

Baptist and Reflector

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week's
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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

Recommendation to be presented

LRSC report to go to TBC messengers

By Wm. Fletcher Allen
Baptist and Reflector

BRENTWOOD — A committee of approximately 50 Tennessee Baptists will report on its long range study to messengers of the Tennessee Baptist Convention Nov. 14-15 in Chattanooga.

The wide ranging, lengthy but thorough report is printed in full on pages 6-7 of this issue. Messengers are advised to study the report prior to the annual meeting.

The report includes recommendations and six areas of emphasis, beginning with a major stress on revival and spiritual awakening, followed by education, evangelism, ministry, fellowship, and stewardship.

Chaired by Gary Coltharp,

pastor of First Church, Jackson, the LRSC included in each area of study a Scripture theme, a mission statement, a vision (objective), conclusions, goals, and actions.

In its three-point recommendation, the committee asks for adoption of Visions 2000: Reaching Tennessee for Christ "as the ministry guide for Tennessee Baptists through the year 2000," implementation of the plan through the Executive Board; and that an advisory group be formed "to provide continuity during implementation."

Origin of the LRSC came

from an action of the Executive Board in May 1993.

The board asked then TBC president Leonard Markham of Hendersonville to appoint a committee "to study and outline our Mission and Ministry Plans for the decade 1995-2005."

The board believed the venture would challenge Tennessee Baptists to increase efforts "to evangelize, disciple, teach, and minister" when vital demographics "are taken seriously," including the 3 million unchurched Tennesseans.

The LRSC has been meeting regularly since November 1993. It includes members from churches across the state, current and former TBC officers, and several members of the Executive Board staff in Brentwood. □



COLTHARP

TBC meeting set for Chattanooga; child care slated

BRENTWOOD — The Tennessee Baptist Convention's annual meeting is scheduled Nov. 14-15 in Chattanooga.

Messengers should note that care will be provided for children through age five at First Church, 401 Gateway Ave.

Child care begins 30 minutes prior to and following each session.

Adequate parking will be available for the approximately 2,000 messengers expected. Convention officials urge messengers to park in areas at or close by the Trade Center.

Telephone number for the TBC office there is (423) 756-3271. □

Temperance movement maintains local, national vigilance

Baptist Press

LOUISVILLE, Ky. — When voters in Elizabethtown, Ky., turned back a recent effort to legalize liquor sales, it marked Claude Witt's sixth victory in seven tries during the 1990s.

The Kentucky Temperance League director was nowhere near the voting booth Oct. 3 in Elizabethtown when residents voted, but he helped map out organization

and strategy for the volunteer force that convinced 59 percent of the voters to keep the city dry.

Arguing about liquor sales might seem a moot issue more than 60 years after Congress repealed Prohibition, but not for Witt.

"I don't think it's been lost," he said of the temperance movement's campaign to turn Americans away from the bottle. "Every time I'm successful in winning a

wet-dry vote, I've won a victory for the Lord.

"I don't know how many people would lose their lives, families, or jobs if a community goes wet. In Elizabethtown, there could have been 34 package stores. I know from past battles that the town would have needed increased jail space and police, and seen more court cases and emergency room visits."

— See Temperance, page 2

NOBTS trustees to vote on nominee for presidency

Baptist Press

NEW ORLEANS — After a year-long search trustees of New Orleans Baptist Theological Seminary will vote on a nominee for president in a special called meeting Nov. 8-9. However, the trustees' search committee is not divulging the candidate's name, waiting to introduce the person to the full 40-member board which will be followed by a vote.

Morris Anderson, pastor of First Church, Pigeon Forge, declined to give Baptist Press any information about the candidate, citing a commitment to first tell trustees. □



Leaders burn note in Cumberland Plateau

Burning the note representing debt for the office building of Cumberland Plateau Association are, from left, Charlie Ivey, moderator and retired pastor, Bethlehem Church, Crossville; Roy Davis, director of missions; Tom Page, building committee member from First Church, Crossville; and Bill Hutcheson, committee member from Central Church, Crossville, during the association's annual meeting Oct. 23 at Fredonia Church, Crossville. The building was constructed mainly by volunteers to save money and the debt which was about \$60,000 was paid 12 years early.

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Temperance movement maintains ...

— Continued from page 1

That is a message spread nationwide by a federation of 36 state temperance organizations and 22 denominations in the American Council on Alcohol Problems (ACAP). It has century-old roots in the Temperance and Anti-Saloon leagues, the male counterparts to the Women's Christian

Temperance Union (WCTU).

Tennessee Baptists relate to the United Tennessee League, a temperance organization based in Nashville. It is headed by Wayman Jones, a former staffer at Belmont Heights Church, Nashville, and now a member of First Church, Franklin.

Based in St. Louis, Mo. ACAP has strong Southern Baptist involvement; 19 of the 36 statewide temperance organizations are headed by Southern Baptist pastors, for example.

"Prohibition wasn't a failure," said Curt Scarborough, ACAP's executive director since 1987 and president of the Christian Civic Foundation, which fights booze in Missouri. He cited statistics showing per-capita alcohol consumption dropped from 2.6 gallons the year before Prohibition began to about half a gallon in the midst of the 12-year-long dry period.

"The consumption rate and crime rate went down drastically," Scarborough said.

