

Baptist and Reflector

April 5, 1995

VOL. 161 ■ NO. 14

STATEWIDE EDITION

■ this week's news

March excellent month for CP

For Baptist and Reflector

March proved to be an excellent month for giving to the Cooperative Program by Tennessee Baptist Convention churches.

For the month, churches gave \$2,708,096 to the Cooperative Program, more than \$418,000 over March 1994 gifts. "March was an exceptionally good month," according to T

BC Executive Director James Porch.

Year-to-date gifts are \$1,115,066 or 10.89 percent ahead of the same time last year, said William Maxwell, TBC Central Administrative Division director. Gifts also are \$442,858 or 4.06 percent over budget needs.

Maxwell sounded a warning that April may not be quite as good because the month ends on a Sunday, meaning that day's gifts will not be received

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MOVING? Cut out and mail address label and new address to *Baptist and Reflector*, P.O. Box 728, Brentwood, Tenn., 37024

House proposal would allow lottery vote

Baptist and Reflector

NASHVILLE — The Tennessee House of Representatives took a step March 30 toward removing the constitutional ban on a state lottery.

By a vote of 67-20, the House approved a proposal to let voters decide in 1998 whether to amend the state constitution and allow lotteries.

The vote passed despite the protest of a legislator who called the lottery "the crudest form of tax," according to a news report in *The Tennessean*, Nashville's morning newspaper.

Rep. Bobby Wood, R-Harrison urged the House to vote against the lottery.

The paper reported Wood said people say the lottery "is a taxing alternative. I'm telling you it is the crudest form of tax you can put on any people because the odds of return are smaller on the

lottery than anything else you could possibly do."

Noting the state still has scars from the Rocky Top investigation into illegal bingo gambling several years ago, Wood said, "Gambling creates nothing. Gambling offers false hope."

The Tennessean also reported the proposal to lift the ban still has a long way to go.

It must pass the Senate by a majority vote during this two-year legislative session. It must then pass each house separately by a two-thirds vote during the two-year legislative session that begins in January of 1997.

That would pave the way for a statewide vote on removing the ban in 1998, the newspaper reported.

For the proposal to be ratified, it would have to be approved by a majority of those voting in the governor's race.

Tennessee Baptist public affairs consultant Bill Bates

said he was not surprised by the House vote.

"Most of these legislators are telling me their polls show 70 percent of the people want a lottery," he said.

Bates noted the bill passed by the House (HJR106) has not yet been brought to the Senate. Bates said the bill will be sent on to the Senate, but that does not necessarily mean the Senate will vote on it.

Bates noted the Senate will consider its own constitution-related bills on April 10. Their bills all deal with the lottery issue, Bates said. He urges Tennessee Baptists to contact their state senators and urge them to vote against the lottery and other forms of gambling in the state.

"We're coming down to a time of real decision over what course of action should be taken," the veteran Tennessee legislature watcher said. □ — Lonnie Wilkey

New role gives Tennessee native insight to love for SBC

By Barbara Denman
For Baptist Press

ORLANDO, Fla. — Nashville native and former Two Rivers Church pastor Jim Henry has traveled the globe this year, attending every meeting and gathering possible as he examined the threads

in the weaving of a group called Southern Baptists.

"The great heartbeat of Southern Baptists is strong," said Henry, president of the 15.6-million-member denomination. "They want to be Southern Baptists. They're grateful to be Southern Baptists and they feel like our best

can be before us," he said.

Henry, who was elected to the post during the 1994 SBC annual meeting in Orlando, Fla., called his year of service "absolutely incredible. It has been a very enriching experience — just to touch the warp and woof of this multifaceted people called Southern Bap-

tists," he said.

During the past year, Henry took time from his pastorate at First Church, Orlando, to attend meetings of state conventions, associations, almost every SBC agency, board and commissions, the Woman's Missionary Union, and the Baptist World Alliance. A self-proclaimed historian, Henry said he was thrilled to attend the signing of the Mid-East Peace Agreement.

"As president, I thought one of the most important things I could do is represent Southern Baptists as many times as I could," he said. It became the "fastest year of my life — most demanding and most fulfilling."

To that end, Henry said he will allow his name to be placed in nomination for a second term as SBC president when the convention meets June 20-22 in Atlanta. "More than likely I will if I can find somebody to nominate me, if the Lord wants me to do it again, and the people trust me and choose me. If they don't, it's been a great year," he said. — See New role, page 2



State evangelists hold annual meeting, elect officers

Meeting prior to the State Evangelism Conference held April 3-4, the Fellowship of Tennessee Evangelists elected new officers for the coming year. From left, are Rob Finley of Memphis, outgoing president; Floyd 'Lammie' Lammersfeld of Gleason, vice president; and Charles 'Toonie' Cash of Johnson City, president. Duane Jeffrey of McEwen, not pictured, was elected music coordinator.

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- Publisher — Tennessee Baptist Convention Executive Board
- Board of directors: Dean Haun, chairman; Gary Gerhardt, vice chairman; Charles Anderson, Christine Bess, Russ Dunham, David George, Frank Hawkins, Diane Jordan, Pat Landrum, Joe Littlefield, Paul Moody, Bill Northcutt, Charles Parker, Richard Patton, Mike Thrower, Conyer Walker, Gary Watkins, and Laurann Whetham
- Office — *Baptist and Reflector*, 5001 Maryland Way, Brentwood, Tenn., 37027
Mailing address — P.O. Box 728, Brentwood, Tenn., 37024
Phone — (615) 371-2003.
FAX — (615) 371-2080
- Membership — Southern Baptist Press Association
- Address changes — *Baptist and Reflector*, P.O. Box 728, Brentwood, Tenn., 37024
- Postmaster — Second class postage paid at Brentwood and at additional mailing office. (USPS 041-780)
- Frequency of issue — The paper is published weekly except for Christmas week.



Printed on recycled paper

New role gives Tennessee native insight ...

— Continued from page 1

On numerous occasions this year, Henry has sounded a call of reconciliation between factions within the denomination. Although he said the past 15 years of controversy in the SBC were necessary, he likened it to a wound that now needs healing. His message has not always been well received.

Henry said he did not sense pastors in leadership positions "not wanting to be conciliatory, but at the same time there is a sense we should not compromise on the progress we've made to keep the Bible in its integrity as a facet of who we are and what we're about.

"I think there are some people who will not be reconciled back into mainstream Southern Baptists. To me there is a different priority, a different sense of direction, a different

philosophy," Henry said.

However, he called for less rhetoric, less of an attack on these individuals. "In dealing with them, I think we should always do that in the spirit of Jesus Christ. Attacking, condemning individuals, that's out of order with the way I understand forgiveness, love, and grace in the New Testament.

