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FMB European administrators retire early Cite actions of board trustees

By Robert O'Brien

RICHMOND (BP) — The Southern Baptist Foreign Mission Board's two top administrators for work in Europe have stepped down, saying they can no longer represent the agency because of what they term the trustees' "global agenda" to enforce theological orthodoxy overseas.

Isam Ballenger, vice president for Europe, the Middle East, and North Africa, and G. Keith Parker, area director for Europe, announced their early retirement effective May 31 and July 1, respectively. Ballenger, 56, and Parker, 55, said at a Jan. 7 news conference they have made no decisions about future plans, although they will weigh possible options.

FMB President R. Keith Parks praised the two veterans of foreign missions for their integrity and commitment to missions and said "losing them... at this crucial time of opportunity... is an incalculable loss" to missions.

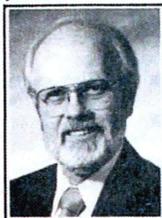
go so far as to discourage interested Southern Baptists from seeking missionary appointment. They suggested missionary candidates continue with the process until they see they cannot do so.

But they made their own disagreements with trustees clear, while noting appreciation for some trustees' approach to missions.

"With the (majority of) trustees... the situation has changed slowly but drastically over the last months, so that working with any sense of



BALLENGER



PARKER

missiological purpose or personal integrity has become impossible," said Parker, a 23-year veteran of missions.

Trustees are shifting to using money and power as a method to control Baptist bodies overseas and to enforce theological orthodoxy and are ignoring the diversity and autonomy of European Baptists, he charged.

"Granted, it was appropriately said no one will be forced to agree with us, but to get our money they must agree on the 'basics,'" Parker said. "What does that do, however, to those many tiny, poor unions who need our help and to their individual churches who may be told they must agree locally to whatever we Americans proscribe as 'basic' so they can get out of debt or build a church building? Is this the way to do missions? Is this trust?"

The trust between Southern Baptists and Europeans, built over many years, "is being destroyed and will profoundly affect mission outreach and ongoing work within Europe for generations," he said. "The urgent appeal of the European (Baptist) leaders was to talk about partnership as (being) built on trust, not about money. That point seemed to be missed totally (by the trustees) in putting conditions of control on the offered restoring of money."

He also claimed the previous stance of trustees to serve all Southern Baptists is "being radically changed" to an approach that indicates "only 'inerrantists' should hold staff positions and be appointed as missionaries."

Both men said the trustees have a global agenda to expand their views

worldwide.

"With the clear signal that the so-called 'conservative resurgence' within the Southern Baptist Convention is also an agenda for the global missions effort, I can no longer represent this board at home or overseas," said Ballenger, a 28-year missions veteran. "To the board (of trustees) itself, I can no longer represent (my region)... for either I am not trusted or what I have to say is irrelevant to their goals and intentions."

Parker said "the political agenda within the SBC has overtaken most of our work to the near-exclusion of mission."

"A letter written by a trustee (Ron Wilson of California) to the (trustee) chairman (Bill Hancock of Kentucky) confirms for me the seriousness of the political agenda," Parker said. The letter "may represent a more radical 'minority' on the current board, (but) the attitudes now pervade and undermine our work."

Quoting excerpts from the letter, Parker said "the conviction was expressed that our staff and many of the missionary force in Europe are so-called 'liberals' or 'neo-orthodox' and that the appointment of them (us) over the last 25 years has brought about the problems we now have."

He also noted the letter calls for addressing "theological issues on the field in the same way that we addressed them here in the states," says

—FMB European, page 3

Trustees' chairman explains position in open letter

RICHMOND (BP) — Disagreement with Glenn Hinson's theology was only one of many reasons Southern Baptist Foreign Mission Board trustees voted to defund the Baptist Seminary in Ruschlikon, Switzerland, according to trustee chairman Bill Hancock.

The naming of Hinson — a Southern Baptist Theological Seminary professor many FMB trustees regard as "liberal" — to a short-term teaching assignment at Ruschlikon was the latest in a long line of events trustees cite to support their vote on a seminary they believe is too liberal and too expensive.

Stung by heavy criticism of the defunding at home and abroad, and angered by what they feel was incomplete press reporting of the action, trustees directed Hancock to write an open letter to Southern Baptists explaining their position.

Hancock's ten-page letter, titled "A Report on Ruschlikon," is dated Jan. 3. FMB staff gave top-priority handling, through a commercial printer and mailer in Richmond, to distributing almost 40,000 copies. Mailing was being done Jan. 9-10, with a few remaining to be mailed Jan. 13.

The letters are going to all Southern Baptist pastors, state conventions, and state Baptist newspapers, as well as people who contacted the mission board or trustees about the action, said

—Trustees' chairman, page 5

Trustees have responded to the retirement announcement. See page 3 for later developments.

Ballenger said "the events of October and December 1991, brought clearly into focus the chasm between the trustees and me." He referred to votes Oct. 9 and Dec. 11 by FMB trustees to defund \$365,000 promised to the 1992 budget of the Baptist Theological Seminary in Ruschlikon, Switzerland.

Both men indicated later the Ruschlikon votes, which touched off widespread controversy in Europe and the United States, represented the "last straw" in their growing dissatisfaction with trustees' philosophy of foreign missions.

However, both said they would not

Evangelism meetings set for next week

Two evangelism events will be held next week at Belmont Heights Church, Nashville.

The 1992 Evangelists' Conference will be held Jan. 20 from 10 a.m. until noon. Program participants include John Evans, Lebanon; Rob Finley, Memphis; and Henry Linginfelter, Alcoa.

The State Evangelism Conference follows, beginning at 2 p.m. and running through Tuesday night. Details of the conference, including a program, were printed in the Jan. 8 issue of the Baptist and Reflector.

Volunteer opportunities abound in Chile

The Chile/Tennessee Partnership officially began Jan. 1. Listed below are volunteer opportunities now available in Chile:

Construction — March 1 or April 15 — One team of four to eight men to lay brick and build walls for the gymnasium of elementary school of Baptist Academy, Temuco, Chile.

Training — Mass Media/Communications — March 1 or June 1 — One team consisting of any number needed to do the job to train persons to work in mass media/communications in Santiago.

Church Construction — March 15 or April 1 — Two to eight volunteers needed for finishing work inside a church building in Puerto Montt, a port city in southern Chile. There is the possibility of adding a pastor's house or apartment on the back of the building, depending upon number of volunteers and skills.

Community Development/Evangelism — April 1 — One team of ten to 12 women to give talks to youth and unmarried mothers on sex education, hygiene, nutrition, prevention and treatment of alcohol and drug addiction, and evangelism through personal testimonies and evangelistic materials.

Evangelistic Crusade — April 3 — A total of 33 persons needed for visitation, personal evangelism, and

services in churches in Talca and nearby towns in the agricultural section of central Chile.

Evangelistic Crusade — April 11 — A team of four to five volunteers to lead a local church revival with services for children and also adults in Tome, a small town in south central Chile.

Health Care — April 24 — A health care team consisting of any combination of the following: general practitioner, dentist, gynecologist, ophthalmologist, pediatrician, and nurse, is needed for Concepcion in central Chile.

Spiritual Development — Aug. 16 — One team of six to 20 men to bring messages to a group of students from grades kindergarten through seventh. Visits in classrooms, with teachers and parents, are a possibility.

