

Baptist and Reflector

January 11, 1995

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STATEWIDE EDITION

■ **this week's news**

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14,000 receive food

Southern Baptist relief efforts continue in Haiti

By Tim Yarbrough
For Baptist Press

MEMPHIS — Since food distribution efforts started in Haiti in December, more than 14,000 people have been fed.

Tennessee native Mark Rutledge of Murfreesboro, agricultural missionary to Haiti, and Harry Campbell of Killeen, Texas, on-site coordinator for the Southern Baptist Brotherhood Commission, reported Jan. 5 that 13,914 "family packs" of basic food commodities that include flour, cooking oil, beans, rice, as well as a Gospel tract, have been distributed to 24 Haitian churches and missions. The packs were distributed to 3,053 fami-

lies, totaling 14,357 people.

"Rutledge and Campbell are reporting progress in solving the transportation problem of getting food to remote areas," said Mickey Caison, project manager at the Brotherhood Commission. "There are reports of deaths in these areas because of a lack of food," he said.



RUTLEDGE

The Haiti relief project is a joint effort of the Brotherhood Commission and the Foreign Mission Board. The agencies are working in conjunction with the Baptist Convention of

Haiti, according to Caison.

Caison said volunteers used "down times" during the holidays to continue to repair vehicles for the project.

"The spirits and morale of volunteers working in Haiti are high," Caison said. "They continue to exhibit cooperation and willingness to do what needs to be done, even under circumstances we cannot control."

Securing food supplies through various channels in Haiti has been difficult at times, but appears to be stabilizing, Caison reported. For two weeks in late November and early December volunteers were without electricity which resulted in water ra-

tioning, he added.

Recruiting efforts for the Haiti project continues to go well, Caison said. Teams of 10 volunteers each have been filled through Feb. 25, he said. Two spaces remain unfilled on the Feb. 17-March 4 team and one volunteer is still needed for the Feb. 24-March 11 team.

So far, 81 volunteers have served in food distribution efforts. About 80 more volunteers worked on the initial construction teams which were sent to Haiti to prepare for the food distribution efforts.

Additional information about the relief project can be acquired by calling the Brotherhood Commission at 1-800-280-1891. □

College students respond to global missions challenge

By Chip Alford
For Baptist Press

LOUISVILLE, Ky. — While many of their peers made final preparations for New Year's Eve parties, more than 3,000 college students, including several from 10 Tennessee campuses, spent the last week of 1994 learning about missions.

The students attended Mission 95, a global missions conference sponsored by the Baptist Sunday School Board's national student ministry in cooperation with the Home and Foreign mission boards, Woman's Missionary Union, and Brotherhood Commission. The event took place Dec. 27-31 in Louisville.

Conference participants heard from national and international missions leaders, chose from more than 90 missions-related seminars, met in small "family" groups to pray for unreached people groups, and in-

teracted with 100 home and foreign missionaries. They also explored a 50,000-square-foot interactive missions exhibit area that included everything from a simultaneous airplane ride to a booth on raceway ministries. By week's end, hundreds of students had made a public commitment to missions.

National student ministry director Bill Henry said he believes the conference goal of educating students about what God is doing in the world was met, adding he was "overwhelmed" by the week's experience.

"When I looked around the hall during our last night's service and saw all those students walking down the aisles to make their decisions, I leaned over to the person next to me and said, 'There's our next generation of missionaries.' It was an incredible feeling," Henry said.

A number of mission leaders challenged

the conference participants including FMB President Jerry Rankin who told them they might be the "final generation" before Christ's return.

"The Gospel is touching people and nations that have never even heard the message of Jesus Christ," Rankin said, pointing out more than half of the 12,000 missionaries appointed in the FMB's 149-year-old history began serving in the last 18 years, many in areas previously closed to the Gospel.

HMB President Larry Lewis told students he would love to see Southern Baptists renew their commitment to achieve the goals of Bold Mission Thrust. That initiative calls for 50,000 churches and 10,000 home and foreign missionaries on the field by the year 2000.

"We are calling on Southern Baptists to be a soul-conscious denomination on witness for the Lord," Lewis said. □

'True Love Waits' cited by radio network

Baptist Press

DALLAS — USA Radio Network has rated Southern Baptists' "True Love Waits" campaign among the top news stories of 1994 in the network's year-end wrapup.

The network provides 24-hour news coverage worldwide. Network vice president John Clemens said he selected approximately 10 stories "in no particular order of importance," as the most significant during the past year. □

Polish leader's wife hospitalized in Texas

Eva Gutkowski, wife of Ryszard Gutkowski, executive-treasurer of the Baptist Union of Poland, has been flown to Tyler, Texas, for surgery. Further details will be released at

a later date. Mrs. Gutkowski directs women's work among churches in Poland.

Tennessee Baptists began a partnership with Poland this month. □

TBC CP gifts up after two months

Tennessee Baptists gave \$2,540,495 to the Cooperative Program in December, more than \$200,000 more than they gave in December 1993.

Year-to-date (after two months of the TBC budget year) are \$4,116,562, compared to \$3,615,974 over the same period in the 1993-94 budget year.

"At the end of December Tennessee Baptist Convention gifts for the 1994-95 budget through the Coopera-

tive Program exceeded last year's gifts for the same period by \$500,327," said James Porch, executive director-treasurer of the Tennessee Baptist Convention.

"This is indeed a testimony to the discipline in giving and commitment to missions by Tennessee Baptists," he added.

Cooperative Program gifts, however, are \$247,543 below the budget needs of \$4,596,756 for the first two months. □

Southern Baptist workers in Israel request prayer

By Mike Creswell
For Baptist Press

JERUSALEM — So many Israeli Jews are becoming Christians that Southern Baptist workers in Israel say the growth, if it continues, could be the top story not only of this decade — but of the age as well.

Estimates on the number of Messianic Jews — as Jewish believers call themselves — now range from 3,000 to 6,000. They belong to more than three dozen congregations scattered across Israel. One new congregation is started each year, on average.

While the numbers remain relatively small for a country of about 5.5 million people, this is not just any country. It is Israel, the small nation whose roots are inextricably linked with the Bible.

For centuries Jews have been unresponsive to the Gospel; even one person's decision to follow Christ has been a major event and cause for rejoicing among Christians. These days there's much more rejoicing, because decisions are happening more often. Southern Baptist workers in Israel have issued a plea for increased prayer support during 1995, specifically for Jewish evangelism.

Messianic Jews say they numbered perhaps 200 in Is-

rael 25 years ago — and they kept a low profile. Now they routinely hold evangelistic crusades in which they distribute tracts and share their faith with passers-by, resulting in consistent growth.

One Southern Baptist worker compared Messianic Jewish growth to lighting a skyrocket in the rain. The fuse has taken decades to ignite, but now things are happening.