"Taking a stand on principles — yes, but always in the spirit of Christ. Conciliation should be in spirit and attitude but not in compromise in the basics in the faith."

As a historian, Henry said he is excited about the sesquicentennial SBC meeting in Atlanta when the convention



HENRY

marks its 150th anniversary. Noting the 100th anniversary took place during World War II, Henry said this year's convention will give opportunity "to celebrate God's blessing on the group of people called Southern Baptists."

A highlight of the meeting, Henry said, will be a message from evangelist Billy Graham.

The meeting also will be "stimulated by the Brister report," he said, which will ask messengers to approve the reorganization of the denomination's agencies. According to Henry, every 40 years the SBC has dealt with a report that changes the denomination's structure, adding the 40-year time span is also "biblical."

"It's good for our people to look at who we are, are we doing it efficiently and effectively, and can we get the job done better." □

Missionary journalist to edit Florida paper

Associated Baptist Press

JACKSONVILLE, Fla. — Missionary journalist Michael Chute was named editor of the *Florida Baptist Witness* March 27, promising to "move beyond" the controversy that divided the newspaper's governing board and prompted the resignation of the last editor.

"I will be the editor for all Florida Baptists," said Chute, 44, who has served 12 years as overseas correspondent for the Southern Baptist

Foreign Mission Board, stationed most recently in Hong Kong. A 20-year veteran of Baptist journalism, he is former managing editor of the *Word & Way*, the newsjournal of Missouri Baptists.

Chute was elected unanimously by the nine-member commission that governs the *Witness*, the official newsjournal of the Florida Baptist Convention. He succeeds Jack Brymer, who resigned last August complaining of "continued harassment" from the commission. □

Anna Stanley re-files for divorce from noted Atlanta pastor

Baptist Press

ATLANTA — The wife of Charles Stanley, pastor of First Church, Atlanta, and Southern Baptist Convention president, 1985-86, has refiled for divorce.

According to a complaint filed March 20, Anna J. Stanley is seeking a jury trial for the divorce, alimony, division of their assets, and possession of their north Atlanta home.

An April 24 hearing date in Cobb County Superior Court has been set, according to an order by Clerk of Court Jay C. Stephenson.

Mrs. Stanley's complaint for divorce states: "There is no reasonable hope of reconcilia-

tion despite plaintiff (Mrs. Stanley) having made every effort to effect one."

A statement from an "accountability team," formed of First Church members to work with the Stanleys reported Mrs. Stanley withdrew from the reconciliation process and contact with the team in August 1994, "shortly before joint counseling sessions were to begin."

Team member and chairman of deacons Guy Mosier announced Mrs. Stanley's action at the March 29 prayer meeting. "We are grieved by the content of this report, and ask for your earnest prayers on a daily basis for Dr. and Mrs. Stanley and the reconcilia-

tion of their marriage to the glory of God."

Stanley also made a brief statement before the congregation spent more than 45 minutes in prayer for reconciliation. "I continue to oppose this action as I have from the beginning," said Stanley, who, with son Andy by his side, spent the prayer time kneeling before a front-row pew. "It is my desire Anna and I be reconciled."

The accountability team's statement reports Stanley will continue as senior pastor of First Church and maintain his responsibilities for IN TOUCH Ministries — a separate entity that broadcasts Stanley's sermons on televi-

Parrott new DOM at Holston Valley

Rogersville native and pastor John R. Parrott Jr. has been named director of missions for Holston Valley Association.

Parrott, pastor of East Rogersville Church since 1986, will assume his new role, April 17, succeeding Charles Earl who retired at the end of 1994. Bruce Hullette has been serving as interim director of missions. He is retired from Surgoinsville Church.

Parrott is a graduate of Carson-Newman College, Jefferson City, and has taken off campus courses from Southern Baptist Theological Seminary in Louisville, Ky., at Carson-Newman.

Other pastorates include First churches, Sneedville and Byrdstown, and Henards Chapel Church, Rogersville.

He currently serves on the Executive Board of the Tennessee Baptist Convention and formerly served on the TBC Committee on Arrangements and Committee on Boards.

Parrott and his wife, Kathie, have two children. □



PARROTT

Fellowship moves benefit plans from SBC

Associated Baptist Press

ATLANTA — The Cooperative Baptist Fellowship announced March 27 it will transfer its retirement and insurance plans for its employees and 62 missionaries from the Southern Baptist Annuity Board to the Minister and Ministries Benefit Board of the American Baptist Churches in the USA.

The move was negotiated because of growing concern

that the Dallas-based Annuity Board would be pressured to drop coverage for the Atlanta-based Fellowship, an alternative missions-delivery agency for moderate Southern Baptists, said CBF Coordinator Cecil Sherman.

Sherman noted recent actions of the SBC Executive Committee "have made it clear that a decision to exclude us from participation in the Annuity Board is not a matter of 'if' but 'when.'" □

Tennessee Baptists invited to sing at missionary appointment service

HUNTSVILLE, Ala. — Organizers for the April 28 foreign missionary appointment service at the Von Braun Civic Center here are inviting Tennessee Baptists to sing in the event's 1,000-voice choir.

Those who wish to sing should report for rehearsal at 2 p.m., Sunday, April 23, at Grace Church, Tullahoma, or the following churches in north and central Alabama: University, Huntsville; Seventh Street, Cullman; Barton, Cherokee; Central, Decatur; First, Trussville; and First, Atalla.

Choir members should be in place at the Civic Center in Huntsville at 5 p.m. on the night of the service. For more information, call David Blakeney at (205) 883-1950. □

Seminary controversy continues over dean's dismissal

Compiled from news reports

LOUISVILLE, Ky. — Controversy surrounding the school of social work at Southern Baptist Theological Seminary continues in the wake of President R. Albert Mohler Jr.'s removal of Diana R. Garland as dean.

A trustee committee will be appointed to study the future of the seminary's Carver School of Church Social Work, according to Vice President for Academic Administration David Dockery. The committee will study whether to keep the school in its present form, change it, or discontinue it, Dockery said. The trustee committee will be appointed in April, with a report due by October, he said.

Mohler met with faculty for more than two and a half hours March 23. Comment about the meeting, however, is minimal. A seminary spokesman said Mohler will not comment on faculty or other internal meetings at the seminary.

James Chancellor, chairman of the Faculty Committee and associate professor of missions and world religions, also declined to comment to Baptist Press, except to say he had consulted

with Dockery and the situation is "very complicated."