Church Construction — Jan. 17-Feb. 1, 1993 — One team of 10 to 12 men to work in finishing a building partially constructed in wood and brick. Further details as to the exact work to be done will be forthcoming.

If interested in these projects in Chile, please contact: Jarvis Hearn, Partnership Missions/Telecommunications Department, TBC, P.O. Box 728, Brentwood, Tenn., 37024-0728. Telephone (615)371-2027.

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Editorials**Disagreement over Ruschlikon, policies, stirs concerns**

In October and December meetings, trustees of the Foreign Mission Board set in motion actions with far-reaching fallout.

It was decided then that \$365,000 ticketed for the Baptist Theological Seminary in Ruschlikon, Switzerland, would be cut off immediately. This ended a long Southern Baptist Convention association with the seminary.

According to Isam Ballenger and Keith Parker, that move and the ongoing attitude of a majority of trustees, caused both men to resign early from top leadership positions with the Foreign Mission Board.

Ballenger, vice president for Europe, the Middle East, and North Africa, and Parker, area director for Europe, announced last week they would take early retirement because of the action to refund Ruschlikon. In a later news conference in Richmond, both men blasted the actions of at least some

of the FMB trustees.

Both said they could no longer continue in their work because of distrust on the part of trustees, and because of the political-theological agenda of the trustees.

To say that the news has upset many Southern Baptists (as well as Baptists in Europe and elsewhere) is an understatement. Explanatory statements by Ballenger and Parker refute charges of infidelity by the seminary and missionaries. Baptist papers have been deluged with information from all sides in the affair.

In the meantime, a letter from Ron Wilson, trustee from California, to Bill Hancock, board chairman, has surfaced. Though Wilson says the letter is merely that — a letter, and not a plan — it sets forth an agenda for removing FMB staff members and others not in sympathy with the SBC "conservative" strategy, including FMB personnel

in Europe.

Hancock, upon direction from trustees, has issued a letter stating the position of the trustees.

News stories about Ballenger and Parker and about Hancock's letter appear elsewhere in this issue of the Baptist and Reflector.

The FMB trustees meet in Richmond February 10-12. We urge all Tennessee Baptists to pray for the meeting and for those who participate. Ramifications of what happens there will affect all Southern Baptists.

There have been rumors of pressure being put on FMB President Keith Parks for retirement, and for Ballenger and Parker to be released earlier than their retirement dates. No doubt, this is not the conclusion of the matter.

We will report and comment further as is expedient. — WFA

Sanctity of Human Life Sunday

Sanctity of Human Life Sunday is the special emphasis in Tennessee Baptist Convention churches on January 19. Throughout the Southern Baptist Convention this will be a day to emphasize God's stamp of approval on life — a gift which he has breathed into us all.

Richard Land, executive director of the SBC's Christian Life Commission, says, "To believe in the sanctity of human life is to understand that God created human beings 'in his own image' (Genesis 1:26), thus imparting to them a special sanctity, unique among all created life. The belief that life is sacred has serious personal, spiritual, moral, ethical, medical, and legislative implications for all 'life' issues."

We can jump millenia from Genesis to John's testimony about God's divine character and will in John 3:16. God loves us, his created children!

Touching on that same verse from Genesis, Ray Higgins, Christian ethics professor at Southwestern Seminary, says that life is God's gift. He says, the gift of life is in peril through practices like abortion, the death penalty, mercy killings, health care rationing, starvation, war, suicide.

He adds that life is threatened by attitudes such as prejudice, greed, convenience, disinterest, materialism, and narcissism.

Higgins says Christians must be bold in choosing life — and to be for "those things which protect

and enhance life," while opposing those which threaten life.

For many Baptists and other Christians, abortion is the primary violation of human life. It certainly is the most controversial life issue. We see it divide families, churches, communities, organizations, and political parties. Land characterizes abortion as the leading edge of the sanctity of life issue. We have to answer whether human life is sacred.

The Christian Life Commission, Nashville, has Sanctity of Human Life materials which can be used by churches on January 19. The sacredness and sanctity of all human life is priority for Christians. We should protect it in our communities and in our nation. — WFA

Writing biography is a testament of life

Most of us are interested in living a long, productive, fruitful, life. Tennessee Baptists, like other folk in our denomination, believe and trust in the security of a spiritual future life with Christ in that special place.

We also know that we cannot take any accumulated possessions with us when we die physically to live forever. We won't need any of what we have earned and saved. The Master — already has provided for us.

But who gets those precious products of our labor? What happens to what's left of the "nest egg" when we've burned out?

Writing a will is like preparing a proper biography. It is a testament to our reason for being. If it was important to us while we live — certainly it should be valued by someone after we have gone.

The biography reflects who we are, what we care about, our lifestyle, those whom we love. The biography is punctuated by care and compassion or callous and crass indifference.

Of course, the committed Christian will be concerned with those things which are loved most by our Lord, things that are meant to last long beyond rust and corruption.

If he is the object of our commitment, those things which please him most will be committed by us to him.

The Tennessee Baptist Foundation stands ready to help every Tennessee Baptist write that biography. January is Make Your Will month. Have you prepared your testament to living? Have you even thought about it? Providing for family is at the top of the list for most wills, but we must think beyond that.

The Tennessee Baptist Foundation will faithfully and carefully help write that will for you which will bless children, adults, colleges, and other institutions, for years and years and years. — WFA

First students complete degrees in Northeast school

NORTHBORO, Mass. (BP) — A service of celebration at the Luther Rice Memorial Baptist Church honored the first three students to complete their theological degree requirements through the Northeastern Baptist School of Ministry.

Michael Bone, associate pastor of Nashua (N.H.) Church, and Victor

Vaughn, pastor of Cambodian Mission in Billerica, Mass., received the master of divinity degree. Sharon Brouillette, minister of education at Calvary Church, Ayer, Mass., received the diploma in Christian education.

The three students began taking courses at NEBSM's Northboro center when it opened in the fall of 1989. Bone and Vaughn had completed part of their coursework elsewhere previously.

The degrees were conferred by Southern Baptist Theological Seminary. NEBSM is a degree program of Southern Seminary, with cooperating support from all six SBC seminaries, the Southern Baptist Home Mission Board, and the Baptist conventions of New England, New York, Pennsylvania-South Jersey, and Maryland-Delaware.

Only Bone was able to attend official graduation exercises in Louisville in December.

Doran C. McCarty, coordinator of the Northeastern program, challenged the students to "hold the mystery of the faith with a good conscience.

"A real minister is not a person of magic but mystery; not of facts but

faith; not of creeds but Christ. Mystery has a depth and width and height that demands all our knowledge and imagination, pushing us on to new frontiers of thought and trust."

McCarty also is executive director of Seminary Extension, a Nashville-based

program jointly sponsored by all six Southern Baptist seminaries.

Yates Bingham, director of the Northboro center, presided over the celebration service.

McCarty called the celebration a significant milestone.

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FMB trustees want Europe chiefs out sooner

By Robert O'Brien

RICHMOND (BP) — Isam Ballenger and Kejth Parker will vacate their Southern Baptist Foreign Mission Board administrative posts Jan. 31 rather than at midyear under an agreement negotiated with agency trustee leaders.

The agreement followed negative reaction from a number of trustees after Ballenger, 56, and Parker, 55, announced their early retirement Jan. 7 in protest of trustee actions and philosophies.