The phenomenon is not limited to Baptists. Other church and evangelistic groups in Israel report slow but steady growth.

One modern phenomenon making more Jews receptive to the Gospel is a new custom of Jewish citizens traveling overseas when they complete their terms of military service. As they travel in Christian lands, many hear the Gospel for the first time, and in a more relaxed atmosphere than possible in Israel.

Some of the hundreds of thousands of Russian Jews who have arrived in Israel in recent years also believe in Christ. They can be found in congregations throughout Israel. Increasing numbers of them have sought baptism.

Orthodox Jews in Israel can be a fearsome force, dedicated to rooting out Jewish Christianity, which they abhor as a heretical deviation. Their opposition does make it challeng-

ing to share the Gospel.

Both Messianic Jews and those who work with them remain cautious because of the obvious dangers. They have endured an assortment of attacks and threats through the years, especially between 1972 and 1982.

In 1992 a youth group from the Narkis Street congregation was attacked by a gang in downtown Jerusalem. But the most destructive attack occurred when unknown arsonists burned down the church in 1982. Rebuilding has been costly and time-consuming.

Such attacks are nothing new to readers of the New Testament; the Apostle Paul was a diligent Christian persecutor before his conversion.

Even today most Israelis know the name of Jesus only as "Yeshu," rather than his correct Hebrew name, "Yeshua." Few are aware that "Yeshu" comes from an ancient rabbinical acronym of three Hebrew letters which form the phrase, "May his name be cursed."

One Southern Baptist worker says Jewish rabbis have a distorted view of Christianity — and many even think it's wrong to say Jesus' name.

Messianic Jews refer to Jesus by his correct name and they are convinced many more Israelis will meet their beloved "Yeshua" in the days ahead. □

Porch addresses Belmont grads

For Baptist and Reflector

NASHVILLE — Saying they have the "power to bless and be a blessing," James Porch cautioned Belmont University graduates to choose recipients wisely when giving away what they now possess.

The executive director-treasurer of the Tennessee Baptist Convention reminded the 155 candidates that the boy with five loaves and two fish thought that he only possessed lunch that would keep him from hunger. But because the boy took a risk by trusting Jesus, he fed the multitudes during the event that changed the young man's life.

"Imagine the wonder in the child's eyes," Porch told the graduates. "When we give what we have to God, he has the opportunity to surprise us."

Two Nashville Baptist students, both from Glendale Church, were honored at commencement. Jim Yarborough received the Kenneth B. Sidwell Sr. Award presented to a graduate who exemplifies the school's principles. Kathryn Wolf Zahn received the Outstanding Senior Achievement Award, presented by Belmonts' Alumni Association. □

- Wm. Fletcher Allen, editor
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Mississippi lawsuit seeks end of student-led devotionals

Baptist Press

ECRU, Miss. — A Baptist layman serving as Pontotoc County school superintendent is facing a federal lawsuit filed by a mother who doesn't like his stand in favor of school prayer.

Jerry Horton, a member of Ecruc Church in his first elective term as superintendent, said disagreement has been

building for months with Lisa Herdahl of Ecruc about how to handle prayer at the 1,300-student school where the five oldest of her six children attend.

Horton said there has been prayer in Pontotoc County schools "for at least eight years with no complaints."

Herdahl has said publicly her children are stigmatized and harassed because they do not participate in a daily student-

initiated devotional piped through the school's classroom loudspeaker system.

The Christian Action Committee of the Mississippi Baptist Convention has offered to help the school district.

No hearing date has been scheduled for the lawsuit, but Horton said he intends to strongly defend the district's school prayer policy as constitutional and good for the students. □

International student meeting set

An International Student Ministry Conference is set for Jan. 27-29 at Henry Horton State Park in Chapel Hill.

The conference is sponsored by the Student Ministries Department of the Tennessee Baptist Convention and funded through gifts to the Golden State Missions Offering. It is designed to equip both Christian international students and American leaders in ministry with internationals.

General sessions will in-



CALDWELL



WU

clude all participants. Two tracks will be provided: one for international students and one for leadership from BSUs and churches.

Conference leaders include Steven Wu, an employee of Eastman Chemical Company, Kingsport, and Mark Caldwell, Southern Baptist missionary to Thailand.

Registration fee for the conference is \$5. For more information, call the TBC Student Ministries Department at (615) 371-2056. □

MSC volunteers surpass 2,000-mark

Baptist Press

ATLANTA — The Southern Baptist Home Mission Board's Mission Service Corps department surpassed in December the 2,000-volunteer mark for long-term missions workers.

Former WMU interim director dies

Mary K. Hutson, 74, of Knoxville, died Jan. 4 after a short illness.

Hutson was retired minister of education, First Church, Knoxville, 1966-81, who served as interim Tennessee Woman's Missionary Union director 1984-85.

A graduate of the University of Tennessee, Knoxville, Hutson also had served as di-

"People are still volunteering in record numbers," said Bob Mills, Mission Service Corps director. In 1994, the board assigned 487 new MSC volunteers, a 17 percent increase over the 337 volunteers assigned in 1993. □

rector of religious education, Central Church, Fountain City, Knoxville, and the first youth director for Arkansas WMU. She was an active member of First Church, Knoxville, and was a former director of the Tennessee Baptist Children's Homes.

Hutson is survived by two brothers and a sister, along with a nephew and niece. □



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National CP receipts drop two percent in December

Baptist Press

NASHVILLE — Southern Baptist Convention Cooperative Program receipts for December dropped 2.21 percent below that month a year ago, according to Morris H. Chapman, SBC Executive Committee president.

Receipts for the year-to-date were almost identical to a year ago: \$34,494,918 compared to \$34,367,885, or a .37 percent increase.

For December, CP receipts totaled \$12,218,783 compared to \$12,495,334 in December 1993, a decrease of \$276,550.

Designated receipts for the

month were up 4.63 percent: \$3,309,045 compared to \$3,162,701. The year-to-date designated total is 9.43 percent ahead of the same period last year: \$7,067,706 compared to \$6,458,758. The SBC fiscal year is Oct. 1 to Sept. 30.

The December receipts were above the required SBC program allocation monthly budget total of \$11,378,310, or 7.39 percent. The year-to-date receipts are 1.05 percent above the year-to-date budget requirement.

The CP is Southern Baptists' way of supporting missions and ministry efforts in state conventions and the SBC. □

Robertson County, Holston Valley associations tap directors

Two associations have named directors. Robertson County Association elected Dennis Pulley as director of missions, effective Dec. 15, and Holston Valley Association named Bruce Hullette as interim director of missions, effective Jan. 1.