The Organization for Student Social Workers at the seminary's Carver School of Church Social Work issued a seven-point "request" of Mohler March 22, including a call for Garland's reinstatement as dean; further dialogue with Mohler; a specific statement of Mohler's plans for social work studies at the seminary; Mohler's stance on homosexuality, abortion, and women in ministry "and the role of ministers in relating to these issues"; written comment from Mohler on whether the National Association of Social Workers code of ethics is "congruent with biblical and theological values and ethics"; and public disclosure of "all processes for choosing faculty" at the seminary. The students asked for a written response by April 3.

Current students in the Carver school degree programs are worried they may not be able to complete their degrees before the seminary loses accreditation from the Council on Social Work Education — an action they perceive as inevitable. Representatives of their student organization already have consulted legal counsel about a possible

lawsuit against the seminary for breach of contract.

Seminary officials, however, have said they will make every effort to ensure that all current students are able to complete an accredited degree whether the Carver school remains open or not.

"In good faith we would find a way to help them finish their programs here at the seminary or to work out an agreement with other institutions so they would accept our students," Dockery explained.

Dockery said he can't predict what decision the trustee committee will make regarding the Carver school's future.

Regardless of the ultimate decision on the school, Garland's firing cast a pall over the campus in the days immediately afterward. She is perceived and respected among both students and faculty and has not been perceived as promoting a political agenda of any kind as the seminary has moved in a more conservative direction.

"There's pain and grief and sadness over this as great as any event that has hit our campus," Dockery said.

Dockery praised Garland as a "pio-

neering faculty member" who has served the seminary with "capable, creative, and visionary leadership" and "level-headed administrative work."

Dockery continued, "She has been a model of godly leadership, exercising her role with both conviction and discernment, offering challenge when needed and hope for the discouraged.

"It is impossible to calculate the impact of this decision on the life of the seminary and its future," Dockery said.

The Carver School of Church Social Work at Southern was established in 1984 and is the nation's only accredited social work program operated by a theological seminary. The school's roots go back to the formation of Woman Missionary Union's Training School adjacent to Southern Seminary in 1907.

Carver school graduates work in a variety of roles, including service through Baptist children's homes and church-based relief ministries, as missionaries, family counselors, chaplains, and employees of Baptist hospitals and through denominational social ministry programs. □ — This article was compiled from a Baptist Press account written by Ari Toalston and an Associated Baptist Press report written by Mark Wingfield.

Annuity Board responds to 'allegations of impropriety'

By Toby Druin
For Baptist Press

DALLAS — A Southern Baptist Annuity Board official has confirmed the agency has investigated "allegations of impropriety" in the purchase of new computers for the board but found it had "suffered no loss."

The statement by Thomas E. Miller, senior vice president for public relations, was made to the *Baptist Standard*, Texas Baptists' newsmagazine, after an article appeared in a Dallas weekly newspaper quoting a

former Annuity Board employee, Tony Mlakar, that he had been terminated "for poor job performance" by the board after reporting what he considered to be "self-dealing" by a board employee in the purchase of new computers for the board.

Miller said the matter had been investigated and corrective action taken, but said the board does not reveal corrective actions. He said no employee had been terminated for reporting any perceived impropriety, but added the board also does not discuss the na-

ture of any separation from employment at the board.

Mlakar, who installed and maintained the board's computers, told the newspaper many of the new machines purchased early in 1993 did not work properly. He said he discovered they were not federally licensed, had no serial numbers, many components were assembled incorrectly, and others lacked parts.

He told the Dallas weekly that when he began to look into the matter, he found a board employee who had recommended the purchase of the

computers from a Forney, Texas, firm had business connections with the firm and was in fact purchasing computer components, assembling them and providing them for eventual delivery to the Annuity Board at a considerable profit.

Mlakar said when he blew the whistle on the employee, an internal audit supported his claims and recommended the employee be reprimanded. Instead, Mlakar said, he was terminated in July 1994 and the employee whose actions he had questioned was never reprimanded. When first contacted

the Annuity Board had no comment. After learning from the *Baptist Standard* the journal had received several calls about the board's handling of retirement funds in light of the newspaper story, Miller responded with the statement the board had suffered no loss because of the alleged impropriety and no employee had been terminated for reporting it.

The matter was reported to Annuity Board trustees who reviewed the actions taken at their 1994 fall meeting, Miller said. □

Baptist couple murdered in Russia

Baptist Press

RICHMOND — A Southern Baptist physician and his wife have been murdered in Khabarovsk, Russia, where they have worked on medical projects since 1993.

Local police found the bodies of Chu Hon Yi and his wife, Kei Wol, March 28 after entering the couples' apartment at the request of a concerned friend who had not seen them for several days.

Yi had sustained several blows to the head. Mrs. Yi had been strangled. There were no signs of forced entry, and the apartment's front door was locked when police arrived. Police estimate the deaths occurred March 23.

Police have launched a murder investigation but so far have released few details. They have not speculated on a motive.

Yi, a retired cardiologist from Virginia Beach, Va., had worked with his wife, a registered nurse, at Khabarovsk Medical Institute. He practiced medicine and taught medical personnel there, working through Cooperative Services International, a Southern Baptist aid organization. Khabarovsk is located in the Pacific coast region of eastern Russia on the Amur River.

The Yis were longtime members of Tidewater Korean Church in Virginia Beach. They helped start the church. He was a deacon and led the building program for the current sanctuary. "He was the model of what a person should be as a Christian leader. Both he and his wife expressed that same spirit," said Johnny Farmer, English minister at the church. "It's rattled the congregation. We're in shock to say the least." □

Stewardship book suggests fewer carry financial load

Baptist Press

DALLAS — The oft-quoted statistic that 20 percent of the members give 80 percent of the money coming through Baptist churches needs updating, according to Bob Eklund, director of the Baptist General Convention of Texas' stewardship division, in a new book, *Partners With God: Bible Truths About Giving*.

"I have found that in a majority of churches, more like 12 percent give 80 percent of the money, and 50 percent of the members give nothing," Eklund said.

Co-author of the book is Terry Austin, a writer and former pastor who is coordinator of the church services division of Drug Prevention Resources. He also is a consultant for the BGCT stew-

ardship division. The book is published by the Baptist Sunday School Board's Convention Press.

Eklund also sounds the warning that "80 cents of every dollar seems to be coming from people over 55."

He added, however, that where strong biblical principals are taught, younger adults will give, and even tithes, through their church.

In the book, Eklund and Austin stress the biblical foundation of cooperation and the Cooperative Program as the most successful method of missions support ever devised.

The book emphasizes it is every Christian's responsibility to be a partner with God and stresses far more is involved than giving of money.

"God is greatly concerned

with our attitudes toward and performance with the money he allows to come into our possessions," Eklund said.