Meanwhile, Parks' own position seems unclear, according to a report in the Richmond News Leader, the city's afternoon newspaper. Citing anonymous sources, the report said "a coalition of fundamentalist trustees will ask the board ... to speed up establishment of a search committee to replace Dr. Parks."

Ballenger, vice president for Europe, the Middle East, and North Africa, and Parker, area director for Europe, announced they would leave their posts May 31 and July 1, respectively.

At a Jan. 7 news conference, the two said they could no longer represent the agency because of what they termed the trustees' "global agenda" to exert control and enforce theological orthodoxy overseas. Their decision to step down followed weeks of controversy surrounding trustee votes in October and December to defund the Baptist Theological Seminary in Ruschlikon, Switzerland.

Trustee response to the news conference came quickly. Some trustees urged that the two men leave immediately. But the resulting agreement, if not altered at the next trustee meeting Feb. 10-12 in Richmond, would allow Ballenger and Parker to remain in their posts until Jan. 31, serve as consultants in February, and receive full salary and benefits through their previously announced departure dates.

Under the agreement, FMB President R. Keith Parks and Executive Vice President Don Kammerdiener would move quickly to place interim leadership in position until a selection process for replacements is complete.

Parks said he hopes the selection process of a new vice president and area director would move as normally as possible. The matter will be discussed in the trustees' regional committee meeting in February. Both positions are elected by trustees, but customarily after strong input and recommendations from the president and executive vice president, Kammerdiener said.

Parks, who turns 65 in October, said earlier he wanted to remain as president until 1995 to implement an ambitious ten-point strategy he outlined last year for global evangelization. The News Leader said the coalition "will report that the 'continuity' of Dr. Parks' leadership will not be necessary to implement" his plan.

Trustee chairman Bill Hancock told Baptist Press he feels Parks should be

allowed to remain as president until he chooses to retire.

"There are some who desire that he would go ahead and retire, but my belief is that he should not do so until he chooses," Hancock said. "Now is the time to mount a bold offensive to address the mission opportunities in Europe, the former Soviet Union, and around the world rather than to react to past developments and negative attitudes."

Parks said discussions will "intensify" over his tenure but declined to speculate further.

The agreement on Ballenger's and Parker's tenure was negotiated with Parks and Kammerdiener by Hancock and Steve Hardy, chairman of the trustee committee for Europe, the Middle East, and North Africa.

Hancock said Ballenger's and Parker's "volatile language" in opposition to trustees provoked the reaction that led to the early departure.

"In the business world, if someone leaves and they leave criticizing the organization they normally leave immediately," Hardy said.

Trustees have responded both negatively and positively to the agreement, Hardy added. Some trustees want the two men to leave immediately so they can't continue to criticize the trustees; others agree with the announced timetable.

Parks said he would prefer for Ballenger and Parker to remain in place until their previously announced

dates so they could handle a host of legal, administrative, and personal details.

"That would give a smoother transition," he said. "But given the trustee reaction we agreed the alternate plan would be workable."

A number of trustees reportedly don't want Ballenger or Parker to attend upcoming meetings with European Baptists. One such meeting would be a gathering of leaders of the European Baptist Federation Jan. 26-29 in Dorfweil, Germany.

Interim VP named

RICHMOND (BP) — Winston Crawley will become the Southern Baptist Foreign Mission Board's interim vice president for Europe, the Middle East, and North Africa effective Feb. 3, according to FMB president R. Keith Parks.

Crawley, a retired veteran of 40 years of foreign mission work, will fill the spot until a replacement is found for Isam Ballenger, who announced Jan. 7 he would step down in protest of FMB trustee actions and philosophies.

Crawley, 71, who retired in 1987 at age 67, began his overseas career as a missionary, first in China and then in the Philippines from 1947-54. Then he joined the FMB staff as secretary (area director) for the Orient, 1954-68; director of the former overseas division, 1968-80; and vice president for planning, 1980-87. He has written six books on missions.

FMB European administrators retire early . . .

— Continued from page 1
the "obvious place to start is in Europe, and particular, Ruschlikon seminary," and shows "disdain" for elected European Baptist leaders by urging that the Foreign Mission Board deal with different people in Europe.

"More shocking still is the global ambition revealed (in the letter)," Parker said. "In an appeal to make strong changes in the different trustee committees ... to bring about the required changes, the document says: 'There is not much happening in the

State VBS clinics scheduled in February

The 1992 State Vacation Bible School clinics will be held in four locations across Tennessee Feb. 17-20.

Associational teams are encouraged to attend to receive training and orientation for 1992 curriculum. The VBS theme is "Fantastic Journey" based on John 14:6, "I am the way, the truth, and the life."

Conferences will include baby/toddler, 2-3 year olds, 4-5 year olds, younger, middle, older children, youth, adult, general officers, special education, and a conference for pastors on evangelism. Also, Backyard Bible Club/Mission Vacation Bible School training will be offered to interpret new materials.

The clinic will be held Feb. 17 at Manley Church, Morristown; Feb. 18 at First Church, Athens; Feb. 19 at First Church, Franklin; and Feb. 20 at Englewood Church, Jackson.

The schedule is 9 a.m. to 2 p.m. For more information, contact the TBC Sunday School Department at (615) 371-2054.

rest of the world and we need to stack this committee with people who will see it through. If we cannot address liberalism and the mistakes of Europe, we will never be able to address liberalism and other problems in other parts of the world."

Contacted for response, Wilson said, "It's amazing, and in a sense complimentary, that (Parker) would think I have much influence with the chairman or the board as a whole, because that letter is simply my attempt to address some of the problems I see."

"My letter is not the agenda of the board. Keith Parker knows better than that. He's using that letter for his own political gain. It's nothing more than a trustee's concern expressed to the chairman of the board, and it would be a mistake to make it anything more. There are differences of opinion on the board and the chairman has the freedom to accept, reject, or ignore my correspondence. He chose not to be influenced by it."

Wilson rejected the idea that the trustees have an agenda for control. But he added: "If 'agenda' means the majority of the members want people who believe in all the Bible, then the answer is 'yes.' So do all Southern Baptists. To say I have theological concerns and commitment is fair. To say I have a political agenda is not."

As for politics, "the conservatives aren't the only ones who are political in the Southern Baptist Convention," he said.

Repeated attempts by Baptist Press to contact board chairman Hancock for comment were unsuccessful, but trustee Steve Hardy, chairman of the Europe, Middle East, and North Africa committee, said the trustees have no

global agenda for enforcing theological orthodoxy.

However, he said, "It would be fair to say that some trustees perceive we've been involved with some institutions and ministries that have maintained a radically different theological concept than what our board operates under or what would be expressed in the Baptist Faith and Message Statement."

"Some trustees are frustrated about the continuance of those relationships," he said. "The trustees want to work with all Baptist groups, in Europe or elsewhere, that are seeking to win people to Christ and start Baptist churches."

Parker's statement concluded "We have a great group of missionaries in Europe who work in a very difficult area of the world. I love them. They are not 'liberals,' they are Christians."

"We have wonderful brothers and sisters in Christ in the Baptist family all across that great continent who have no earthly idea what is going on

Furman committee seeks reconciliation

COLUMBIA, S.C. (BP) — The newly appointed South Carolina Baptist Convention Committee on Furman met Jan. 8 and unanimously committed to seek a reconciliation with Furman University before proceeding with any legal action.

