 in a sanctuary built to seat 100.

Bode laughed, recalling a Vacation Bible School session which drew a larger than usual number of teenagers. Sixteen teens "were stacked on top of each other" in a ten by 12-foot room, said Bode. The teacher was stressed even before beginning, he joked.

Last year VBS was held on its new property in a tent.

Decisions concerning the move were difficult, but in retrospect, were led by God, said Bode, referring to the loss of an option to buy adjoining church property which could have been landscaped for a church addition. But after the church regrouped, the current site was found for 85 percent less than comparable sites. According to the pastor the site is the best location in Macon County for the church, he added.

Further "miracles" by God and work of members here resulted in the cost of the new building running about 42 percent less than estimated, he continued.

Bode undertook the job of contractor because of past experience, but added, chuckling, that many pastors, especially those of small churches, do so.

"God has just brought me in contact with people that have given me more than reasonable breaks on things."

The same building ten years ago cost \$110,000 to build, said Bode, and First Church will cost about \$70,000, he estimated.

The rural community, which includes 1500 people who work in garment factories, saw mills, and tourism, is watching the construction on Hwy. 56 with interest, said Bode. Plans are to begin meeting there before Easter. — Connie Davis

## Lakeview Church calls Michael Stawski

Michael C. Stawski is the new pastor of Lakeview Church, Tennessee Ridge. Stawski has served as pastor of Midway Church, Dover; New Hope Church, Paris; and Mt. Sinai Church, Buchanan. He is a student at Mid-Continent Baptist Bible College in Mayfield, Ky.

Stawski, and his wife Joyce, both natives of Detroit, Mich., have four children.

## Gulf War hits home

### Chaplain Atwood reports baptisms

Former Tennessee pastor Stephen Atwood, an Army chaplain in Saudi Arabia, continues to baptize soldiers on the front lines of the Gulf War, his parents, Raymond and Wanda Atwood of Lenoir City, report.

The former pastor of New Hope Church, Hermitage, is a member of the 82nd Airborne Division from Fort Bragg, N.C. He telephoned his parents Jan. 11 to report 66 baptisms since Dec. 13, when he returned from Germany after an illness. He has baptized many more since mid-August, when he arrived in the Persian Gulf area.

To conduct a baptism, he said earlier, a trench is dug in the sand, lined with plastic garbage bags, and filled with water.

Soldiers are dealing with fear and the sand, he reported. People should

not forget to think about their freedom and how they get it, he said during his phone call. He enjoyed getting the Baptist and Reflector, noted Mrs. Atwood, but they have stopped sending it because of the official request that only letters be sent to soldiers at this time.

Raymond Atwood is director of missions, Loudon County Association. Chaplain Atwood's family, including his wife and sons, live in Fayetteville, N.C. — *Reports on experiences of other Tennesseans affected by the war will be considered for this feature.*



# Religious publishing flourishes in Soviet Union, editors say

MOSCOW, USSR — Baptist publishing in the Soviet Union is not only alive and well, it is flourishing. Sixty writers, editors, and publishers met in Moscow Jan. 17-18 for the first ever Editors and Publishers Conference. Their mood was up beat and their testimonies exciting.

Invited by the Council of Evangelical Christians-Baptists they came to discover how to improve their skills so as to reach people for Christ through Christian literature.

Since beginning in 1986, Perestroika has been seeking to undergird writing. Christian publications — books, magazines, newspapers, and tracts — are being distributed (sold) in kiosks and book shops in cities throughout the USSR. "The reason for this is the

hunger our people have for spiritual material," one of them said. He emphasized that his country has a paucity of Christian literature. The demand is too great even for the large (250 employees) Publishing Department of the Orthodox Church, but it seems even they often take their cues from the more aggressive Baptist publishers.