Eklund, who also has written a book on spiritual awakening, said church and biblical history indicate sacrificial giving often has resulted in spiritual awakening.

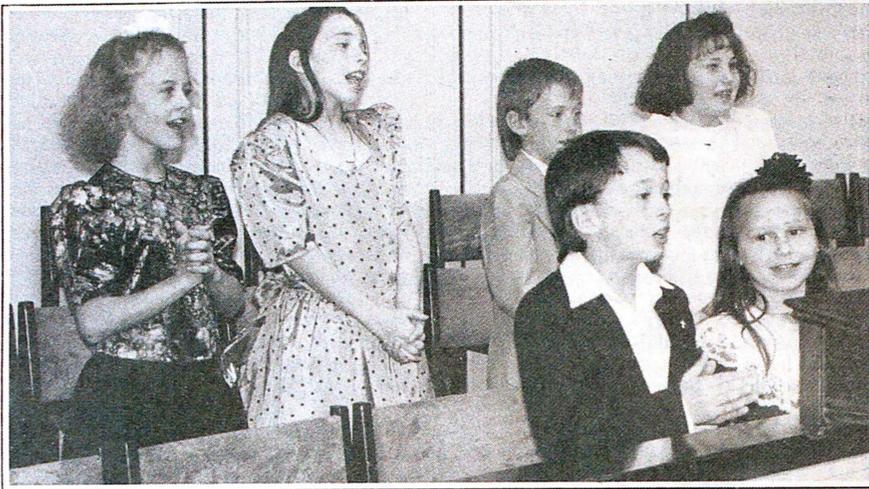
"The great need in Southern Baptist life today is revival," he said.

BGCT Executive Director William M. Pinson Jr. called *Partners With God* "a clear inspiring presentation of the Bible teaching about giving."

The book is available in English or Spanish and may be ordered from the BSSB's customer service line, 1 (800) 458-2772. Also available is a 200-page "Teaching Guide" and a 96-page "Teaching Workbook." □ — Orville Scott

More than 500 people attend annual All-Sing at Newport First

East Tennessee Association event blends contemporary Christian, mountain Christian, Southern Gospel, and traditional music



HOLDERS GROVE CHURCH was represented adequately by the children's choir.

NEWPORT — There was music all over town on the evening of March 25.

East Tennessee Association hosted its fifth annual All-Sing for the churches in the association, and First Church, Newport, was packed with eager participants and church music buffs.

It was a blending of contemporary Christian music, mountain Christian music, Southern Gospel, and traditional hymns. In all, 17 church choirs from

the association participated.

Jack Parker, associational music minister, presided. Parker said the all-sings are planned "to provide fellowship and to expose church members to a variety of Christian music." He said the choirs choose their own selections, and added that only seven choirs participated at the first program five years ago.

More than 500 listeners filled the auditorium of First Church where Steve Davidson

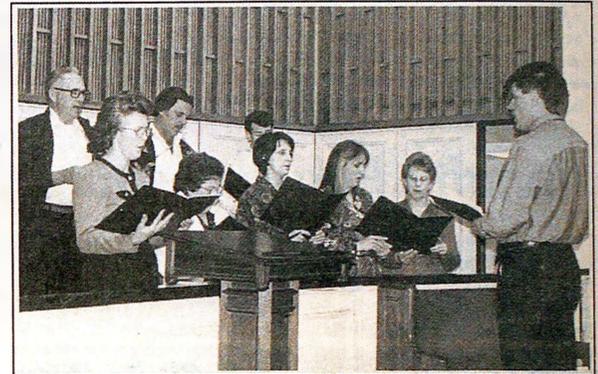
is minister of music.

Choirs participating included Pine Springs, Calvary, Holders Grove (children), Bethel, Piney Grove, Mannings Chapel, English Creek, New Prospect, New Prospect (children), Browns Missionary, Southside, Cave Hill, Wilsonville, Wilsonville (youth), Garvers Chapel, Denton (adult and youth), Del Rio, and First, Newport.

According to Michael Brooks, director of missions,



CHECKING OVER program for the Annual All-Sing are, from left, Michael Brooks, director of missions; Jack Parker, associational music minister; and Steve Davidson, minister of music, First Church. — Story and photos by Wm. Fletcher Allen



BETHEL CHURCH sang 'How Great Thou Art' and 'His Name Is Wonderful.'

the Annual All-Sing has become one of the top events of the year for East Tennessee churches.

Some of the choir selections included "Until You've Known the Love of God," "Walk While

You Have the Light," "The Three Nails," "Grace for Every Need," "Somebody Loves Me," and "He Wrote My Name." The choir of host First Church, Newport, closed the evening's program. □

Vanderbilt BSU spends spring break ministering in Boston

By Susan Steed
For Baptist and Reflector

NASHVILLE — While many college students spend their spring breaks re-

laxing at home or on vacation with friends and family, 40 Vanderbilt University students under the leadership of the Baptist Student Union spent their break instead working and serv-

ing the Lord in Boston.

Spring break trips, called SPOTS (Special Projects Other Than Summer), are an annual event for BSU members at the Nashville university. Making the trip this year were both undergraduate and graduate students and even two recent alumni.

The students took a 20-hour bus ride to Boston where they were then divided among three churches — Cambridgeport, Metropolitan, and First Church, Chelsea — where the students lived and worked for a week.

Each group had specific tasks to complete with their sponsoring church. Each group, however, was involved in light construction. Students tore out old walls, hung sheetrock, sanded hardwood floors, laid carpet, painted rooms, and repaired ceilings and furniture.

In addition to construction, students at the Chelsea church distributed more than 600 Bibles in four days in the Boston suburb. Pastor Ed Allen reported the community response to this form of outreach was the most positive in his

10 years at the church.

AGAPE, the Vanderbilt BSU dramatic performance team, made its contributions with numerous performances each day during the week. The 14 members of the Boston team performed at the three sponsoring churches as well as at Beacon Hill Church. There also were several events for children and youth across the city. Small ministry groups from AGAPE also ministered in nursing homes, a Head Start program, and others.

The Baptist Campus Ministry at Massachusetts Institute of Technology also used AGAPE for some creative ministry on campus, including a drama and puppet workshop for children of MIT graduate students, an event which was termed "a super success," by Eric Thomason, director of AGAPE. Thomason is a member of Bluegrass Church, Hendersonville.

Throughout the experience Vanderbilt students reached out to many people in Boston and, at the same time, had many experiences that impacted their own lives. □



VANDERBILT STUDENTS Julie Zeck of Snyder, Texas, and Eric Thomason of Bluegrass Church, Hendersonville, prepare to use their clowning skills ministering in a Head Start program at Metropolitan Church near Boston.