Pulley, pastor, Exchange Avenue Church, Oklahoma City, Okla., formerly was pastor of First Church, Ripley; First Church, Bruceton; White Hall Church, Trenton; First Church, Obion; Northern's Chapel Church, Rutherford; and Clear Creek Church, Dyer. He also has served churches in Indiana



PULLEY



HULLETTE

and Kentucky.

He is a graduate of Union University, Jackson; and Southern Baptist Theological Seminary, Louisville, Ky.

Pulley has been active in association and state convention leadership, having served as a member of the Tennessee Baptist Con-

vention Executive Board 1976-82 and 1985-90, of which he was president 1987-88. He also was a member of the search committee for the TBC executive director 1987-88.

Hullette, of Church Hill, is retired pastor, First Church, Surgoinsville, where he served during the 1950s and from 1976-89.

A member of the TBC Executive Board, he also has served as a Southern Baptist missionary in Morgan County, Ky.; and as pastor of First Church, Whitesburg; Riverside Church, Pineville, Ky.; and Muldraugh Hill Church, Lebanon, Ky. □

FMB seeks volunteers to help western Europe in evangelistic efforts

Baptist Press

WIESBADEN, Germany — Hundreds and possibly thousands of Southern Baptist volunteers will be sought for a series of major evangelistic campaigns in western Europe between 1995 and 1997.

A campaign for France in 1997 could involve between 400 and 500 volunteers and be the largest of its kind ever held in western Europe, said W.H. "Dub" Jackson Jr., the Foreign Mission Board's crusade coordinator for Europe. He is planning campaigns in Denmark, Spain, Norway, Sweden, France, and Germany.

Though Americans usually see these

western European countries as cultured and prosperous vacation destinations, missiologists have considered the area one of the most resistant and spiritually needy in the world. Some African countries have higher percentages of born-again believers than many countries in western Europe.

In France, for example, Muslims outnumber evangelical Christians and active Roman Catholics combined. The 1997 campaign in France will involve some 50 French Baptist congregations. Although the process of establishing a church in France can take a decade or more, the last Southern Baptist partner-

ship campaign there resulted in more than 200 salvation decisions.

Some Christian leaders see signs of revival in Europe. "Innovative and persistent church planting efforts are beginning to pay off here and there on the continent. I really believe we may be seeing the start of a real movement of God in Europe," said Southern Baptist missionary Bill Wagner.

"I just pray Southern Baptists will be ready to move where the Spirit of God is moving," Wagner said.

Jackson announced the partnership evangelistic campaigns well in advance so Southern Baptists can pray, budget,

and plan to participate, he said. "We can never have these numbers without a real commitment by Southern Baptists to respond to this specific and most meaningful challenge."

Pastors, laymen, and musicians of all ages are being sought — "anyone who's ready to love and share his faith now."

Jackson has met with Baptist leaders in the countries to be involved and says they are eager and cooperative.

Those wanting to volunteer or needing additional information should call the FMB's volunteer hot line number at 1 (800) 888-8657 or call Jackson's Abilene, Texas, office at (915) 695-6754. □

Sanctity of Human Life Sunday is Jan. 15

'I am fearfully and wonderfully made'

By Richard D. Land
SBC Christian Life Commission

NASHVILLE — The psalmist's contemplation of God's special and unique involvement with human conception and development compelled him to exclaim, "I am fearfully and wonderfully made." What other conclusion could he have drawn as he described God's comprehensive knowledge of, and involvement with, each individual human being?

God has revealed that before conception, through gestation, to birth, to natural death, and at all moments in between, he has planned for and been involved with, human life.

What a critically important strongly encouraging word in a day when human life is increasingly depersonalized and devalued.

God's knowledge of, and provision for, each human life begins before each conception. As God told Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee" (Jeremiah

1:5). His detailed preparation, planning, and participation in the specific personal attributes of particular individuals are revealed in the psalmist's description of being "knit ... together in my mother's womb." (Psalm 139:13, NIV) and his realization that in God's "book all my members were written which in continuance were fashioned, when as yet there was none of them" (Psalm 139:16).

It is God's intimate involvement with human beings that imparts to human life its sanctity, value, and uniqueness. Each human being is "fearfully and wonderfully made."

The word "fearfully" indicates a unique, divinely imparted ability to know and worship the Creator. God has created us with the capacity to reverence and honor him. The word "wonderfully" speaks to the special and miraculous aspect of each human conception. The term is used frequently in the Psalms to describe actions which go far beyond mere human ability. Each human conceived is indeed a miracle requiring God's involvement. The word "made"

refers to an act of God in which humans may participate, such as procreation, but which still requires God's creative activity and intervention.

God is telling us through his Word that he has invested each human life with sacred meaning and priceless value. In addition, human beings are not born human or become human at some arbitrary mysterious point of fetal development. They are conceived human beings, with all of the wonder, glory, and unique value God imparts to each and every human life. Every time an unborn human is killed, all human life is devalued a little more.

May God give us the grace, wisdom, and strength to persevere in defending unborn life. In doing so, we are defending all human life. For if we as a people think we can kill the helpless unborn, then eventually we will be tempted to kill the helpless born, in ever increasing categories of the "disabled" — their disablement being age, illness, or mental or physical impairment. □ — Land is executive director of the Christian Life Commission.

SBC president Jim Henry selects six parliamentarians

Baptist Press

ORLANDO, Fla. — A team of six parliamentarians has been selected by Southern Baptist Convention President Jim Henry to assist in business sessions of the SBC in Atlanta June 20-22.

"I believe it is an excellent group and they will serve well in helping us conduct our business in an orderly and helpful manner," said Henry, pastor of First Church, Orlando, Fla., who was elected SBC president last June.

Henry did not designate any of his six selections as chief parliamentarian.

As he had announced to the SBC Executive Committee last September, Henry's team did not include C. Barry McCarty, lead SBC parliamentarian since the 1986 SBC annual meeting in Atlanta.

Henry told the Executive Committee he had called and written to McCarty, an ordained Church of Christ minister from Cincinnati, to thank

him "for the excellent work that he did at a critical time in our denomination. God used him. But now we need to move on ... and this is one way that we're saying we're moving on to the future ..."

The parliamentarians are:

- John Sullivan, executive director-treasurer of the Florida Baptist Convention and an SBC parliamentarian who worked with McCarty for several years.

- Lester L. Cooper Jr., pastor of Valley Hill Church, Riverdale, Ga., and a certified parliamentarian who has served in that role for the Georgia Baptist Convention.

- Sanford W. Peterson, one of the editors of *Sturgis Standard Code of Parliamentary Procedure*, 3rd edition.

- Jimmy Jackson, pastor of Whitesburg Church, Huntsville, Ala., who has assisted in SBC parliamentary duties.