In most places of the world it would be unthinkable to attempt to market denominational newspapers in secular newsstands or kiosks. Instead, in the USSR many, if not most, are sold directly to the public at prices ranging from 50 kopeks to 1.5 roubles. Because of this, circulation figures are large when compared to western figures. They range from 5000 to 100,000

monthly, clustering around 40,000. These figures are the more remarkable when one realizes that many publications are in their first year of existence. "People have nothing to read in the religious field, and they want to know many things about Christianity," explained Valery Gennadievich Trishkin, editor-in-chief of Christian Life, a Baptist monthly in the Samara Region. Typical of Baptist editors, Trishkin declared his main purpose in Christian Life is to evangelize.

Another interesting aspect of the Christian newspaper business in the Soviet Union is that nearly all of the 15-20 publishers represented in the Moscow Conference said their publication is registered with the government. This registration, a requirement for all publications, represents no obvious limitations on what publication can print. Of those not registered, all but two said that they are in the process of registration. The two not registered are The Last Call of Alma-Ata, and New Cornfield of Mariupol. No

reasons were given for their failure to register.

Christian newspapers in the USSR seem to prefer the single-fold five-column format (four facings, each 30 x 42 centimeters (12 x 16.5 inches), though several have gone to eight and even 16 facings (four large sheets, folded once). Many use color, at least for the masthead.

The number of staff persons required to keep these ministries alive varies from paper to paper. Only two believers work full time to produce Christian Life. They wrote most of the 22 articles in the December edition. — (EBP)

## An Occasional Word By Lonnie Wilkey, associate editor

Sunday, Feb. 17, will be observed in many Southern Baptist churches as Baptist Seminary, College, and School Day. This may raise the question — Are Baptist or church-related schools any different from state-supported colleges and universities?

The answer is both yes and no. No, in that both church-related and state schools provide good quality education. Yes, in that Baptist colleges provide a Christian environment that simply is not prevalent at secular colleges and universities.

As a graduate of North Greenville College, a Baptist junior college in Tigerville, S. C., and the University of South Carolina in Columbia, I have experienced the pros and cons of both. And, I might add, both schools have played an important role in my personal and professional life.

When I refer to the Christian environment, let me clarify that I am not saying there will be no "sin" on a Baptist college campus. After all, remember we are talking about young people who will face temptations regardless of where they are.

On the Baptist college campus, however, rules and guidelines regarding moral behavior are much more likely to be enforced. Also, there is quite a difference in the classrooms.

At North Greenville, all my professors were Christians; most were Southern Baptist. I cannot say that about all the professors I had at USC. They were good teachers, but it was clear many of them did not know Christ.

Knowing what North Greenville is about was a stabilizing force in my teenage years. I know, without a doubt, my two years there helped me to grow in my faith and equipped me to handle situations I would face later.

Tennessee Baptists are fortunate to have three Baptist colleges — Carson-Newman College, Jefferson City; Belmont College, Nashville; and Union University, Jackson — plus Harrison-Chilhowee Baptist Academy, Seymour, which provides college preparatory classes at the junior and high school levels.

These schools may not be perfect, but they are dedicated to providing quality Christian education. Remember in prayer the leaders, faculty, and students of these institutions. These are our schools and they give us reason to be proud.



WILKEY

**A&O CHURCH FURNITURE**  
 4871 HARVEY RD. • P.O. BOX 1053  
 JAMESTOWN, NORTH CAROLINA 27282

— SOLID OAK PEWS —  
 PEW UPHOLSTERY REFINISHING  
 BAPTISTRIES STEPLES  
 EDUCATIONAL FURNITURE  
 1-(800) 523-9058  
 NC 1-(800) 222-7895

CARPET



## Fourth Annual Bivocational Pastor's Conference

February 22-23, 1991

*"Blooming Where You Have Been Planted"*

This year's conference will deal with stress management and how to control conflict in the life and ministry of the bivocational pastor. Topics will include "Stress and Conflict", "Leadership and Authority: Who Runs the Church?", "Surviving Four Stress Points", and "Church Antagonists: Coping With Hostal Opposition". The conference will begin at 6 p.m. on Friday and conclude at noon on Saturday.