Cooperative Program still reliable plan

Cooperative Program. What is it? How is it best described?

Rope of sand. Nourishing river. Hope. Love. Power.

What is the Cooperative Program? It is the least complicated, most efficient, most productive plan of support ever used by Southern Baptists. The CP also has the admiration and endorsement of many other missions/evangelizing bodies.

By Wm. Fletcher Allen, editor

While not perfect, it gets high marks for fulfilling the role for which it was planned. On Sunday, April 9, Southern Baptist churches have opportunity to affirm those who understand and support the CP, and to educate those who don't know or don't care.

Southern Baptist giving became viable and substantial when the CP came into action in 1925. Southern Baptists began to grow, not only in numbers, but in the realization that cooperative giving is a much better plan for doing the Great Commission than other ways.

The primary "other way" of course, had been the societal method of each agency, college, or mission group pleading to the churches directly for support.

That method left some entities wized and weak, bereft of steady support.

When church leaders and committees on April 9 explain and promote the Cooperative Program, the marvelous story

needs to be told with strength and positive explanation.

Tennessee Baptist churches who are active in giving through the CP helped make the March gifts total "an exceptional month in giving," according to TBC executive director/treasurer James Porch. The \$418,000 increase over March 1994 enabled the year-to-date total to rise by 10 percent — or \$1.1 million ahead of last year at this time.

It is easy to see such bounty and rationalize that churches can slack off in CP giving. It is a fact, however, that almost every good month has its counterpart in a very sluggish month.

On the positive note, we should be exceedingly grateful to God for faithfulness

in giving by the churches, and thankful to churches who see the big picture.

There is a tendency at times to choose some specific and worthy project or cause and divert CP funds. But the big picture shows that healthy CP giving is beneficial to all TBC and SBC entities, and not to only a few.

The marvel of the CP is twofold. One, the givers become hands-on participants in a great plan of cooperative caring. And, the combined gifts of many churches is carefully and prayerfully distributed to where the needs are real.

Rope of sand, river of power, love, hope, vision. The Cooperative Program is so appropriate it seems to be alive!

You know, it really is. □

■ one word more

By Wm. Fletcher Allen editor

Need of repair

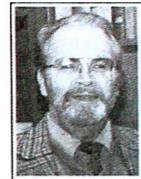
In the days before zippers were used widely as fasteners for clothing, unkind accidents sometimes happened at most inappropriate times.

My turn came, and as usual the timing was a shocker.

I think I went to only two birthday parties during my childhood, parties weren't plentiful, and there was a lot of innocence around.

It wasn't easy to transport the little country boy to a birthday party.

My mother took me to a rich neighbor's palace (it seemed so to me) on a nice spring afternoon. I had been ecstatic when the rich kid invited



ALLEN

me. We were friends, but I had never even thought about going to his party.

Just after I closed the car door and waved goodbye to my mother, I discovered the top button missing on my summer shorts. And to my dismay, my friend's mother was coming quickly out to welcome me.

Well, I held the gift in front and stood at an angle. I just knew she was glaring at the place where the missing button belonged, and I didn't even have a belt!

In retrospect, I know she didn't notice. Nor did anyone else during the entire afternoon. Though they most have thought it strange that I was careful of moving about.

I had several explanations concocted, but never had to use them, and that was a blessing. I just let my shirt hang out. I didn't even ask to borrow a belt.

When my mother returned to pick me up, she probably thought I was sick. I jumped quickly into the car, heaved a sigh of relief, and dodged her innocent questions about the "good time" we must have had.

Sometimes Christians suffer from "lost buttons," remorse, embarrassment. We are unprepared for situations where we could be helpers.

Have you ever ventured into the world without the armor of Christ, left it at home? Have you ever forgotten to read a daily Scripture lesson, or joined the crowd in laughing at some smutty talk?

That is worse than missing a button. That is missing the mark of a Christian, I think. ☪

Lottery moving forward step by step

In the children's game of "Simon Says," if everything is said and done correctly, the child gets to take a step forward.

In the inane game that continues to be played in the Tennessee General Assembly, legalized gambling proponents last week took that step. They made all the right moves and the House approved a proposal for a statewide referendum on a state lottery, 67-20.

But wait, the Senate must approve it also before another step can be taken. And the Senate has scheduled a vote next week on a Constitutional Convention — which could result in a constitutional amendment allowing a lottery (and much more).

So Simon is still at work.

Apparently gambling forces are wearing down their anti-gambling opponents. It is time for voters to tell the latter group to think straight and be courageous.

Proponents probably would not listen.

We all need to remember that gambling may entertain but there are very few winners and plenty of suffering. Estimates for state tax income are excessive. Who is silly enough to believe that gambling interests care about the welfare of Tennessee's people? It is a mistake to think they run lotteries for the good of the people.

Think about it. Call your local legislators. Give them your views. □

PAC influence on the family

■ families matter

By Paul Barkley, counselor and professor

One of the real problems that is evident in the family today is P.A.C. (Parent's Attitude of Commitment).

More and more I see families who are being torn apart because of the parent's attitude toward commitment. It appears to me that this affects the family in four critical areas: recreational, educational, moral, and spiritual.

Sports occupies a prominent and important place in our society. It sometimes causes problems for the family. The Parent's Attitude of Commitment is skewed toward the recreational area of sports more than on some more important areas.

I am not implying that there is no value to sports. I do think, however, that families could do themselves a great service if they did a time-study for a week.

Then it could be determined how many of the family's hours in each day are committed to the area of recreational sports.

The family could determine if they are using time that should be allocated in other areas.

It is true that I see an over-commitment to recreational

sports, But I also see the Parent's Attitude of Commitment toward education lacking in many families.

If the child does not make the expected grades, it must be the teacher's fault. Attention Deficit Disorder (ADD) is greatly over-diagnosed, in my opinion.

Parents come to school and say "You can't expect my child to do the entire assignment; he has ADD." If we lower the expectation for the child now, what will the child do when he or she hits the work place and has not learned to deal with that disability, but rather has been excused from responsibility because of it?

In the area of morals, many families suffer because of the Parent's Attitude of Commitment seems to teach that you can't expect much so you shouldn't place "unreasonable" rules on the kids.

Children, and especially teenage children, have a unique way of either living up or living down to the parent's expectations. Many children

have suffered because the parent did not hold the standard high enough and have had a commitment to hold up the standards, but the long range results are worth it.

I saved the most personally perplexing problem until last. Many children are not harmed physically and emotionally in this life, but are damaged spiritually for eternity because of the Parent's Attitude of Commitment in spiritual matters.

I see intelligent, well-intentioned parents who would not dream of allowing their child's teeth to deteriorate because they didn't like the dentist.