- David N. Matlock, member of Broadmoor Church, Shreveport, La., who served as parliamentarian for the Louisiana Baptist Convention in 1991 and 1994.

- Joe H. Reynolds, lawyer and member of Second Church, Houston, who has assisted in SBC parliamentary duties. □

■ about letters to the editor

- Make it concise, no more than 250 words. Letters may be edited for length.
- Name may be withheld for sufficient reason. Include address and phone number.
- Avoid personal attacks on the character or integrity of anyone.
- Send original copy. Form letters and "open" letters will not be published.
- Only one letter in a three-months period per writer will be published.
- If letter does not conform, it will be returned.
- Opinions and ideas expressed in letters are not necessarily shared by the *Baptist and Reflector* and its staff. □

Death and sentencing

There is no question that performing an abortion and killing an unborn human being, with no other justification than convenience or birth control, is murder. From the viewpoint of a Christian, the arbitrary killing of abortionists cannot be considered an appropriate response for two important reasons.

(1) The unrestricted killing of the abortionist violates his right to due process and appeal under the laws which we all hold dear in the United States. Assigning responsibility to one individual to be judge, jury, and executioner can never be allowed in a free society based upon the rule of law.

(2) Killing the abortionist without giving him sufficient opportunity for repentance and salvation would condemn the soul to hell immediately. After all, anyone who continues performing murderous acts without remorse or repentance is not a believer (I John 3:15, Revelation 21:8). The primary responsibility of every Christian is to make an attempt to lead every lost sinner to Christ so that he or she may inherit eternal life (II Peter 3:9).

It should also be clear that

it is inconsistent for our government to condemn one man to consecutive death penalties for killing the abortionist and his assistant, while allowing abortionists to go free without any penalty whatsoever.

The judicial system should sentence convicted abortionists to consecutive death penalties for each innocent human life they destroyed, and imprison those who aid and abet their murderous acts. The overriding responsibility of our government is to protect the lives of all its citizens, born and unborn.

Chris Francis, pastor
Fellowship Church
Knoxville 37920

Relative news

Larry Beeler is offended that the *Baptist and Reflector* would run a news item announcing the hiring of Lloyd Householder by the Tennessee arm of the Cooperative Baptist Fellowship. He reasons that any mention of the CBF in our state Baptist paper will drain the Lottie Moon Christmas offering dry.

I make two observations. First, the Lottie Moon Christmas offering has endured as an effective means of support-

ing foreign missions because Southern Baptists are a missions-minded people. If the news item directed a dollar to the CBF's Global Missions Offering, then it was most likely a dollar that was not coming to LMCO anyway.

Second, it should be understood that leaders in the CBF have not always been the enemy. Many of them, Household-er included, have invested significant years of ministry in Southern Baptist organizations and agencies. They have touched the lives of numerous Southern Baptists. Many Tennessee Baptists consider an item reporting his employment by any group as a newsworthy report.

Jack L. Carver, pastor
First Church, Madison
Madison 37115

Seeks pastor

The First Baptist Church of Balboa, Republic of Panama, is seeking both an interim and full-time pastor. We are affiliated with the Southern Baptist Convention and work closely with the Panama Mission of

the Foreign Mission Board. Locally the church is affiliated with the Panama Baptist Convention.

The approach of the year 2000 and the full implementation of the Panama Canal Treaty provides First Baptist with exciting, although ever-changing, opportunities for service. A person with a special interest in missions would find our work here particularly challenging and rewarding.

I will gladly provide additional information or answer any questions. Please contact me at PSC 3 Box 1837, APO AA 34003 or call at (507) 26-0194. We are confident that God is preparing a minister to lead us in our efforts here at the Crossroads of the World. Please pray with us as we seek his direction and will.

Leonard C. Blevins
Chairman,
Search Committee

— Included on the search committee is Mark A. Young, son-in-law of Roy and Pat Fowler of Athens. Fowler is director of missions, McMinn-Meigs Association.

Controversies include actions, reactions

When there is controversy in a religious body, there is always a minority side. It may be right in principle, but on the lesser side of the voting body. The maintaining of proper attitudes by losers is harder than when one is on the winning side, although both have temptations to err.

The recent SBC controversy proved to be one of action and reaction, aggressiveness and resistance, change and holding the line. Both sides at times have been wise and unwise. Both have shown undue tensions and there has been unconfirmed and inaccurate propaganda about both. Almost evenly divided in numbers, the struggles at times proved almost a stalemate.

My major complaint about the moderate-conservatives who have been a slight minority is the way they have reacted to many of the actions taken by the majority. Some have displayed a spirit of defiance. They have sought logical answers even when the problems have been basically psychological.

It must be remembered that logical problems have to be solved logically and psychological problems must be solved psychologically. Many times an indirect action can be more effective than a direct confrontational one. This has not been done.

Many on both sides have shown bad spirits. All too many have shown a lack of knowledge of what is happening.

Some resented the winners whether or not the balloting was fair. They have been most hostile after the "winner take all," or a spoils system seemed to have been introduced and practiced. They resented apparent rejection of their theological positions and even of themselves. Feelings were so high.

It takes real religion and maturity to be able to avoid hostility when injustices seem to have occurred, but time and gentlemanly attitudes will help solve problems if allowed time.

■ a historical view

By James L. Sullivan, retired BSSB president

Thank the Lord for inevitable pendulum swings. They give each an opportunity to display the Christian spirit whether winning or losing. Each has opportunity to display a real Christian spirit whether pendulum swings toward or from him.

God's promise that right will ultimately prevail should give comfort to each. If wrong wins out, one can be sure it will be temporary only. That should be the hope and prayer of each.

The ones who create most problems, regardless of the side taken in any issue, are the ones who think they know all the answers, lack patience and understanding of our Baptist people and convention, or the ones who seek personal gains and tend to see everyone else as "aliens and strangers" merely because they do not agree with them.

No one should ever expect or desire to win unless his attitudes are as right as his principles. Arrogance or even the appearance of it is always fatal. Truth may be slow, but eventually it will emerge and prevail. This is all for which one should ask.

The "declaration of independence" by certain convention and state Baptist institutions in an effort to escape what they consider dangerous trends toward extremism in Baptist life is something new in our denomination's life.

While many moderate-conservatives, as well as fundamental-conservatives, question the wisdom and legality of these acts, only history will reveal whether they were wise or tragic blunders. □ — Sullivan wrote this series of articles for his church newsletter a few years ago. Future articles in this series will be reprinted on a regular basis.

Ivy Memorial takes trial challenge

The *Baptist and Reflector* staff welcomes Ivy Memorial Church, Nashville, to its church page family. Ivy Memorial is taking advantage of an opportunity provided by the paper to print its newsletter on the back page of the *Baptist and Reflector* for a three-month trial period. Rick Holland is pastor.