### PROGRAM LEADERS

- John Adams, Union University
- Lamar Ball, Northside Baptist Church
- Robert Campbell, Home Mission Board
- James Campbell, Westside Baptist Church
- Steve Gallimore, Birds Creek Baptist Church
- Gary Hardin, Baptist Sunday School Board
- Larry Kirk, Tennessee Baptist Convention
- Wilburn Nelson, Chapel Hill Baptist Church
- Norris Smith, Baptist Sunday School Board
- Dwayne Erwin, Bivocational Pastor

### COST

A \$10 registration fee includes all sessions and a Friday evening banquet. The Casey Jones Motel and Days Inn will be offering discounted rates for conference participants.

### FOR MORE INFORMATION

Contact Dr. John Adams, Vice President for Religious Affairs at Union University, 2447 Highway 45 Bypass, Jackson, TN 38305 or telephone 901 668-1818.

*The Bivocational Pastor's Conference is being sponsored by Union University, the Evangelism Section of the Home Mission Board, the Missions Department of the Tennessee Baptist Convention, and the Church Administration Department of the Tennessee Baptist Sunday School Board.*

# NONDRINKERS



Get More For Your Money With  
**PREFERRED RISK INSURANCE!**  
 America's Nondrinkers Insurance Company

★ AUTO ★ HOME ★ LIFE ★ HEALTH ★ ANNUITIES ★ CHURCH

Call the following offices in Tennessee:

- Chattanooga (615) 899-6033
- Kingsport (615) 288-6711
- Knoxville (615) 524-1201
- Memphis (901) 795-6872
- Maynardville (615) 992-0474
- Nashville (615) 367-9157

★ ★ ★ ★ ★ ★ ★ ★

If you are a non-drinker with a desire for a career change, Preferred Risk Insurance has opportunities available — no insurance experience needed; company will train; salary while training; office furnished; outstanding benefits. For more information, contact Jim Crofts, Tennessee Sales Manager, at (615) 367-9157.

PREFERRED RISK GROUP Home Office West Des Moines, Iowa

# Jesus responds to Israel's unbelief

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

It is impossible for Israel's leaders to ignore the remarkable effects of Jesus' teaching on Jerusalem. We find them demanding He justify His deeds. It was natural to require proof of a teacher's authority, but their insistence was due also to their animosity.

Jesus' acclamation as king (vv. 28-40) The donkey was a noble beast. When a king rode a donkey, it meant he came in peace, but if he rode a horse, he came for war. Jesus rode a donkey fitted for sacred purposes. No man had sat upon him.

The whole multitude began to rejoice and praise loudly. They blessed the Lord. "Peace in heaven" means accepting Christ as "the Prince of Peace."

A group of Pharisees was unhappy and demanded that Jesus rebuke His followers. Jesus replied, "I tell you that, if these should hold their peace, the stones would immediately cry out" (v. 40).

The Pharisees' attitudes demonstrated that again Jerusalem

would reject Jesus. As He drew near and saw the city, He "wept over it" (v. 41). Eternal peace was within their reach and they turned it down. If they had accepted God's Son they could have avoided the confrontation with Rome. They believed political power was the way to peace.

Jesus' authority revealed (20:9-18) Jesus' authority was questioned by the chief priests and scribes. The question Jesus asked stopped them from pushing further about His authority.

Then Christ turned away, and what He would not say under leaders' cross examination, He proclaimed to people through parable. Jesus' followers were able to understand who He was. In the parable, God was represented by the owner of the vineyard, and the story was a summary of Jewish history.

First we see the repudiated servant. A man had a vineyard leased out. He went on a long journey and sent a slave to collect his revenue. The husbandmen beat the slave and sent him away empty-handed. Second and

third slaves received the same treatment.

Second we see the rejected son. The owner decided to send his son thinking the renters would respect him and give him the revenue. Since the son was the heir, the husbandmen believed if they killed him they would inherit the vineyard. It never occurred to them they would anger the owner. Such is the stupidity of sin.