They would not think of allowing the child to stay home from school because he or she didn't like the teacher. But they don't see anything wrong with not teaching the child go to church.

The child can be prepared for eternity with rotten teeth and be as dumb as a brick.

The most important decision in a child's life is thwarted because of this lack of Parent's Attitude of Commitment toward religion. □



BARKLEY

■ just for today

By Fred Wood pastor emeritus Eudora Church, Memphis

Start with a smile:

Catcher to pitcher: "We only need one more strike to win this game. It's dark. This umpire is blind. Give me the ball and fake the pitch. I'll pop my mitt and throw the ball to you." Umpire (after the catcher did it): "Strike three. You're out. Game over!" Batter (rushing toward umpire headed for dugout): "You blind, stupid nut. That ball nearly hit me."

Take this truth

How well do you see? Not physically but how good is your spiritual insight? Do you see problems or solutions? Do you see the good in people or only their faults?

Memorize this Scripture

Jesus saith ... "Lift up your eyes and look..." (John 4:34, 35)

Pray this prayer

Lord, help me to more than look. Help me to see. May I see the oak in the acorn, the blossom in the bud, the building in the barn, future in present, and God in everything. □

WMU exceeds 'We Can Help' goal

Baptist Press

BIRMINGHAM, Ala. — Southern Baptists across the United States responded to Woman Missionary Union's call to contribute a can of food plus 25 cents to feed the hungry in their communities.

While the food and money collected by local churches would be used by churches for local causes at their discretion, a national goal of one million cans and \$250,000 was

set for the "We Can Help" project.

SBC figures, as of March 17, indicate 1,152,092 cans of food and \$348,910.67 have been given thus far to the effort.

Tennessee WMU Executive Director Katharine

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Bryan told participants at the recent WMU annual meeting in Gatlinburg that Tennessee Baptists collected 113,897 cans of food and \$36,082.90. □

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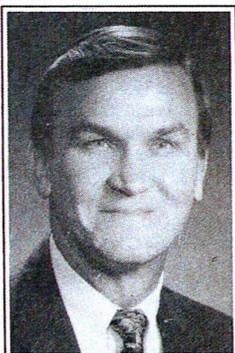


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37, 39-41a

Responses to the Son

By Chuck McElhannon

A cruise ship crossing the Atlantic sank in heavy seas, with only a few survivors. A husband back home mourned the loss of his wife and children. An elderly mother rejoiced to learn that her sons had survived. A businessman, investor, anguished over his financial loss. The company's owner at least knew he was covered by insurance. One tragic event with many different responses: grief, joy, indifference, greed. And so it was with the crucifixion of Jesus. Each of the characters in Mark's drama responded in a different way, displaying the differences in their relationship to Jesus.

Respond expediently — vv. 12-15

Pilate was caught between doing the right thing and doing what would be politically advantageous for him. He knew he should release Jesus (Luke 23:20), but that would mean political suicide, so Pilate put up a "trial balloon." He asked the people what they wanted (v. 12). If Pilate could make the people responsible for deciding this touchy issue, then he could keep his reputation and his career intact! Pilate's goal was not justice, but political survival. He chose only "to satisfy the multitude" (v. 12). He did just enough to "get by."

Respond with indifference — v. 24

John 19:23 tells us there were four soldiers, assigned to the crucifixion detail to prevent friends from rescuing the condemned. As partial payment for services, the soldiers were allowed to have possessions of the condemned. In Jesus' case, this was his outer clothing (which they divided) and a woven under-garment, for which they cast lots. This poem reveals the soldiers' sin-hardened indifference. "The Roman soldiers shook the dice/ As for the stake they vied, Quite unaware that on the cross/ The world's Redeemer died."

Respond with ridicule — vv. 29-32

Three groups present shared in the abusive mocking. The first group (v. 29) were either Sanhedrin members or court attendants, who had been present at the court hearing before the Sanhedrin (ch. 14). They made reference to Jesus' statement about the destruction of the temple, which was brought up in 14:58 by "witnesses." The second group (v. 31) were the chief priests and scribes, the religious leaders. The third group were those being crucified with Jesus (v. 32). Perhaps the penitent thief's attitude was later changed as he witnessed Jesus' noble compassion throughout the ordeal.

Respond with awe — vv. 37, 39

The centurion was the Roman officer who oversaw the execution. Most scholars agree that his confessional statement is not to be interpreted as "The Son of God," in the sense of saving faith; but as "a son of God," merely stating that Jesus was acting like a true hero.

Respond with courage — vv. 40-41

Relatives and friends often gathered at crucifixions to provide immediate care when the body was removed. These women were accustomed to ministering to Jesus during his life; they would also attend to him in his death.

There are amazing parallels between this lesson and statements made by Darrell Robinson of the HMB, in a recent article published in the *Baptist & Reflector*, about how people will respond to the Gospel during "Here's Hope: Share Jesus Now." (1) Ignorant - Pilate. (2) Indifferent - the soldiers. (3) Hostile - the mockers. (4) Interested - the centurion. (5) Ready - the women. □ — Chuck McElhannon is pastor of Valley View Church.

Growing through worship

By Brian Courtney

What is the purpose of worship? Is worship to be entertaining, to focus on God, to stimulate feelings, challenge the intellect? Is worship all of these and more? What is the purpose of worship? What is the purpose of millions of Christians gathering on Sunday to sing, pray, give, and hear a sermon?

The purpose of worship — vv. 20-25

Prior to these verses (vv. 1-19), Paul compares the gifts of tongues and prophecy. He begins by emphasizing that while the gift of tongues may build up an individual, prophecy builds up the church (vv. 1-5). Then, he gives examples to show that tongues do not build up the church (vv. 6-12), but intelligible speech does (vv. 13-19).

In verses 20-25, Paul seeks to apply what he says in verses 1-19. He charges the Corinthians "do not be children ..., but in thinking be mature" (v. 20). Children usually are impressed by what is outwardly impressive and showy. Adults are impressed (usually!) by meaning. Paul's point is that exercising the gift of tongues would impress those who think like children while prophecy would impress the mature. In Paul's thinking, prophecy is more desirable.

He illustrates this further by quoting Isaiah 28:11-12. This text reminds the Corinthians that when the Israelites refused to hear God, the Lord spoke to them through foreign captors (foreign language); yet, they refused to hear. Paul's point seems to be that tongues would have the same effect so why not prophesy in understanding words.

Then, Paul applies this to a worship service in verses 23-25. Suppose you are speaking in tongues and an unbeliever comes in. What will be his response? He will think you are "mad" (v. 23). Suppose you are prophesying and an unbeliever comes in. What will be his response? He is "convicted by all ... and will declare that God is really among you" (vv. 24-25). Worship through prophesy has an effect on unbelievers as well as believers. Both know that God is among his people.