Third class postage increased, along with first and second class rates, in January. Now could be the perfect time to investigate using the *Baptist and Reflector* for your newsletter.

If your church would like information on the church page trial plan, call (615) 371-2003. □

Daily Partnership Prayer Requests



January

- 11 — A church in Huron Association in Michigan is seeking a pastor after its former pastor recently died.
- 12 — Southeastern Association in Michigan is hoping to begin a mission in Luna Pier this year.
- 13 — Polish Baptists are seeking a pastor for a new church in Warsaw.
- 14 — Pray for Andrzej, a friend of the Edworthys (missionaries in Poland) who is searching.
- 15 — PRAISE — The Baptist Theological Seminary opened in Radosc, near Warsaw, in September 1994 with 17 students.
- 16 — Jack and Bonna Conner are Baptist leaders who recently moved to Saskatoon, Saskatchewan, in Canada. They ask for prayer as they establish a Bible study and witness in Erindale, the subdivision where they live.
- 17 — Black Lake is an isolated community in northern Saskatchewan. Jerry and Brenda Wortman, catalytic missionaries, have met a nurse who works in Black Lake and is a Christian. She is interested in having a Bible study there. Pray that Jerry and Brenda will be able to use this contact to lay the foundation for a new witness in Black Lake.

If you have a good excuse, don't use it

A panel was discussing freedom of speech when one panelist remarked that she was tired of whineyism.

Whineyism? Her term may have been coined on the spot, but it was sheer inspiration. The other panelists understood the meaning.

Complaining, negativism, "bellyaching," pervasive pessimism, can each hamper or ruin the best laid plans.

What is whineyism? The panelist used the word to illustrate what she felt about feeble efforts to distort the true meaning of freedom of speech.

Whineyism is struggling to find excuses to prove a point which is hopelessly lost.

Whineyism is refusing to accept today's reality and tomorrow's open pages while remaining stuck in the mire of yesterday's losses.

Whineyism is insisting on individual rights with total disregard to the welfare and rights of the body.

Whineyism is drumming up support for narrow-minded opinions when someone else has an obviously better plan.

Whineyism is that wellworn phrase, "We've never done it this way before."

Whineyism is stubbornly sticking to the rut when change is paving a new super highway.

A mother spoke pure truth when she told her toddler who had been complaining for half an hour in the grocery store, "Be quiet. Nobody likes a whiner."

Almost half a century ago Harry Emerson Fosdick wrote an article for *Reader's Digest* titled "If You Have a Good Excuse, Don't Use It!"

He had never heard the 1990's term "whineyism," but he would have approved. He surmised that, "A major cause of human tragedy lies in the fact that when we have a good excuse for giving up the fight we commonly take it for granted that the excuse is meant to be used."

At another time he said that Christians need not be overpowered by fear since faith provides the answers.

He said that almost all outstanding lives were presented grand excuses for quitting.

By Wm. Fletcher Allen, editor

He noted John Milton's blindness, Robert Louis Stevenson's tuberculosis, Ludwig van Beethoven's deafness, Helen Keller's blindness and deafness, and so on. These are but a few who refused to use the good excuse.

In the early days of a new year, Tennessee Baptists have a golden opportunity to write words of character on the new and blank pages. What will our story tell about God at work? The heroics of honest efforts to serve God and his people are worthy of recording.

Whineyism has no part to play in the drama of Tennessee Baptists in 1995. Negativism's fear of change should be ignored, replaced by the optimism of a people united and on fire for a Christ of love and power.

If we have good excuses, let's not use

them. Good excuses for falling apart and giving up should be discarded. We must tackle life as though no alibis exist.

Army recruits used to be taught early on that life comes easier when each question is answered with one of three responses, yes, no, or "I don't know."

The third answer sometimes requires more courage than either of the others because no one likes to admit defeat or lack of knowledge. But that blank page can turn in to a brilliant "how to" plan when empowered by Jesus Christ.

In 1995 Tennessee Baptists will face many changes. People change. Our churches change. Communities change. Families change.

If we are open to change, good excuses will not be needed. If the TBC is creative in responses to needs of the churches and ways to deliver what it needed, change will be effective. Relationships will be strengthened.

Change may mean a willingness to do ministry God's way rather than asking him to bless the work we have planned.

Change may demand new kinds of relationships between churches and convention ministries, congregations and leaders, associations and churches. But none of these should be feared or rejected because of good excuses.

Yes, fear destroys us; faith empowers us. When God plans, it is perfect — and it is empowered and blessed. And, his way is the only certain way to success. We need new containers for his fresh wine. □

■ one word more
By Wm. Fletcher Allen
editor

Listening to adults

Good humor has a place in the formation and maintenance of good family relationships.

I can remember times when my father, in an effort to sternly discipline a child, would have to smile.

He would do that because he related well to all of us. My mother was a laugher — and was constantly on guard lest she be too much a child again.

When this happened with

my father, it usually occurred because of the absurdity of the situation.

Both parents instilled in us reasons and desires to

be joyful in life despite some hard times.

You know, life is easier that way.

During Christmas week, as we celebrated one morning around the breakfast table, Jessie, our granddaughter who soon will be nine, made a confession about the family.

It was one of those priceless moments that cannot be shaken from memory.

"I'm so glad," she said, "that I'm in a family that laughs. You know, it's just a lot of fun when we laugh."

We shouldn't have been surprised at her comment. Everyone agreed.

She hadn't finished. "I like to listen to adults talking," she said with a grin. "But I only understand about half of what they're saying."

We adults all were thinking the same thing.

And we all began to laugh. "Jessie," I said, "that's all right, because only half of what we say is worth hearing."

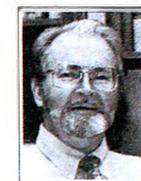
She may have said, "I know," but the laughter was too loud for us to hear.

After all, there probably is too much useless banter, and too little is said that is worthwhile.

Laughter and good conversation are two ingredients that have a remarkably profound impact on children.

Laughing with the family is a good way to grow closer together — quite the opposite of laughing at someone.

While we teach the tenets of Christian living, let us not omit teaching joy. □



ALLEN

■ just for today

By Fred Wood
pastor emeritus
Eudora Church, Memphis

Start with a smile

Joe: "How do you like your preacher?"

Sam: "Less each Sunday."

Joe: "What's the matter?"

Sam: "He has nothing to say that really matters."

Joe: "Ours too."

Sam: "Yeah, but ours is taking longer each Sunday to prove it."

Take this truth

Any public speaker needs to "stay fresh" through constant study and much reading. Anyone who can read and won't is no better off than one who can't read.

Memorize this Scripture

"Study to show thyself approved unto God" (II Timothy 2:15).