**BIBLE BOOK**  
February 17 Lesson  
Basic Passage: Luke 19:28 - 20:18

Third we see the resultant penalty. "What therefore," asked Jesus, "shall the lord of the vineyard do unto them. He shall come and destroy these husbandmen and shall give the vineyard to others" (v. 16). After the beloved son there would be no other intermediaries.

Fourth we see resisted authority. Jesus quoted Psalm 118:22. "The stone which the builders rejected, the same

is become the head of the corner" (v. 17). The scribes interpreted the Psalm to mean the Messiah would be rejected by the "builders," but later would become the stone which joined two walls.

Jesus then applied the lesson. "Whosoever shall fall upon that stone shall be broken; but on whomsoever that stone shall fall, it will grind him to powder." Those who stumble over Christ will be harmed. The figure changes from a man stumbling over the stone to the stone falling on someone. While many Jews stumbled over Jesus, the Jewish leaders tried to pull Him down out of God's will. The one they endeavored to pull down will actually fall upon them in judgment.

The chief priests knew the parable was directed to them and their nation. God sent His prophets to call Israel back to their covenant with Him, but to no avail. The nation had ignored, insulted, beaten, and even killed them. He sent His beloved Son and they killed Him. This was their final rebellion. Henceforth God's purpose will run through a new people, Christians made up of redeemed Jews and Gentiles (I Peter 2:4-10).

# The unforgiving servant

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

When I was a youngster and was given certain chores to do for my parents, I usually did the absolute minimum. This was especially true when it was a dreary task that had to be done. Pleasant assignments were approached differently. Sometimes I even asked for the privilege of doing them.

Why is it that we often try to reduce our obedience to God to the lowest level? We try our best to do only what He absolutely requires. It is as though we think we might be doing too much for our Lord.

What is the limit of forgiveness?

Here is Peter like an adolescent wanting to know what the limits are. He wanted to know the least he could do in forgiveness and still be considered a faithful follower of Jesus.

Peter had probably heard what Jesus said about turning the other cheek. It is as though Peter expected there to be a legitimate limit on how forgiving he must be.

Most of us can identify with Peter at

this point. We may let someone get away with hurting us one time; but he won't get by with it again.

Jesus did not mean by His response to Peter that after our 490th time we no longer have to forgive. He simply indicated that forgiveness is something that doesn't keep score.

The very idea of counting previous offenses indicates we have not extended forgiveness at all.

Unexpected forgiveness

As usual, when Jesus ran into the brick wall of lack of understanding, He told a story. Most of us would rather hear a story than be told of things we ought to do.

The first part of the story is about a man who was deeply in debt. Some believe the amount would be equivalent to about \$10 million in today's currency.

When the bill came due, he was unable to pay and begged for mercy. His creditor was moved by his plea and wrote off the entire debt.

We could have understood it better if

the creditor had simply given him more time to pay. Instead he cancelled the entire debt.

Unexpected lack of forgiveness

Here's where the story takes a strange turn. This man fresh from this experience of forgiveness went to one of his debtors and demanded payment of a much smaller debt.

**CONVENTION UNIFORM**  
February 17 Lesson  
Basic Passage: Matthew 18:21-35

When this debtor couldn't pay, he too asked for mercy. But he asked the wrong man. This recently forgiven man had no time for mercy.

In this he reminds me of judgmental Christians I have known. They are quick to look down their noses at people living in sin. They are self-righteous in pointing a finger at those who do wrong.

Has it never occurred to them (or us) that we have been like them? Do we not remember that we have not earned the forgiveness of God, that it is only by His grace?

When this man's former creditor

learned of his unforgiving heart, he reinstated the debt and increased the penalty. When we first hear this story we are quick to say the unforgiving man deserved what he got.

A forgiving heart

In the Sermon on the Mount Jesus gave His followers an example of how they ought to pray. There is a portion of that sample prayer which often eludes our thinking.

We are encouraged to ask God to forgive us in the same proportion to which we forgive others. Have you thought about that? If God were to forgive us in the same measure that we forgive those who have wronged us, many times we would remain unforgiven.