The convention and Furman University have been at odds since October 1990 when Furman's trustees amended their charter to give themselves authority to elect future trustees. Trustees had been elected by the convention since the school was chartered in 1826.

Tim Head, pastor of Cooper River

with us Southern Baptists. They are not 'liberal.' They love Jesus, too. Proportionally they win more people to Christ than do Southern Baptists and under far more difficult circumstances."

Ballenger said both his interpretation of the Bible, "which is for me authoritative," and his view of missions bring him into conflict with the trustees.

"I think the Bible teaches us to regard unity in the body of believers as a worthy goal," he said. "Disunity has been brought to our denomination and now our overseas work is threatened by the same malady."

"I think the Bible teaches us to give to the world without having to govern, to donate without having to dominate, to cooperate with Baptists in other lands without questioning their credentials, as if we were the measure by which others are to be evaluated. I believe the Bible teaches us to be partners, which leaves no room for paternalism . . ."

Church in North Charleston who was elected committee chairman, said there was a "full and free discussion of the issues" as each of seven members present was given opportunity to express personal views.

"We heard a lot of background information about the situation with Furman and discussed a process for our work," Head said after the four-hour meeting. "We spent a good deal of time getting to know each other and organizing ourselves."

Head said no request for funds for litigation is imminent since other solutions will be sought first.

Southwestern faculty urges delay for Truett Seminary

FORT WORTH, Texas (BP) — A statement calling on the faculty and administration of Baylor University to "delay your plans for the establishment of another Baptist seminary" has been issued by the faculty of Southwestern Baptist Theological Seminary in Fort Worth, Texas.

The statement, which was delivered by a delegation from Southwestern's faculty Jan. 6, assures officials at Baylor that, "The academic freedom we have traditionally enjoyed at Southwestern Seminary remains intact."

"In light of our cordial historic relationships, we, the faculty of Southwestern Baptist Theological Seminary, respectfully request that you delay your plans for the establishment of another Baptist seminary. We would welcome dialogue on this matter as 'laborers together with God,'" the statement says.

Southwestern Seminary was founded

at Baylor University in 1908 and moved to Fort Worth in 1910. The seminary's ownership transferred from the Baptist General Convention of Texas to the Southern Baptist Convention in 1925.

Southwestern President Russell Dilday, a Baylor graduate, said the statement, which was approved by a vote of the faculty, represents a positive step on the part of the seminary's teachers in attempting to work together with Baylor. Dilday also said the statement is significant because 21 members of Southwestern's faculty hold degrees from Baylor.

"Through the years Southwestern and Baylor have benefited from a collegial and complimentary relationship which has mutually helped both institutions," Dilday said. "We want to maintain that cooperative spirit and wish to avoid any actions that would create adversarial or competitive tensions."

"We believe our colleagues at Baylor share the same concerns and we are

looking forward to continued dialogue."

William Tolar, vice president of academic affairs and provost at Southwestern, said the statement grew out of the seminary faculty's concern about the opening of the George W. Truett Seminary at Baylor.

"I love both of my alma maters and desire what is best for them," said Tolar, who holds two degrees from Baylor and taught at the school for ten years before joining Southwestern's faculty.

"They are excellent academic institutions and serve unique purposes in the educational process of Baptists. I sincerely hope that we can continue to work together in a cooperative spirit of mutual respect and appreciation, rather than run the risk of moving into an adversarial and competitive mode," Tolar said.

Bruce Corley, dean of the seminary's school of theology and a member of

the faculty delegation that delivered the statement, said the purpose of the statement is to "give a personal report of our healthy outlook and institutional vitality to our friends in Waco."

That assurance to Baylor's faculty and administration is affirmed throughout the statement.

"We wish you to know that the Southwestern faculty, staff, administration, and student body still represent mainstream Southern Baptist life in dedication to global missions, evangelism, and religious liberty. We remain committed to providing graduate level theological education, combined with functional skills, for effective ministry," the statement reads. "We view our relationship with our Baptist colleges and universities as collegial and complementary in the cause of Baptist higher education."

The statement points to Southwestern's recent reaccreditation by the Association of Theological Schools and the Southern Association of Colleges and Schools. It also says, "Persons faculty and administration are being elected by our board of trustees."

In addition, the seminary faculty states that, "Innovative and forward-looking degree and curricular changes are in process in all three schools (theology, religious education, and church music) of the seminary."

Dilday affirmed the faculty's statement about Southwestern's future and his own as president. "I am more excited about being a part of the future of Southwestern than at any time in my presidency," Dilday said.

Householder announces retirement from SSB

NASHVILLE (BP) — Lloyd Householder, assistant vice president for communications at the Baptist Sunday School Board, has announced his retirement, effective Feb. 1.

Householder, 62, and a 32-year employee of the board, also is chief of the Sunday School Board bureau of Baptist Press.

"My decision to take early retirement has not come easily," said Householder. "I have been most blessed in my opportunities for many forms of service here in helping the churches and in telling the story of the Sunday School Board. Working with some of God's choicest people has been among the top rewards. But I know it is time to move on. My prayer is that I will have useful and fulfilling years ahead."



HOUSEHOLDER

Sunday School Board President Jimmy Draper, who since becoming president in August 1991 has worked with Householder, said his first five months at the board have been greatly eased because of the "skilled and dedicated work of Lloyd Householder. He has done a splendid job in arranging for the many details of the transition in the executive leadership here, and I am deeply grateful. We owe a debt of gratitude to this outstanding Christian journalist. All of us here will join together in praying for him in these days that lie ahead."

Householder, a native of Tennessee, joined the board in 1960 as church-related vocations counselor. He became manager of the Training Union department (now Discipleship Training) in 1968 and assumed his present position in 1977.

He has been national president of the Religious Public Relations Council, an interfaith organization of religious public relations professionals. He cur-

rently serves as president of the Baptist Public Relations Association and a member of the Baptist World Alliance communications committee. He is listed in the latest edition of "Who's Who in Public Relations."

Householder also has been president of the Southern Baptist Religious Education Association.

He is a graduate of Carson-Newman College in Jefferson City, and holds the master of divinity, master of religious education, and doctor of education degrees from Southern Baptist Theological Seminary.

Ministers of education plan seminar

NASHVILLE — Stress, ministerial burnout, and relational skills are a few of the issues to be addressed at the Advanced Minister of Education Conference Feb. 17-20 here.

Designed for experienced ministers of education, the conference will be held at the Sunday School Board's Church Program Training Center.

Discussion topics include: Stress in Ministry, Security for the Ministry Is . . . Staying Marketable as a Minister, Working with Peer Ministers, Making the Most of Your Career, and Levels of Accountability.

Will Beal, minister of education consultant for the board's church-administration department, is coordinating the event and will serve as one of the featured speakers. Other members of the conference faculty, all Sunday School Board personnel, include Brooks Faulkner, senior manager of the church staff support section of the church administration department; youth ministry consultant Richard Ross; church staff support consultant Fred McGehee; and personnel counselor Joe Richardson.

For registration information, call the CPTC office at (615) 251-2294.

E. H. Gilliam Jr. goes to Murfreesboro

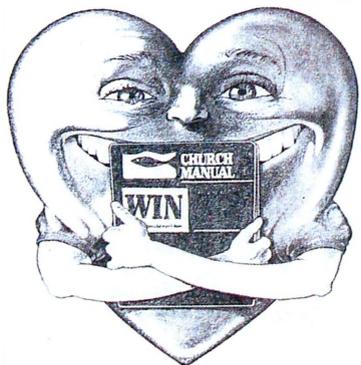
Salem Springs Chapel Church, Murfreesboro, called E. H. (Buster) Gilliam Jr., as pastor.