Pray this prayer

Lord, help me greet each morning anxious for all wonders awaiting me. May I be a good student and efficient communicator. Impress me to live in fellowship with Thee through Christ, thy Son. □

Independence in marriage

Last week we introduced the polarities of independence and intimacy in marriage with

the reminder from Genesis that God said couples should "leave" (independence) their parents and "cleave" (intimacy) to their mates. Now we consider independence.

We discussed intimacy first since most of us would agree it is a vital part of a good marriage relationship. Independence and individuality are necessary in any deeply intimate relationship.

A partner needs to be secure enough in personal individuality before risking the openness needed for intimacy. In marriage in order to develop independence the partners must be willing to endure and encourage each other.

I know that enduring each other has a rather negative connotation. In an effort to develop another's individuality, we may have to put up with parts of that personality which we do not particularly enjoy.

Each needs his/her own space at times. Paul Tillich once said, "Language has created the word loneliness to ex-

■ families matter

By Paul Barkley, counselor and professor

press the pain of being alone, and the word solitude to express the glory of being alone. We need to endure those times when our mates need solitude.

There are times when "enduring" is a good term to describe the effort to "put up with" the differences in personality, attitude, and actions in our mates.

There is a final area of enduring that helps us develop independence in our mates. We must be willing to endure mistakes.

Through the movie *Love Story*, Hollywood tried to convince us that real love is "never having to say I'm sorry." I cannot imagine living with anyone unwilling to say, "I'm sorry." Nor can I imagine living with someone unwilling to accept my apology — and me.

The more positive side of developing this independence and individuality in our mate comes in encouraging. I heard a black preacher once talk of

the need to be "propped up on the leaning side" occasionally.

Since the first wedding I performed 25 years ago, I have used a phrase that encourages couples to do just that. "Will you commit yourself to his/her happiness, self fulfillment as a person, and usefulness in God's kingdom?" I ask each one.

The Moffatt translation of Job 4:4 has Job's friend saying to Job, "Your words keep men on their feet." We all have trouble keeping our footing in self-confidence and self-worth when it seems that everyone is against us.

It is important to be sure our encouragement helps our mates maintain independence and individuality.

In order to have the happy, healthy, and holy marriage that God intended for us, we must develop the independence and individuality of our mates by at times enduring them and at other times encouraging them. □



BARKLEY

Recommendations sought for TBC Brotherhood head

Recommendations are being accepted for the directorship of the TBC Brotherhood Department. The position becomes open June 30 upon the retirement of current director Cameron Byler.

Mike Thrower of Brunswick chairs the search committee.

Resumes for this position

should be sent to: Search Committee, Brotherhood Director, % Executive Office, TBC, P.O. Box 728, Brentwood, Tenn., 37024.

The cutoff date for recommendations and resumes is Jan. 31. □

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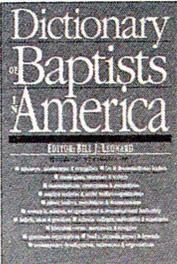
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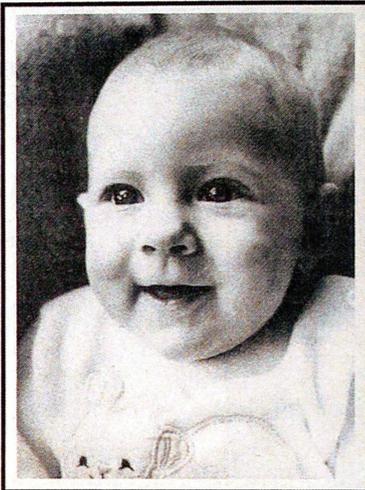
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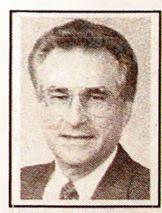
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**Life and Work Series
for Jan. 15**

**Focal Passage:
Genesis 1:28a;
Deuteronomy 18:10a;
Psalm 139:13-15;
Matthew, 18:10, 14;
19:14-15**

Protecting the helpless

By Elizabeth Howard

Childbirth is the greatest miracle most people are given the privilege of participating in. Even when a child is unplanned, most parents find a place for it in their hearts; it is loved no less because it was an "accident."

Some parents participate in a different kind of miracle, the miracle of adoption. By this legal process, their home is blessed with a child (or an additional child) to love and care for. But far too often, an unplanned pregnancy ends in abortion or child abuse or neglect.

**The Giver of Life — Genesis 1:28a;
Psalm 139:13-15**

God blessed Adam and Eve after the creation. The blessing includes the privilege of participating in childbirth, but along with the privilege comes the responsibility of caring for our children. When we produce more children than the earth can feed, we have not been responsible stewards. At the same time, we should not consider abortion just another means of birth control.

David marveled at the miracle of a new life growing in a mother's womb. He paints a picture of God, the master craftsman, weaving the tiny embryo inside the "secret place." What parent has not also marveled to find a tiny infant has the right number of parts in their proper places, all functioning correctly!

Protectors of life — Matthew 18:10, 14

Jesus stresses the importance of childlike innocence, trust, and faith for one to enter the kingdom of heaven. He has harsh words for anyone who looks down on a little one or causes the little one to sin. The term "little one" includes not only children and new Christians, but all who are childlike — the handicapped, the abused, the elderly, the mentally ill, the impoverished. God so loves these innocents that he has granted them angels as their representatives in heaven. Every Christian should share God's concern for those who need protection from a selfish, violent world.

**Guardians of life — Deuteronomy 18:10a,
Matthew 19:14-15**

One of the practices among the Canaanites was child sacrifice, a horrible death by burning. This practice was heinous to God. Just as heinous must be the practice of abortion for the selfish wishes of a parent (or parents). And how heartbroken he must be when violent acts are perpetrated against a child, or a child is allowed to suffer from neglect.

Jesus invited the children to come to him. He placed his hands on them, extending a blessing to them. Christians should follow his example. We should remember that all life is precious to God, the creator of life. Our churches should minister to those who have had abortions, to those who are contemplating it, and to those who have chosen not to.

We should also minister to individuals and families who are "helpless" in other ways. Ours is a tremendous responsibility, for we live among multitudes who are on their way toward being lost to the meaningful life God intended for them. What can you do to help a "little one?" □ — Elizabeth Howard is a member of Cumberland Homesteads Church, Crossville.

A foreigner's faith

By Brian Courtney

Since the beginning of time, social and racial differences have caused major upheavals in the human family. For example, the 60s and 70s were turbulent years for our nation due to the civil rights movement and the Vietnam War. Marches, riots, and rallies took place in our major cities, both north and south. Currently, the human family faces other social and racial "hotspots," such as Bosnia where the practice of "ethnic cleansing" has killed thousands. And next year? Social and racial differences will go on!