The point of that part of the prayer is the same as this part of the parable. A heart that is unwilling to forgive is not capable of or qualified to receive forgiveness.

How much do we want God to forgive us? How many more times do we want God to forgive us? I, for one, don't want Him to keep count. I depend on His unending mercy.

# Belief and obedience

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

There is a close connection between belief and obedience. Suppose a man watched a mason working on the sixth level of a new hospital building when suddenly a carpenter yelled out, "Run, bricks are falling." The man underneath will act based on what he believes. He might think the carpenter was speaking to someone else or just teasing. In either case the man would not believe enough to run. He would be mortally wounded. Had he believed enough to run, regardless of his misgivings, he would have been saved. The connection between belief and obedience is a close one indeed. Jesus said if we trust and love Him, we will obey Him.

We should trust Jesus because He is truth. "I am the way and the truth" (v. 6). Jesus not only told the truth and

taught truth, He was truth. Therefore He is trustworthy. The disciples were asked to trust Him despite the deteriorating circumstances. They had been told one would betray Him, another would deny Him, and Jesus Himself would leave them. No wonder their hearts were troubled.

When troubles terrify us, do we believe the promises of our Lord to see us through? Do we pray for help? When we pray we are actively believing God. If we do not pray, it means we do not believe God cares about us. We do not believe He is able to intervene and come to our rescue. Jesus said, "men ought always to pray" (Luke 18:11). We will obey the commandment to pray only if we believe what Jesus says about the Father's love is true. True faith leads to

obedience.

We should love Jesus because He is the way to the Father. "No man cometh to the Father but by me" (v. 6). God so loved the world that He made a way to heaven through the death of His only begotten Son. We love Him because of what He has done for us. Love is the motive for obedience to God's will. Just as a husband who loves his wife will seek to do all he can to meet her needs and fulfill her desires, man desires to please God. He will love what she loves. Love is quick to find out what pleases the other.

**LIFE AND WORK**  
February 17 Lesson  
Basic Passage: John 14

Those who love Jesus love what is on His heart. The lost are on His heart. If we really believe God loves the world and Jesus is the only way of salvation, then our love would motivate us to

share the truth with the unsaved. Is it that we do not believe men are lost or is it that we do not love the things on the heart of God?

We should obey Jesus because we love Him. "If ye love me, keep my commandments" (v. 15). Obedience is not our way of gaining God's favor. The believer has been made acceptable to God in the beloved Son. We already have God's favor. Obedience is how love for God is demonstrated and how we glorify God with our lives. True love leads to obedience.

Jesus says if you do not obey me you do not love me. If you do not obey me you do not believe in me. A disobedient servant becomes useless and worthless to his master. Jesus needed His disciples to trust and obey even though the circumstances would become harsh. They lived to see what He said was true and committed to obey Him even till death. Do we desire to obey God more than anything else in life?

**(BP) BRIEFLY**

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

**DOM sees associations as potential unifiers**

LOUISVILLE, Ky. — The local Baptist association may in the future step up its role as "an agent of church unity," predicted a Louisiana director of missions. "Much has been written about church problems today and very few answers have really proved successful," said A. Lawrence Clegg, director of missions for four Louisiana associations. "Look for the association to take an increasing role working for church unity."

Clegg addressed the 1991 annual directors of missions consultation at Southern Baptist Theological Seminary in Louisville, Ky. The conference, which focused on "Theological Perspectives on Issues Confronting Baptist Association," was sponsored by the seminary, Long Run Association, and the Southern Baptist Home Mission Board.

The association's responsibility is not to "usurp the independence" of local congregations, Clegg cautioned. "It is rather to assist the church, as the church requests, in working out its difficulties in the best possible manner," he said. Clegg qualified his observations, noting they were presented to "stir your thought processes rather than to make strong assertions that the association is irrevocably moving in a certain direction."