The recent graduate of Southern Baptist Theological Seminary, Louisville, Ky., is retired from the United States Army. He also holds a bachelor's degree in business from Columbia College, Columbia, Mo.

Gilliam has served as pastor of Kenwood Church, Clarksville; bivocational pastor of Lakeview Church, Tennessee Ridge; and interim pastor, Anderson Memorial Church, Schweinfurt, Germany, which ordained him in 1980.

The Clinton native and his wife, Sandra, have three children.

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BREAKTHROUGH materials

Workers generally approve new Sunday School literature

NASHVILLE (BP) — After six years of planning and development, improved Southern Baptist Sunday School literature introduced by the Sunday School Board in October 1991 has been subjected to its final test — use in local churches.

Sunday School workers in various age groups and from several states reported general pleasure with the improvements during the first quarter of use.

Workers praised activities for preschoolers and children, spiritually grounded adult materials, colorfulness, and general ease of use for teachers materials. Many, especially children's workers, said the enlarged size of the pupil pieces was a problem.

The unquestioned star, based on user comments, is the improved literature for youth. Optional WorData notebooks and the "Youth Sunday School Workers Notebook," along with a Bible study system that includes new Bible study cards represent major changes in youth materials.

The materials have sparked interest among youth at First Church, Tupelo, Miss., according to Bill Bustin, youth minister.

"The kids pay \$5 for the notebook. They love it. We even have some college students buying them," he said.

Bustin said youth like the notebook as a way to organize Bible study materials and are finding the journal, study guides, and word dictionary

useful.

After trying for two years to develop a regular, on-going workers' meeting, Bustin said the new materials have stimulated worker interest in planning sessions.

Laura Murphy, who teaches high school seniors at the Tupelo church, said she tries to prepare teens for "the roughness of the world."

"I feel like someone has gone to a lot of effort to apply the Bible materials to their situations. I haven't had to supplement any material this year," she said.

Tupelo teachers Gerald Pittman and Julia Bethay noted their own teens have initiated daily quiet times and are studying Sunday School materials

during the week.

The notebook for youth workers is not flashy but functional, said Brenda Harris, education director at North Cleveland Church, Cleveland.

Children's and preschool materials provide a more organized plan for preparation, said Debra Neyland, minister to children at First Church, Smyrna, Ga.

"For a brand new teacher walking in to teach, it is all laid out for them," Neyland said. "The materials tell them step by step what to do."

Neyland said she is seeing an increase in department worker meetings because the material outlines what to do in planning sessions.

Rita Ponder, director of a fourth-grade department at Smyrna, said independent Bible study activities — called study stops — have been useful for children who arrive early before a teacher starts a group activity or too late to enter in a group activity.

Preschool teacher materials now provide more material to help teachers with their own Bible study, said Joyce New, a teacher in a four-year-old class and preschool division leader at Colgate Church, Clarksville, Ind.

The new materials "have some of the most beautiful pictures" said June Knowland, who teaches three year olds at Colgate. "When I tell Bible stories, I like to have good pictures. They remember the stories because of the pictures," she said.

The teacher materials make planning easier with daily steps to planning, Knowland added.

Trustees' chairman explains position

— Continued from page 1

Hancock, pastor of Highview Church in Louisville, Ky. FMB missionaries also will receive copies.

The trustees voted 35-28 Oct. 9 to remove \$365,000 in Foreign Mission Board funds from the 1992 budget allocation for the seminary in Ruschlikon and redirect it to theological education in Eastern Europe.

The vote produced a storm of protest from Southern Baptists and European Baptist unions, as well as some support, notably from the large Romanian Baptist Union. A Dec. 5-6 dialogue involving trustees, board staff members, and representatives from European Baptists and Ruschlikon failed to produce a consensus to restore funds, Hancock said. Trustees voted 54-27 Dec. 11 to take no further action.

In his letter, Hancock reviews the historical, financial, and theological aspects of the Ruschlikon seminary from the trustees' perspective and includes a section headed "Questions of Trust."

The seminary was begun by Southern Baptist missionaries in 1949 in an effort to unify European Baptists in the wake of two world wars Hancock said. "The school had a successful beginning and remained financially stable for over 20 years," he wrote, until a series of financial crises in the 1970s.

The mission board deeded the seminary to the European Baptist Federation in 1988, agreeing to continue major FMB financial support (about a third of the seminary budget) through 1992, with decreasing support extending until 2008.

"The property was given with the strong impression that the Ruschlikon president (Southern Baptist missionary John David Hopper) was committed to move the seminary in a more conservative theological direction and to lead the seminary to be more aggressive in evangelism and church planting," Hancock said.

On the financial front, problems have persisted as the seminary struggles to continue operation in an extremely expensive Swiss economy and in a facility needing major renovation. Supporting the 48 full-time students enrolled in the seminary last fall cost Southern Baptists \$15,937 per student in Cooperative Program funds, compared to an average of \$2474 per student at the six Southern Baptist seminaries in the United States, Han-

cock reported.

"When there have been sporadic financial crises at Ruschlikon for 19 years resulting in more severe problems after each crisis: when the cost of operation is evaluated; when the student enrollment and cost per student is appraised; when urgent repairs are pending; the question is valid and must be answered, 'Is it financially feasible for Southern Baptists to continue supporting an institution with these circumstances anywhere in the world?'" Hancock asked.

The letter includes a statement that seminary president Hopper said he believes the seminary is cost-effective. Hancock said Hopper feels the expenditure is justified because the seminary serves as a conference center and provides a variety of training programs for about 600 full- and part-time students including pastors, missionaries, laymen, and church leaders from across Europe.

The trustee chairman outlined a list of theological concerns trustees have about Ruschlikon, its president and faculty members, including the degree of their commitment to evangelism, church growth, and conservative theology, their perceived tolerance of the theologians who question Christ's virgin birth and resurrection, their appointment of Glenn Hinson to a teaching post, and the charge by Romanian Baptists that professors from Ruschlikon planted "doubts in their lectures that the Bible is entirely the Word of God."

On "questions of trust," Hancock acknowledged some people "have charged the trustees with violating a trust to fund Ruschlikon through 1992." But he repeated the trustees' understanding that seminary president Hopper had pledged in 1988 to "move the seminary toward a more conservative theological position. Trustees understood there would be greater emphasis on evangelism and training church planters. Some trustees feel this trust has been violated," he said.

He also renewed his charge that Ruschlikon and Hopper had violated the Foreign Mission Board's indigenous principle by undertaking independent fund-raising efforts in the United States without informing the FMB trustees.

"Some trustees contend the matter of trust must be a two-way street," Hancock stated.

He concluded the letter by reviewing the December dialogue between trustees, FMB staff, Ruschlikon

leaders, and European Baptist representatives. The decision concerning Ruschlikon "might have been different," Hancock said, if any of the participants — trustees, staff, European Baptist leaders, or seminary leaders — had been willing to compromise.

"Whatever the developments in the future, I can stand before God and Southern Baptists and declare I did my best to resolve this issue," he said. "However, it was an impossible assignment when there was no movement toward reconciliation by the parties involved."