Jesus' early ministry

By Thomas Vinson

Failure does not have to be final! The existence of Mark's Gospel is a classic illustration of that truth. John Mark wrote this marvelous volume after an experience of personal failure. He participated in the first missionary journey with Paul and Barnabas but for some unknown reason deserted the mission (Acts 13:13). Later Paul used this as sufficient reason to forbid him from accompanying them on the second missionary journey. Thankfully, the character of both these men would not allow them to live with this unresolved tension. Subsequently Paul commended Mark to the Colossian Christians. (Colossians 4:10) While in prison and facing imminent death he expressed a desire to see Mark once more (II Timothy 4:11). It would have been tragic if they had allowed their personal differences to impinge upon the will of God by hindering the completion of this blessed Gospel. How often in our contemporary church setting do personal disagreements intrude upon God's purpose?

Immediately we are struck with the absence of a genealogy in this Gospel (v. 1). Mark is presenting Jesus Christ as the "servant" of God. Pedigree is not important to servants. The significant consideration in the life of a servant is his/her actions, hence Mark's focus on cataloging the rapid paced movements of the

Evaluating worship services takes place every Sunday after 12:00. Comments are made by worshippers: "The music was good this morning," or "The Spirit wasn't there today," or "The service seemed to move slowly." The point is: worshippers evaluate worship. But maybe our test for authentic worship should be: did I meet God today? That's the purpose of worship.

Implications for worship — vv. 26-33a

If the purpose of worship is to meet God or to declare he is among his people, how does this happen? What guidelines can be followed? First, worshippers should be allowed to participate. Paul says, "When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation (v. 26). His assumption was when the congregation came together each person should be able to use their gifts, insights, and experiences. This needs to be recaptured by the modern churches. Every worshiper can participate through prayers, reading the Scriptures, or testimonies.

Second, there should be order and variation to a service. Paul gives advice to the regulation of those participating with various gifts (vv. 27-33a). A service without order is confusing. However, most modern worship services are too ordered. How is a balance achieved? Vary the order of service. Who said it always has to be the same thing every Sunday? Vary how the congregation sings. Let the men sing one verse, then the women. Or let one side of the church sing one verse, then the other. The variations are almost endless. This may require communication to the congregation, but the efforts will be worth it.

Third, worshippers need to understand what is happening. Paul states it this way in verse 31, "...that all may understand what is sung, said, and know that it make sense for their lives. For this reason, attention should be paid to language and relevancy in worship. Lest worship take place in "an unknown tongue." □ — Brian Courtney is pastor of First Church, Sneedville.

Bible Book Series for April 9 Focal Passage: Mark 1:1-45

servant of Jehovah.

Notice first the **Establishing of His Credentials** (vv. 2-13). Mark ties the presence of John the Baptist solidly to the Old Testament by posturing his ministry as the fulfillment of prophesy (vv. 2, 3). Here he shows that "the beginning of the Gospel" was not an afterthought, but rather was the fulfillment of God's planned redemptive work. Jesus' credentials were enhanced by his submission to the baptism of John. John's baptism, unlike proselyte baptism, called for the Jews themselves to be baptized as a sign of a repentant heart. Jesus, though personally without sin (Hebrews 4:15), identified with the very people he had come to save. This unusual act also inaugurated the public ministry of God's Son. Immersion into the muddy waters of the Jordan river anticipated his coming death, burial, and resurrection. In verse 8 John is simply saying that what he could only symbolize through water baptism, Jesus would make real through Spirit baptism. The coming of the Spirit and the voice from heaven were credentials which clenched his messiahship.

Next we see the **Testing of his character** (vv. 12, 13). Invariably trial follows high moments of commit-

ment. Here Satan threw everything in his arsenal at Jesus but was unable to cause him to sin. This test showcased the strength of his moral character. The experience also framed how the God/man would voluntarily limit the outer expressions of his deity as he lived out the incarnation.

In verse 15 we see the **Essence of his message**. The King had arrived in the person of Jesus Christ. The possibility of his ruling on the throne of hearts had been made available. In order for this to happen, the twin response of repentance and faith was essential. Later Luke was to echo this same truth in Acts 20:21, "Testifying both to Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ."

Lastly, in verses 16-20 we are struck with the **Authority of his person**. This incredible mission could not be accomplished alone. Jesus still calls trustworthy, teachable, task-oriented persons to be his disciples. The phrase "I will make you to become" indicates that since he had "caught" them for the Kingdom, now he would equip them to accomplish his mission. □ — Thomas Vinson is pastor of Leewood Church, Memphis.

■ the leaders

■ **Emerson Wiles**, pastor, First Church, Fayetteville, has observed his 10th anniversary there. The church also called **Janet Kemp**, former director of the preschool center for New Orleans (La.) Baptist Theological Seminary, as director of preschool and children, in January. Kemp is an official of the accrediting agency for children's centers.

■ **Linda G. Hodges**, Woman's Missionary Union director for Grainger County Association, was featured in the *Grainger County News* during Women's History Month.

■ **Bob Mowrey**, pastor, Park Avenue Church, Nashville, will be honored on his retirement June 3 with a dinner. He has served the church for 35 years.

■ **Mitch Verdell**, youth/

Sei-Hun Kim returns to N.C.

Multi-ethnic catalytic missionary Sei-Hun Kim, who worked for the Southern Baptist Home Mission Board and Tennessee Baptist Convention in Nashville and Concord associations, has accepted a position with the North Carolina Baptist Convention, effective March 31.

Kim, who served in Tennessee for seven years, also has been pastor of the Korean Mission of First Church, Cary, N.C.; Korean consultant for North Carolina Baptist Convention; pastor, Antioch Korean Church, Annandale, Va.; youth minister, Virginia Korean Church, Arlington, Va.; and youth coworker, United Methodist World Mission, Pusan, Korea. □



KIM

educational minister, First Church, Jasper, was ordained to the ministry by Beech Springs Church, Gleason.

■ **Dwight Wunningham**, vice president of administration,



WINNINGHAM

Tennessee Baptist Children's Homes, Brentwood, has been named senior vice president. The graduate of Tennessee Technological University, Cookeville, is a certified public accountant and certified financial planner and has been with the TBCH for 10 years.

■ **Dwain Brown** of the Caribbean Baptist Communications Center in Hollywood, Fla., was called as pastor of Rock Springs Church, Columbia, effective March 12. Brown served the church from 1980-86. He and Kathy, his wife, served in French Guiana as Southern Baptist foreign missionaries for six years. He also was interim pastor, First Church, Davie/Cooper City, Fla.