In addition to addressing conflict in local churches, Clegg said associations have "the potential to bring diverse forces back together" in the Southern Baptist Convention: "Remember that, in the last analysis, the association is the only 'grassroots' organization Southern Baptists have. The association really speaks for the people, is made up of the people, and has the heartbeat of the people."

**CLC joins in brief on broadcast indecency**

WASHINGTON — The Southern Baptist Christian Life Commission has joined nine other groups in a friend-of-the-court brief in federal court supporting a 24-hour ban on indecent broadcasting. The brief asks the United States Court of Appeals for the District of Columbia to uphold the Federal Communications Commission's regulation forbidding broadcast indecency at all times. Oral arguments were heard on Jan. 28 in the case of Action for Children's Television, et al., v. FCC and United States of America. The brief was filed Dec. 11, 1990.

Congress passed legislation in 1988 requiring the 24-hour ban. The FCC's regulations enforcing the law were challenged in court. In the meantime, the Supreme Court ruled in a case involving telephone transmission that indecent speech may be controlled if the regulations promote a "compelling" government interest and are "narrowly-tailored" to serve that interest. The appeals court granted the commission a period to receive public comment. In July 1990, the

FCC adopted a report stating that, based on the data it received, the 24-hour ban did meet the Supreme Court's test.

"The amicus brief stresses that the public airwaves must be regulated by government to serve the public interest," said Michael Whitehead, CLC general counsel. "Persons who wish to indulge themselves in indecency must be required to find private sources for such material. Broadcasters have no right to pollute the airwaves and expose American families to indecent material which may be inadvertently heard on radio or TV."

**Whitehead temporarily three-quarters time at CLC**

NASHVILLE — The Southern Baptist Christian Life Commission's executive committee has approved a request from the commission's general counsel, Michael K. Whitehead, to reduce his status temporarily from full-time to three-quarters time in order for him to return for personal reasons to his previous residence in Kansas City, Mo.

The initial approval of this arrangement is for a six-month period and will be reviewed at that time. The action was effective Jan. 15. Whitehead told the CLC's executive committee the unexpected death in late December of his former law partner, John Crews, created financial, legal, and personal complications that require his presence in Kansas City. From 1983 until 1990 Whitehead and Crews were associated in the law firm of Crews, Smart, Whitehead, & Waits.

**N. C. Baptist Children's Homes receives \$1.15 million**

THOMASVILLE, N.C. — Baptist Children's Homes of North Carolina announced Jan. 24, receipt of two gifts totaling \$1.5 million as part of its \$11 million "Give a Child a Chance" campaign to secure the future for hurting children and families.

Salisbury, N. C., residents Tommy and Jeanie Eller, volunteer leaders in the campaign, and Keith Buchanan Jr. of Sanford, N. C., made the gifts, both of which will be utilized at Cameron Boys Camp in Moore County. At Cameron, 30 teenage boys from dysfunctional families live with Christian counselors year round in shelters they build themselves.

This is the third million-dollar gift BCH has received in the past 15 months. Just one year into its \$11 million campaign, BCH has received \$8.05 million in gifts and pledges.

**Stetson University receives Hollis gift of \$4.5 million**

DeLAND, Fla. — Stetson University will receive \$4.5 million from the William M. and Nina B. Hollis Foundation of Lakeland, Fla., to establish scholarships to assist students from lower- and middle-income families.

The Hollis Scholarship Program will be merit-based and will assist academically talented and leadership-oriented students. Special assistance will be offered to students from lower- and middle-income families who otherwise could not afford to attend Stetson.

One important intent of the Hollis Scholarship Program is to provide an opportunity for students to attend Stetson who might fall outside the boundaries of current federal and state need-based financial aid standards.

# Tennessee Baptist retires as Open Windows editor

By Ginny Whitehouse

NASHVILLE — Louie Wilkinson was 12 years old the day Open Windows was born.

Fifty-four years and a million-plus readers later he retires as senior design editor of the Southern Baptist Sunday School Board's most popular publication.