The question is: What is the Christian's response to social and racial differences? This question needs to be answered from two perspectives. First, what is the response of a Christian toward others who differ in race and social class? And, second, what is the response of a Christian who is the object of social and racial prejudice? Jesus' encounter with the Canaanite woman may shed some light on our response.

Response to those who differ in race and social class

In the district of Tyre and Sidon, Jesus is met by a Canaanite woman. This description of her conveys two things. First, she is outside the Jewish race. And, second, she is a woman, outside of the male class which in the first century saw women as second class. However, she addresses Jesus as, "O Lord, Son of David" (v. 22). This is a messianic title. Considering that Jesus' own people have not yet so perceived him, this title from the mouth of a "double outsider" is most unusual. Maybe that's the point. People who are outside our race or social class express faith, too.

Even so, there is a painful harshness in this event that will not go away. The woman pleads, "Have mercy on me ... my daughter is severely possessed by a demon." Notice the response. Jesus is at first silent. Then the disciples want her sent away. When Jesus does speak, he tells her that he was "sent only to the lost sheep of the

house of Israel." The woman repeats her plea, but Jesus says it's not fair to give the children's bread to the dogs. Her response is, in effect, then treat me as a dog and let me have the crumbs. At this display of persistent faith Jesus commends her faith and heals her daughter.

While it does seem that Jesus struggled with a response toward the woman, he *does* respond by commending her faith and healing the daughter. Many Christians struggle with inappropriate attitudes and response to people of other races and social classes. Maybe they were taught prejudice by their parents or peers. Maybe their prejudice stems from an inadequate reading of the Scriptures. But maybe the way to overcome prejudice is to become "color blind" and see the inside of a person. And seeing the inside, do something to help them. After all, Jesus struggled, but he *did* something. The way of Jesus — do it!

Response of those who are objects of social and racial prejudice

In spite of her messianic confession, "O Lord, Son of David," the woman faced several obstacles in her quest for help. But the woman continued in her quest for help for her demon possessed daughter. And she found it! She found it through her faith.

While facing social and racial prejudice is a painful experience, expressing faith can overcome those discouraging times. Many respond to prejudice with violence, anger, rage, and vandalism. Those who respond in this way find no help from this text. This text implies that expressing faith in Jesus will bring much needed help and healing. Perhaps that is the point: racial and social decay have come because Christians have used the wrong methods. Maybe both the oppressor and the oppressed need to open themselves afresh to expressions of faith. Our text shows that there is *one* particular reality that gets Jesus' attention and his help: faith in him. Faith can overcome the discouragement of racial and social prejudice. □ — Brian Courtney is pastor of First Church, Sneedville.

**Convention Uniform Series
for Jan. 15
Focal Passage
Matthew 15:21-31**

Protecting the helpless

By Ray Fullilove

It is a fact that in war, human life is cheap. Wars around the world in the past, as well as in the present, expose this grim fact. There is, however, a spiritual war about us. It's grim fact is underlined in the continued violence, the constant acts of vengeance, and the deplorable acts of viciousness. We have become a nation with little conscience! When there is little compassion, there will be much corruption.

Such corruption is noted in the shocking episodes of child abuse, the peddling of pornography, abortion on demand, promiscuity, and now, the possible approval of euthanasia.

In the middle of this corruption, God's people need to continue to stand for decency in social reform, dedication to family values, and determination to live for God and morality. We have the justice of God in our hearts and resist the fanatical belief that we can wield the justice of God with our own hands. With the love of God in our response, a determined resolution to absolutes, and a dedicated reaffirmation in conviction, we need to remain, "a peculiar people; that we should show forth the praises of him who has called us out of darkness into his marvelous light" (I Peter 2:9).

We, as God's people, need to continue our stand and let our light

shine for protecting the helpless. We will be encouraged in this high calling of God when we consider some basic spiritual truths about life.

**God is the source of life —
Genesis 1:28a**

The source of life is God. The Bible says (1) we are created in the image of God, (2) conditioned by the blessing of God, and (3) classified as the highest of God's creation (Genesis 1:27-28). Life is given by God, granted by God, and gloriously blessed by God.

If God is the source of life, we should become the servants to God. We can only admit, "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4). The sanctity of human life begins when we acknowledge God as the source of life.

**God is the spirit of life —
Psalms 139:13-15**

If God is acknowledged as the source of life, then we realize that God is the spirit of life. Such a truth should lift our hearts, encourage our spirit, and generate a life dedicated to God. This should help us recognize

that we have potential (v. 13), possibilities (v. 14), and purpose (v. 15).

God created us in his image. That creation is begun at conception, developed in magnificence, and given in grace. If this is the case, then God demands that there be no interruption of the created image of God. Abortion is against the command of God. What God has provided, God expects us to protect.

**God is the sustainer of life —
Exodus 1:17; Deuteronomy 18:10a;
Matthew 19:14-15**

When God has created us in his image, he expects us to protect the helpless. The Pharaohs and the Herods of the past and the present continue to persecute the innocent. We become the protector of the helpless when (1) we fear God more than the manipulation of man (Exodus 1:17); (2) when we follow God more than the methods of man (Deuteronomy 18:10a); and (3) when we honor the trust of a child (Matthew 19:14-15). With God, we must uphold the sanctity of life. □ — Ray Fullilove is pastor of Poplar Avenue Church, Memphis.

■ the churches

■ **Adams Chapel Church, Dresden**, had a December revival which resulted in seven people making professions of faith and one person committing his or her life to ministry. It was led by Brady Weldon.

■ **The Hispanic Mission of First Church, Nashville**, is sponsoring its own mission in Bowling Green, Ky. Daniel Rodriguez and his wife, Mercedes, are in charge of this work. The first service was Nov. 25.

■ **Third Church, Murfreesboro**, held a fall revival led by Harold Hunter, evangelist of Nashville, in which 22 made initial spiritual decisions, 30 rededicated their lives to God; and 25 made other commitments.

■ **Hillcrest Church, Lebanon**, will hold a Harvest Day Revival Jan. 15 at 11 a.m. and 7 p.m. Harold Hunter, a Nashville-based evangelist who was a pastor in Tennessee and of North Jacksonville Church, Jacksonville, Fla., will lead the services. Hunter also is an author and producer of a musical album. The Mike Speck Trio from Oklahoma and North Carolina will perform at 6:30 p.m. on Jan. 14.

■ A DivorceCare recovery seminar and support group will meet at **Two Rivers Church, Nashville** on Wednesday nights at 7 p.m. beginning Jan. 11. A \$10 fee is for materials and free childcare is available for birth through grade 6. DivorceCare features national experts on divorce and recovery topics.

■ the leaders

■ **Daniel Holmes**, pastor,

Slate Springs Church, Crossville, was ordained into the Gospel ministry by Oaklawn Church, Crossville, on Jan. 8.