"As individuals and autonomous congregations, you must decide the direction of your support in the future. Whatever your choice, may God be glorified and souls saved."

One Word More

By Wm. Fletcher Allen, editor

Out of Romania comes a story that chills my heart.

During the darkest days of communism in a small village, responsibility was given for broadcasting communist radio messages in the village to old Botoaca. He also guarded the meeting house.

He was lonely — quiet, and melancholy. His wife had died years ago and his son Jon was an officer in the Securitate in a large city. He never visited his father. Botoaca turned to brandy to drown his sorrows.

The communist leaders had a radio connection to each home — so when Botoaca turned the switch, they were compelled to listen to the propaganda and slanted news.

Messages were put on the loudspeakers that lined the streets. No one could escape the daily verbage. One night, more depressed than ever, Botoaca stumbled into the station house, turned on the radio line, and locked the door. He emptied his brandy bottle.

Warily he sank into slumber. He awoke to hear the loudspeakers babbling in many languages, and then a clear voice began to speak loudly, "This is the Voice of America."



ALLEN

People were stunned. If they had dared tune to that station, they would have done it in secret. Now the noise on the outdoor speakers was deafening. The villagers began to gather around the main speaker near the meeting house, listening in amazement.

A policeman knocked on the door. Botoaca did not come. An old woman said that Botoaca was drunk, another said he probably was an American spy. Yet another said perhaps the village was being overrun by American soliders.

The policeman left to get help. In the meantime, the Voice of America broadcast concluded and people were both happy and afraid.

The security police finally came, broke into the house, arrested the old man, and interrogated him for several days. He was physically broken. A priest came to be with him, praying for his shattered body.

Botoaca asked the priest to stay with him until death, and asked the priest to give a message for the people. "Tell them," he whispered into the priest's ear, "tell them that America doesn't exist."

He reasoned after so many years of waiting for help from America, and hearing only a voice on the radio, there was no reason to hope.

America, he said, doesn't exist.

Does America exist for people like Botoaca — and millions of others? Who will answer that question — Christians who care, or voices of the darkness?

Tennessee students attend national meeting on needs

Fifty Tennesseans were among the 500 participants in "INTERSECTIONS: Where Christian Living Meets the Needs of the World," a conference for college students held Dec. 28-31, 1991, in Washington, DC.

Bible studies, worship services, community groups, seminars, and ministry experiences challenged the students to consider both "Christian being" and "being Christian."

Hillcrest Church members welcome Larry Mulberry

Larry G. Mulberry became pastor of Hillcrest Church, Clarksville, Jan. 1.

Mulberry comes to the Clarksville church from Greenland Church in Corbin, Ky. He has served churches in Missouri and Indiana also.

Mulberry graduated from Western Kentucky University, Bowling Green, and Southern Baptist Theological Seminary, Louisville, Ky.

He and his wife, Naomi Gayle, have three children.



MULBERRY

"This was not a 'whosoever will may come' type of conference," said Ircel Harrison, director of the Student Ministries Department, Tennessee Baptist Convention. "This meeting was designed to help Christian students who want to learn how to live out their commitment to Christ in personal ministry."

Speakers at the general sessions were Scott Walker, pastor, First Church, Charleston, S.C.; Ed Wheeler, dean of the chapel, Tuskegee University, Alabama; Mary Cosby, layperson, Church of the Saviour, Washington, D.C.; and Dan Macmillan, Southern Baptist layman and publisher, Boston, Mass. Bible studies were led by John

Griffith accepts call

Danny Griffith recently began serving as pastor of Northside Church, McMinnville.

Griffith came to Tennessee from Cincinnati, Ohio, where he was pastor of First Church of Springdale.

The Middletown, Ohio, native graduated from Miami University in Oxford, Ohio, with a bachelor's degree. He completed a master of divinity degree in 1988 at New Orleans (La.) Baptist Theological Seminary.

He was ordained in 1988 at Hillcrest Church, Carlisle, Ohio.

Hewett, pastor of First Church, Asheville, N.C.

Hewett reminded students that the Bible is the standard for what it means to be a Christian. "The Bible does not move. If there is any movement, we will have to do it." Hewett's Bible studies explained that Christians are to be salt, light, and leaven in the world.

One afternoon, the students were involved in inner-city mission ex-

periences in the District of Columbia and adjoining parts of Virginia and Maryland. The ministries reflected the diversity of needs in the area: work with homeless people, children, and senior adults; construction projects; and food programs.

The conference was sponsored by the student ministry departments of state Baptist conventions of Alabama, the District of Columbia, Georgia, New England, New York, North Carolina, South Carolina, Tennessee, and Virginia.

TBHS has resources

The Tennessee Baptist Historical Society invites churches that will be celebrating anniversaries in increments of 25 years (25, 50, 75, etc.) to send for a free catalog.

The catalog contains resource materials which can be ordered to help plan a church anniversary.

A heritage that is celebrated is a heritage that will be remembered, says Charles Nored of the Tennessee Baptist Historical Society.

Catalogs may be obtained from Nored by writing to 619 N. Tennessee Blvd., Murfreesboro, Tenn. 37130.

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Protecting the helpless

By Jerry Winfield, pastor; First Church, Bolivar

This lesson is supportive of Southern Baptists' annual emphasis on "The Sanctity of Human Life." Our society's lack of respect for life takes many forms. One of these forms is the tragedy of abortion. For many people, the abortion issue is a political debate about personal rights. For the Christian, however, this issue is about respect for human life. Real answers can come only from the author of life and from His Word. The Bible clearly teaches that all children are a creation of God and He expects us to care for and protect them.

God is the Creator of life

(Genesis 1:28a; Psalm 139:13-15)

One of the miracles of human creation is His appointment of men and women as co-creators. Biologically, men and women fulfill the privileges of Genesis 1:28 when they become parents. However, these privileges carry weighty responsibility. We,

therefore, are to regard every life as God's creation.

The psalmist beautifully expressed this idea in chapter 139:13-15. This is perhaps the clearest expression in Scripture that human life begins at conception. The psalmist in verse 14 admitted that the entire process is one of miracle and wonder. Abortion proponents argue the question of when life begins. The Bible tells them and us that God is in the process from the very beginning. From conception to birth we see the miracle of a human life. That which God has conceived we are not to destroy.

God cares for and protects children
(Matthew 18:10, 14)

An Old Testament example of this principle is found in Exodus 1:18-2:10. God provided protection for the child Moses against every attempt to kill him. We also see this principle in the New Testament in the ministry of

Jesus.

In answering a question about who would be greatest in the kingdom of heaven, Jesus used a little child as a living illustration of the proper "kingdom attitude." He then emphasized the importance of children. Jesus even implied that because children are important to God, He has provided guardian angels for their protection and He does not want to see any of them perish (physically or spiritually). Because children are important to the heavenly father, they should be just as important to us. God expects us to care for children and children deserve and need the loving care of parents, church, and society.

God cares for and protects the helpless
(Deuteronomy 18:10a; Matthew 19:14-15)

Deuteronomy 18:10a refers to the practice of child sacrifice in the Canaanites' pagan religion. Such a practice is forbidden by God and rules out any and all kinds of child abuse — even abortion!

The second passage, Matthew 19:14-15, documents our responsibility of teaching and leading our children in the way of the Lord.