Wilkinson, a member of Immanuel Church, Nashville, has labored over more than 2500 daily devotions during his seven-year tenure. As the 12th editor in the magazine's history, he helped carry Open Windows over the one million circulation mark in 1986, the year before the quarterly devotional guide's 50th anniversary.

"None of us can take credit," Wilkin-

son explained. "Open Windows continues to meet the needs of people. If it had not, it would not have survived."

Wilkinson has asked writers to focus on issues — such as salvation and God's will — affecting all adults ranging from a single adult living in an apartment complex to a senior adult in a nursing home.

The quarterly magazine's 1.12 million subscribers are evenly divided between large- and small-print editions.

One of the great joys of Wilkinson's job has been the letters arriving each week reporting how a devotional has "turned a reader's life around."

"It's a time of personal inspiration for me just to read the manuscripts,"

Wilkinson said.

One woman wrote that an Open Windows devotional helped her family endure the destruction of Hurricane Hugo. A Detroit chaplain used a devotional to minister to families and airport staff following the collision of two airplanes in December 1990.

Approximately 6300 copies have been sent to U.S. soldiers in Saudi Arabia.

Often Wilkinson has returned letters and phone calls himself to thank readers for their response, of which the "vast, vast majority is positive."

Providing Christians with tools to make their faith stronger has always been a focus of Wilkinson's ministry.

"Anything I work on I run through a filter of real live people I've known over time. I remember some of the great church people I've worked with and ask 'Would they find this helpful?' " he explained.

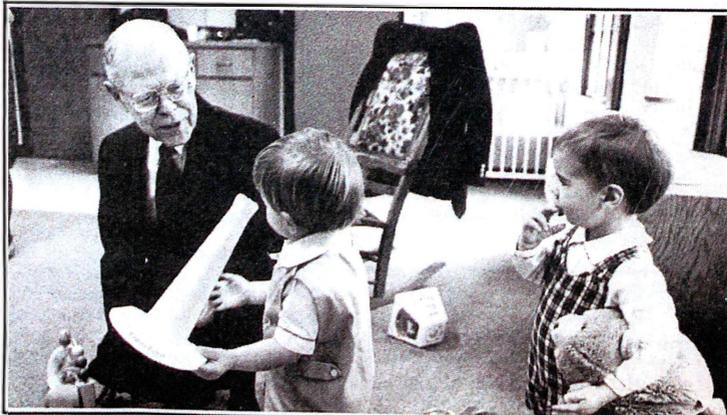
Wilkinson has served as minister of education at three churches in Texas and Florida. He also served as

youth supervisor at First Church, Oklahoma City, director of religious activities at Howard College (now Samford University) in Birmingham, and as an adult consultant in the board's Sunday School department from 1963-1965.

Wilkinson returned to the board in 1973 from Howard College to edit Adult Leadership magazine. Eleven years later he became design editor of Open Windows. "Senior" was added to his title when he received the Career of Excellence Award in 1988. The following spring he received the Distinguished Alumni Award from his alma mater, Stetson University in DeLand, Fla.

Wilkinson said he views retirement as a commencement with each phase of his life "blending into another."

His wife, Juanita, is an administrative assistant at the Education Commission of the Southern Baptist Convention. They have two children, Michael and Amy, and three grandchildren.



**STAYING BUSY** — Retiring Open Windows editor Louie Wilkinson visits a preschool Sunday School department at Immanuel Church, Nashville, where he is Sunday School director. — Photo by Jim Veneman

## Foreign Mission Board approves 36 International Service Corps personnel

RICHMOND — The Southern Baptist Foreign Mission Board has named 20 people to work overseas through its International Service Corps (ISC) program. They are attending orientation which concludes Feb. 14.

Another 16 ISC workers will go to the field exempt from orientation because of previous overseas experience.

The new personnel include evangelism workers, English-language workers, conference coordinators,

students, and a veterinarian. They will work alongside missionaries for periods ranging from four months to two years.

Ten married couples are in this latest group of ISC participants.

Seven people were selected for assignment with Cooperative Service International, the Southern Baptist agency that assists nations where missionaries are not assigned.