■ **Russell Essary**, pastor, New Salem Church, Dukedom, was ordained to the Gospel ministry at Beech Springs Church, Gleason, Dec. 18.

■ **Harmony Church, Jonesborough**, has called **Steve Pate**, interim pastor, as pastor.

■ **David Hale** has resigned as pastor of Lovelace Church, Fall Branch.

■ **Clyde Griffin** has resigned as pastor of Solomon's Temple, Kingsport.

■ **Calvin Edwards** has resigned as pastor of Westerly Heights Church, Johnson City, and is available for supply. He can be reached at (615) 926-4648.

■ **Dotson Memorial Church, Maryville**, has called **John Coates**, pastor, Calvary Church, Kingsport, for 10 years, as pastor, effective Jan. 15.

■ **Gene Cornett** is serving as interim pastor of Roan Hill Church, Johnson City.

■ **Bill Ponder** has been called as pastor of Clear Branch Church, Erwin.

■ **Timothy Watterson** was installed as pastor of Phillippi Church, Cleveland, Dec. 4.

■ **Thompson Creek Church, Como**, honored **Don Malone**, pastor, for 25 years of service Dec. 11. Members and former members told of his influence on their lives. They also gave Malone and his wife, Maria, a plaque and a money tree.

■ **Bethel Church, Henderson**, has called **Bryan Powers** as minister of youth and music. He is a teacher at Chester County High School.

■ **Oaklawn Church, Crossville**, called **Jonathan Blaylock** of Crossville as minister of music and youth on Nov. 20.

■ **Royce Missionary Church, Oak Ridge**, has called **Jim Millsaps**, retired chaplain for the U.S. Air Force after 24 years, as pastor, effective Nov. 20. Prior to his military service Millsaps served as pastor of Centenary Church, Maryville. Since he retired in 1989 he has served as pastor of Pleasant Grove Church, Maryville; and as interim pastor of First Church, Alcoa. An author, Millsaps is a graduate of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

■ **First Church, Dunlap**, has called **Thomas P. Gholson** as pastor. The recent graduate of Southern Baptist Theological Seminary, Louisville, Ky., has served as youth minister, Alta Loma Church, Madison; and pastor of Zion Church, North Vernon, Ind.

■ **Ron Leonard**, recreation and youth director, Highland Heights Church, Memphis, for two years, has resigned to serve in that role at Hernando Church, Hernando, Miss.

■ **Mark Malone** of Lugoff, S.C., has been called as music and youth minister at First Church, Hunter. Mike Wilson has been interim youth director.

■ **Rock Springs Church, Butler**, called **R.L. Poole** as pastor Dec. 4.

■ the missionaries

■ **Missionaries Gene and Melanie Vincent** of Argentina are on furlough and can be reached at P.O. Box 96, Millington, 38083.



PASTOR OF FIRST INDIAN CHURCH, Ripley, Michael Powers, center, his wife, Linda, and sons, Shane and Shawn, pose following a presentation to Girls in Action and Royal Ambassadors attending mission day camps held by Judson Association.

■ deaths

■ **John Buell Sr.**, 77, a retired pastor of Stone Mountain, Ga., died Dec. 13 at an Atlanta hospital. He was pastor of several churches in the southeast United States, including McCalla Avenue Church in Knoxville from 1969-82. Buell was a leader of Knox County Association and a trustee of Harrison-Chilhowee Baptist Academy, Seymour. His survivors include Bill Hazlewood, director of missions, Cumberland Gap Association. Memorial gifts may be sent to the academy.

■ **J. Oscar Lumpkin**, 78, a retired Southern Baptist missionary of Maitland, Fla., died Dec. 1. The native of Whiteville was pastor of Shelbyville Mills Church, Shelbyville; Harpeth Heights Church, Nashville; Hopewell Church, Springfield, and pastor/director, Madison Street Mission of Belmont Heights Church, Nashville, before missions service in Virginia, Texas, and Florida. The funeral was held at Scotts Hill

Church, Scotts Hill. Memorials should be sent to the church or Hospice of the Comforter, Orlando, Fla.

■ the schools

■ **Carson-Newman College, Jefferson City**, will hold Barnabas House Spring Seminars sponsored by the Barnabas House Counseling Center beginning Jan. 21. They include "Aging and Death" on Jan. 21; "Believing Yourself Into Being: The Power of Belief," on March 18; and "Fiddler and the Key to Life" on April 22. All seminars are from 9:30 a.m. to 12:30 p.m. Space is limited and pre-registration is required. For more information call (615) 471-3311.

■ **Union University, Jackson**, recently dedicated its prayer chapel in honor of First Church, Selmer, for its contributions toward the chapel. The chapel is a part of the new Student Union Building.

Tennessee Sampler ■ views, insights

What does 1995 hold for you?

By Gene Wood, pastor
Stock Creek Church, Knoxville

Have you made any plans for 1995? Have you taken any steps to make sure you see where God is leading you in 1995?

I will be taking time to look at my life and seek God in what he wants to do in 1995. He will not tell me everything, but he will set me on the path; give me a direction to start.

I will be asking him about my walk with God, my family, finances, personal life, ministry, and vocation. I will be asking him three questions about each area — What do you want to do in each

area? What do I need to do? What promise do you give me for each area?

As I discover God's leading and do what I need to do (in the power of the Holy Spirit), I will experience God in 1995. I will glorify him and touch people. After all, isn't that why we were made and put here?

Why don't you consider doing something similar? God will not show us every detail of 1995. There will be surprises, some good and some bad. But, we at least will be on the paths of God's own choosing.

If Stock Creek Church will join together to see what God is doing and will be obedient to it, 1995 will be our greatest year ever in glorifying God and touching people. □

Churches being guided by a different mission?

By John Coates, pastor
Calvary Church, Kingsport

Lamar Wadsworth tells of two establishments in Baltimore that do basically the same thing. Both prepare and serve food, and both provide a place for people to sit down and eat. Both are governed by the same health department regulations.

One of these establishments is the soup kitchen at a rescue mission. The other is an elegant, expensive restaurant a few blocks away in "Little Italy." While both do essentially the same thing, they are guided by an entirely

different mission. The mission of the soup kitchen is to feed hungry, homeless people. The mission of the expensive restaurant is to provide an enjoyable dining experience in a delightful atmosphere.

The church must be reminded constantly what its mission is. The church's mission is not to provide an enjoyable religious experience for people who already know Christ and have their lives together. It is our mission to respond to the needs of spiritually destitute people whose lives are in chaos.

God help us not to become a "quaint little restaurant" church, but to become a "soup kitchen" church. □ — Effective Jan. 15, Coates will become pastor of Dotson Memorial Church, Maryville.