Herschel Hobbs, the theologian, has said, "If two people engage in sex to satisfy their physical appetites and conceive a child in the process, under God they are obligated to give that child life and the opportunities it offers."

BIBLE BOOK

January 19 Lesson

Basic Passage: Genesis 1:28a; Exodus 1:15-2:10; Deuteronomy 18:10a; Psalm 139:13-15; Matthew 18:10, 14; 19:14-15

God is the giver of life, and that gift includes children. Anything, including abortion, that destroys or harms children is a violation of God's will.

As Christians we should do all we can to protect and provide for those who are helpless — especially the children.

Lyrics of love

By David Tydings, director of missions; Grainger Association, Rutledge

More articles, books, and lyrics have been written about love than any other subject. Love means many things to many people.

There are various interpretations of the book of the Song of Solomon. I will mention four of the strongest views. First, the allegorical view is that the Song of Solomon is a writing telling about the relationship between Jehovah and Israel. Second, the modified allegorical view is that this book is a song of love between Jesus Christ and His church. Third, the typical view is that the book is the love story of King Solomon and a young Shulamite maiden. Fourth, the literal view is an interpretation that the book is songs of love telling of the beauty of human love as God intended it to be.

Whichever interpretation you choose, the book remains a series of poems. The reader of this book will interpret it the way he wants it to be. Not everyone will agree on its contents, because personal backgrounds are different. I believe the true meaning can be found if we really seek the guidance of the Holy Spirit.

Now let us look at our Scripture

passage. The practice of ages past of parents choosing marital mates for their children was still active. The parents of the bride or groom would negotiate with other parents until both parties agreed. Marital arrangements were made for social, economical, and political reasons.

CONVENTION UNIFORM

January 19 Lesson

Basic Passage: Song of Solomon 2:8-17

Evidently, a young Shulamite maiden and a young shepherd had fallen in love. Before the wedding agreement could be worked out, the Shulamite maiden caught the eye of King Solomon. Solomon wanted her in his household. Therefore, the king made an agreement with the parents of the young maiden and took her into his household. Her loyalty and faithfulness belonged to him. Yet, she yearned for her shepherd's love.

In verses 8 and 9 of the second chapter there is a beautiful scene recorded. We cannot ascertain if this experience is graphic or if it really happened. In either case, the shepherd

was searching for the Shulamite maiden. He is described as leaping upon the mountains and skipping upon the hills in his search. He moved swiftly and gracefully as a gazelle or the does of the fields. He neared the walls wherein she dwelt and began his search by peering through the windows and gazing through the lattice work. He searched diligently for his true love.

Verses 10-13, record that the shepherd called to her and invited her to go away with him. Spring time had arrived and it was this time of year when a young person's thoughts turn toward love.

In verses 14 and 15, the Scripture tells us the shepherd came to realize that the maiden whom he loved would not be able to respond to his call. His frustration mounted to moments of desperation as he yearned for just a glimpse of her or even to hear the sound of her voice.

The young Shulamite maiden expressed her feelings about her shepherd's love in verses 16 and 17. Perhaps the maiden had a fleeting moment of doubt concerning her lover. Then the affirmative words came, "My beloved is mine, and I am his." She resolved in her heart that neither she

nor the shepherd would ever change their feelings for one another.

Spiritual truths

From the allegorical viewpoint God's pure love for Israel is as visible today as it was during the Old Testament era. God never disowned them in spite of "spiritual adultery." He cares for them today.

From the modified allegorical viewpoint Jesus established the church and gave His life for it. This sacrificial love is proof of His love, care, and patience for/with His church. The church stumbles and falters many times, but it is the power and love of Christ Jesus that sets it aright.

From the typical viewpoint this is true love as God intended. Romans 13:4-8a notes, "Love suffers long, and is kind; love does not envy; parades not itself; is not provoked; thinks no evil; does not rejoice in iniquity; rejoices in truth; bears all things; believes all things; endures all things; love never fails."

From the literal viewpoint God intended human love to be far above the animal realm. This is the reason He hallowed it and blessed it. Love is more than sex. It is the blending of two people in unity.

Protecting the helpless

By Sharon Herrington, layperson; Hermitage Hills Church, Hermitage

The third Sunday in January is set aside annually for emphasis on sanctity of human life. As I lead my adult Sunday School class this Sunday, I will ask members to list all the tangible ways they know God loves them. Reflecting on His love for us affirms that we, as children of God, really are important to our heavenly Father.

The word sanctity is weighted with ideas of holiness and sacredness. Thus to recognize the sanctity of life is to recognize God's creative design and purpose for all of life to be sacred and holy. God placed great value on human life through lovingly giving His son that all may live (John 3:16).

As God's children, we are to place value on life by giving of ourselves to make life more meaningful for helpless persons, as mentioned in the lesson title.

A myriad of helpless persons exists

in our society: the aging; victims of abuse; the lonely; the homeless; the abandoned; the orphaned; victims of self-imposed abuse; the poverty stricken; the sick and dying; the addicts; unloved, misguided teens; and yes, the unborn and their parents. Political and social issues are numerous concerning rights of these persons, but one thing is certain: each one of us will experience helplessness at some point in life, and our gratitude for those who offer protection will increase. In turn, we are responsible for protecting others in their state of helplessness, no matter what their age.

This lesson can be viewed in three affirmations. First, the creator of all life is God. Focal passages include Genesis 1:28 and Psalm 139:13-15. Genesis 1:27 says we are created in God's image, or His spiritual image, with responsibility for choices. Being

made in God's image means we have value in God's sight. We are entrusted with decision-making power as it affects not only our lives, but also the lives of others.

LIFE AND WORK

January 19 Lesson

Basic Passage: Genesis 1:28a; Exodus 1:15-2:10; Deuteronomy 18:10a; Psalm 139:13-15; Matthew 18:10, 14; 19:14-15

The second affirmation is that God cares for children (Matthew 18:10, 14). The lyrics "Jesus loves the little children, all the children of th world; red and yellow, black and white, they are precious in His sight . . ." must have been inspired by these verses and others that reflect Jesus' view of children who are virtually dependent on adults for life. One commentator

points out that "little ones" in verse 10 includes all who are helpless and unprotected.

The third affirmation is a natural progression of God's being an example or role model for us. He expects us to care for the helpless and unprotected. Just as Jesus "laid His hands on them" in Matthew 19:14-15 referring to the children who came to Him, we are to lay our hands on the "little ones" of all ages who need Christ and the human touch of our resources localized in personal care, love, food, support, and protection.

The writers of the Baptist Faith and Message penned the following words to explain the sanctity of life: "The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every man possesses dignity and is worthy of respect and Christian love." (Baptist Faith and Message, Section III "Man," page 10)

TenneScene

... from Henryville to Whitleyville, stopping at Parrottsville ...

Ordinations ...

Zion Church, Brownsville, will ordain Allen Outlaw and Jerry Foster as deacons Jan. 26.

Carol Hill and Uriel Edde were ordained to the deacon ministry Dec. 22 at Rutledge Church, Rutledge.

Revivals ...

A one day Real Life Crusade with Evangelist Jim Wilson of Orlando, Fla., will be held Jan. 19 at Hillcrest Church, Lebanon. Wilson has led crusades in several countries and every state prison in Florida. He is the son of T. W. Wilson, boyhood friend and lifelong associate of Billy Graham.

Leadership ...