■ **Gary Doughten** has resigned as pastor of Calvary Church, Rutherford, effective Feb. 19.

■ **Paul Jackson**, interim pastor, Salem Church, Trenton, has been called as interim pastor of First Church, Bells.

■ **Salem Church, Trenton**, has called **Mike Sams**, pastor of Spring Hill Church, Trenton, as pastor, effective March 1.

■ **Hickory Grove Church, Trenton**, has called **Keith Jones** as minister of music/youth.

■ **Ken Basham** resigned as pastor of First Church, Medina, effective Feb. 16.

■ **Immanuel Church, Trenton**, has called **Terry McDonald** as pastor. He was with Southside Church and Bethel Church, Humboldt.

■ **Antioch Church, Humboldt**, called **Steve Carr**, pastor, Old Bethlehem, Rutherford, as pastor, effective March 5. **Bill Rice** was interim pastor for a year.

■ **Jeff Gregory** has been called by Eastanallee Church, Riceville, as family ministry director. He was with Walnut Hill Church, Harriman.

■ **Joe R. Stacker**, retired director of the Baptist Sunday School Board's pastor/staff leadership department, has been called as pastor of Belmont Heights Church, Nashville, effective in April. He was with the BSSB for 14 years and was a pastor for 24 years in Tennessee and Virginia. Stacker has been president of the Tennessee Baptist Pastor's Conference and a member of the Tennessee Baptist Convention Executive Board.



STACKER

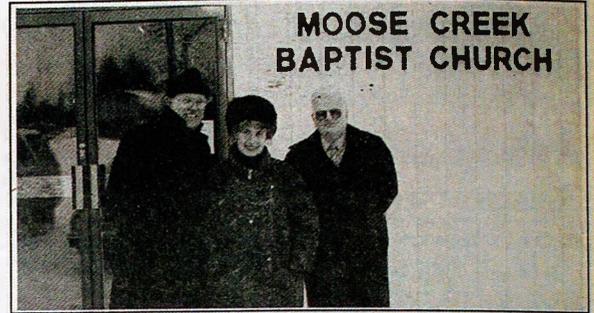
■ the churches

■ The Spring Celebration of **First Church, Decatur**, will be April 23-28. The event will feature different guests each night.

■ **New Blackwell Church, Rutledge**, held groundbreaking for its new building April 2. The church recently called its pastor to full-time service because of funding from the Tennessee Baptist Convention.

■ **First Church, Nashville**, will host the seventh annual National Conference on Preaching May 2-4. The theme of the conference, sponsored by the professional journal, *Preaching*, is "Preaching Against the Grain: Confronting Culture in Preaching." For more information, call (800) 238-9673.

■ **Stock Creek Church, Knoxville**, will hold Five Fabulous Sundays in April in



MOOSE CREEK BAPTIST CHURCH

NASHVILLIAN GARY HINES, left, a member of Brook Hollow Church, Nashville, and **Hala Onishko** of the Ukraine, pose with **Ben Kimbrough**, a former West Tennessee Baptist pastor now serving at Moose Creek Church in North Pole, Alaska. During the missions trip March 1-5, 19 people were saved. Onishko sang and gave her testimony during services in which Hines' wife, Dixie, reported on her missions trip to Ukraine where she met Onishko. (See more information under *The Work*.)

which members are asked to bring one unchurched friend each week.

■ **Revival at First Church, Crump**, resulted in 16 people making professions of faith and many others making additional spiritual decisions. **Floyd Lammersfeld**, evangelist of Gleason, led it.

■ **First Church, Jasper**, will present the Easter musical/drama, "Messiah, True and Faithful," April 13-14.

■ **Raleigh Church, Memphis**, will hold Bible Study Luncheons March 16 - April 6 in preparation for Easter.

■ The church choir of **Saturn Drive Church, Nashville**, will perform, "Come to the Cross," for its annual service of Easter music April 9 at 6 p.m.

■ **Northfork Church, Rogersville**, will hold revival beginning April 16. **Allen Payne**, pastor of War Creek Church in Sneedville, will lead it.

■ the work

■ Instead of doing a missions project away from home each year, **Mount Lebanon Church, Maryville**, and **Habitat for Humanity** of

Blount County are building a house in the county due to be completed in April. It is for a single mother and her two teenage daughters.

■ **Gary and Dixie Hines**, members of Brook Hollow Church, Nashville, will return to the Ukraine Aug. 2-16 to do missions work. During work in Alaska, the Hines met **Claude Niebuhr** who speaks Russian and will be joining the tour. Others involved are **Carolyn Gilmer** and **Barbara Smith** of Nashville, **Susan Howard** of Houston, Texas, and **Stan Smith**, pastor, First Church, Henderson. Other volunteers are needed.

■ **Woodland Park Church, Chattanooga**, is providing Car Care to widows and single mothers of the church.

■ **First Church, Morristown**, will lead adults in doing mission work in Rockville, Ind., June 11-17.

■ the associations

■ **Hamilton County Association** held its first missions volunteer banquet April 4 at Central Church, Hixson, for those who had participated or who were interested. It featured six former volunteers.

Tennessee Sampler ■ views, insights

Let voices be heard

By Paul Clark, minister of music First Church, Jackson

The carpet was removed from the sanctuary this week. I joked about it to fellow staff members. I told them that if all the hymns and anthems that had been sucked up in its soft texture over the years were to be squeezed out, the noise would be deafening. Of course the reality is that when the songs are ab-

sorbed into the soft fabric the sound does not remain but rather dies as its energy is lost — trapped in the maze of woven threads.

There is a convenient parallel to be made here. I believe as Christians in the modern world, we often surround our lives with the soft, cushy surfaces that we believe will bring us comfort (society's number one preoccupation — being comfortable). In the midst of our comfort, which we provide for ourselves, we are numbed to the sounds of life going on around us.

We may make attempts to bring praise to God through our lives, but the comfortable textures that we have gathered all around us have squelched our life's song.

In addition, since the sound of praise in our lives gets trapped in our comfortable surroundings, it dies before it has the opportunity to multiply by being added to other believers' voices.

It's confession time. The choir and I snuck into the sanctuary last Wednesday to sing in the worship room with

the carpet removed. Don't tell anybody. With little to soak up the vibrations, the sound was glorious. The voices blended together so easily and beautifully. Singers could hear each other, and could hear the sound of all singing together in one accord. The richness of different voices singing in harmony could be experienced.

Lord, help me to put aside the idol of comfort and to allow my life's voice to be reflected and heard in harmony with others in a life-song that brings praise to you. Amen. □