Members of Village Church, Mt. Juliet, recently welcomed their new pastor, David Williams.

Joe Trybone, who retired as pastor of Hillcrest Avenue Church, Dyersburg, in 1991 after 18 years, is available as a supply or interim pastor and to lead revivals.

Henry Davidson, recently retired from the pastorate of Nance's Grove Church, New Market, after being in the ministry for 40 years. He was pastor of Nance's Grove Church from 1962 to 1967, and again from 1981 to 1991. Other pastorates were in Crab Orchard, Whitesburg, and Kentucky. He resides in Jefferson City and is available for supply preaching.



ATKINS



HENRY

Tennesseans earn degrees from NOBTS

Gerald Atkins and B. Darrell Henry graduated from New Orleans (La.) Baptist Theological Seminary in December with master of divinity degrees.

Atkins, of Tellico Plains, is pastor of Fairview Tabernacle Church, Sweetwater. He is a graduate of Hiwassee College, Madisonville, and Carson-Newman College, Jefferson City. He is the son of Rev. and Mrs. James Atkins of Tellico Plains.

Henry, of Decatur, is pastor of Oakwood Church, Chickamauga, Ga. He is a graduate of Cleveland State Community College, Cleveland, and University of Tennessee, Chattanooga. He is the son of Mr. and Mrs. John Henry of Decatur.

Three other Tennesseans graduated from NOBTS in December with doctor of ministry degrees. They were Wesley Pitts, director of missions Cumberland Association, Clarksville; James Michael Ramage, pastor, Black Oak Heights Church, Knoxville; and William H. Sims II, a native of Humboldt, now serving as pastor in Ohio. Their photos appeared in the Jan. 8 issue of the Baptist and Reflector.

After serving two years bivocational, Robert Tillery recently became full-time associate pastor at Highland Park Church, Jackson. His main responsibility will be working with youth.

Gene Lovelace resigned as minister of education at Immanuel Church, Nashville, Dec. 22, to accept a similar position at Bayshore Church in Tampa, Fla.

First Church, Lawrenceburg, recently called Steve Vaughan as associate pastor in charge of youth and childrens' ministries. He will begin his duties in late January.

Bob Segrest recently resigned the pastorate of Concord Church, Chattanooga, to become pastor of Avondale Church, Jacksonville, Fla.

Don Atkinson began serving Highland Park Church, Columbia, as interim pastor Jan. 5. He works in the Discipleship Training department at the Baptist Sunday School Board.

Southside Church, Parsons, recently called Glynn Kolwyck as pastor.

Wilson Parker is acting as interim pastor at Round Mountain Church, Jamestown.

Albert Bentley recently resigned as pastor of Snow Memorial Church, Johnson City, to accept the pastorate of West Cumberland Church, Middlesborough, Ky.

Truman Smith, pastor of Fordtown Church, Kingsport, recently retired from the pastorate.

Jim Ellis has resigned as minister of education at Southside Church, Johnson City, to be church growth consultant at New Salem Church, Limestone.

Brints Chapel Church, Middletown, called Keith Smith as pastor.

First Church, Bradford, recently called Jay Pruitt, a student at Union University, Jackson, as youth minister.

Randy Nicholas recently joined the staff of Chapel Hill Church, Milan, as minister of music and youth.

Spivey accepts call from Nashville church

Former foreign missionary Marvin Spivey began serving as pastor of Woodbine Church, Nashville, Dec. 8.

Spivey and his wife, Lynn, had been on furlough in Bradenton, Fla., after serving as missionaries to the Philippines, where he was pastor of Clark Field Church in Angeles City.

Before working in the Philippines, Spivey was pastor of International Church in Hong Kong.

The Florida native graduated from Stetson University, a Florida Baptist Convention university in DeLand. He continued his education and earned a master of divinity degree at Southern Baptist Theological Seminary, Louisville, Ky.

Spivey was ordained in 1963 at Parkview Church, Lakeland, Fla.

Fellowship Church, Milan, recently called Dean Armour as minister of music and youth.

Shawn Parker has resigned as pastor of Oak Grove Church, Milan, to attend New Orleans (La.) Baptist Theological Seminary. B. L. Willis is serving as interim pastor.

Thomas Robinson, who recently retired from the pastorate of First Church, Henderson, is serving as interim pastor at Poplar Grove Church, Trenton.

Ira Berry is serving as interim pastor at Roan Park Church, Roan Mountain.

Churches ...

The congregation of New Hope Church, Dyer, met for the first time in a new sanctuary Dec. 22.

A new 1000-volume library at Shallow Ford Church, Erwin, was recently dedicated in memory of deceased pastor Benjamin R. Hubbard.

Members of Southwestern Church, Johnson City, recently dedicated a new education and fellowship building.

Pastor David Livingston Jr., recently reported First Church, Smithville, voted to increase Cooperative Program giving to 11 percent.

First Church, Fayetteville, received a high ranking in church study course awards, according to information released by the Sunday School Board. The church ranked second in Tennessee in "Christian Growth and Service," and fourth in "All Areas" and "The Christian Family." In "Christian

Growth and Service," the church ranked 16th among churches in the Southern Baptist Convention. Church members completed 531 courses in all areas during the past year.

Members of First Church, Elizabethton, will celebrate the church's 150th anniversary during 1992. They kicked-off the year's festivities with Old-Fashioned Sunday Jan. 5. Brent Seals is pastor.

Members of First Church, Kingsport, will begin a year-long 75th anniversary celebration Jan. 19. William J. Purdue, pastor of the church from 1962-1978, will speak during both morning worship services. Special events throughout the year will emphasize the church's history and culminate on the anniversary date, Nov. 15.

David Lay accepts Knoxville pastorate

David Lay, a native of Knoxville, recently became pastor of Stock Creek Church, Knoxville.

Lay returns to Knoxville from Dallas, Texas, where he served First Church as assistant pastor/minister to young adults. His pastorates include Shiloh Church, Cooco; Churchwell Church, Knoxville; Virginia Avenue Church, Bristol; and Corning Church, Corning, N.Y.

He graduated from University of Tennessee, Knoxville, and Southern Baptist Theological Seminary, Louisville, Ky.

Lay and his wife, the former Janice Kaye, also of Knoxville, have been featured musicians at the East Tennessee Preachers' School; Carson-Newman College, Jefferson City; Ridgecrest; the Utah-Idaho youth evangelism conference; and the annual meeting of the New York Baptist convention.

Tennesseans graduate from SWBTS

Nine Tennessee students graduated from Southwestern Baptist Theological Seminary, Fort Worth, Texas, in December.

Receiving master of arts in religious education degrees were Jack Carlton Dale Jr., Memphis; Timothy Scott Earle, Knoxville; and Alan Wayne McCall, Whiteville.

Mark Alan Jenkins, Memphis, and Stephen Lynn Pentecost, Greenfield, graduated with master of divinity with Biblical languages degrees.

Master of divinity degree recipients were Jeffery Lee Taylor and Jeffrey Clayton Thomas, both of Memphis.

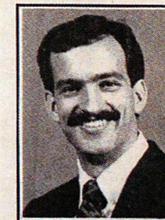
Earning doctor of philosophy degrees were George Howard Guthrie, Dyersburg, and David Michael Russell, LaFollette.



DALE



EARL



GUTHRIE



JENKINS



MC-CALL



PENTECOST



RUSSELL



TAYLOR



THOMAS