Since approximately 80 percent of the American public uses alcohol, temperance groups don't advocate a return to Prohibition. Instead, they stress abstinence as the best lifestyle, Scarborough said, while working on legislative remedies to reduce public outlets for beer, wine, and liquor.

Among its victories are restoration of the drinking age to 21 and passage of legislation mandating warning labels on alcohol packaging, the ACAP leader said.

The federation is now pushing to restrict television advertising aimed at underage drinkers, a fight Scarborough said can be won. □

Alcohol use costs: beyond \$100 billion

Baptist Press

NASHVILLE — The cost of alcohol use in America is staggering. Consider this:

- The aftermath of alcohol use cost the United States more than \$100 billion in 1994, or \$404 for every man, woman, and child. (Source: National Clearinghouse for Drug and Alcohol Information, Rockville, Md.)

- Alcohol is the greatest factor in contributing to crime, with police, judges, and prosecutors saying it is involved in at least 80 percent of crimes. (Source: *Louisville Courier-Journal*)

- Alcohol is responsible for 68 percent of manslaughters, 54 percent of murders, and 48 percent of robberies. (Source: National Clearinghouse)

- Each month, as many as 500,000 persons are victims of alcohol-related crime. (Source: *Courier-Journal*)

- Violent crimes committed by people under the influence of alcohol has dramatic annual costs, including \$2 billion in medical care, \$8 billion in lost earnings and other costs, and \$48 billion in pain, suffering, and lost quality of life. (Source: National Commission Against Drunk Driving)

- Every dollar spent treating alcoholics saves \$11 in costs associated with drinking. (Source: *Courier-Journal*)

- During 1993 in Kentucky, alcohol was involved in 30 percent of traffic fatalities. (Source: Kentucky Accident Facts: 1993)

The above information was provided by the Temperance League of Kentucky. □

Lawyers reject ruling against school vouchers

Baptist Press

WASHINGTON — A panel of church-state lawyers recently told a U.S. Senate committee a state supreme court decision prohibiting the use of educational vouchers at religious schools was unconstitutional. At a Senate Judiciary Committee hearing, the five witnesses, who did not find unanimity on some other religious liberty issues, agreed that the Wisconsin Supreme Court erred in August by blocking the Milwaukee school-choice program's newly adopted inclusion of religious schools. The testimony came in the first of two days of recent hearings before the Senate committee on whether there is a need for a constitutional amendment protecting religious expression.

The panelists included Tennessee native Oliver S. Thomas of Maryville, who represented the National Council of Churches.

Thomas predicted the U.S. Supreme Court would overturn the Wisconsin court's ruling, but still seemed opposed to the idea of vouchers, calling them a disastrous idea for schools. □

Make a budget and follow it, Annuity Board consultant advises

Baptist Press

WAKE FOREST, N.C. — Talmage Williams has been there and done that. His mission now is to make sure other ministers don't find themselves in similar situations.

Twenty-five years ago, he owed more than he owned and faced the grim prospects of putting three children through college on a meager pastor's salary.

He now wants pastors to pay attention

to his advice so they can avoid costly mistakes in the future.

As a consultant with the North Carolina Baptist State Convention and the SBC Annuity Board, Williams preaches a simple message.

"The purpose of money management is not to shackle you with something that controls you. It is rather a plan to help free you to do what you believe is really important."

Speaking to students at Southeastern Baptist Theological Seminary recently,

Williams said ministers should establish a value system "in light of (their) Christian commitment."

Williams said for a minister to be effective, he must control his spending so his spending doesn't control him. The key to controlling one's finances, he suggested, is establishing a budget and following it for all the family's expenditures.

The Annuity Board rep also warned of the dangers of credit cards. "Quit charging for anything that is not a really life-and-death kind of issue," he advised. □

SBTS alumni plan TBC-related meeting

LOUISVILLE, Ky. — Southern Baptist Theological Seminary, which originally had not scheduled an alumni gathering at the annual meeting of the Tennessee Baptist Convention, will meet after all.

Tennessee alumni are invited to an alumni luncheon Nov. 14 at noon at the Radisson Read House's Bessie Smith Room in Chattanooga.

Guest speaker will be Doug Walker, vice president of student services. Tickets are \$13 each. For more information, contact SBTS' alumni services at (800) 626-5525, ext. 4700. □

Campbell University to open divinity school in 1997

Baptist Press

CARY, N.C. — Campbell University, a North-Carolina Baptist Convention-related school in Buies Creek, will establish a divinity school, according to an announcement by college president Norman A. Wiggins.

Students will enroll for the charter class in August 1997, with limited courses to be available in August 1996. Master of divinity and master of arts in Christian education degrees will be offered, with an enrollment of 125 expected when the charter class graduates in 2000.

Campbell is the third N.C. school to venture in this area. Elsewhere in the state, Gardner-Webb University is now in its third year of theological education with 102 students at the Boiling Springs campus. Wake Forest University has been in the process of establishing a divinity school. □

Vocal Freemasonry opponent disfellowshipped by church

Associated Baptist Press

BEAUMONT, Texas — Larry Holly, a physician whose relentless opposition to Freemasonry led to a study of the lodge by the Southern Baptist Convention, has been asked to leave his church in Beaumont after raising the issue there.

Holly maintains an electronic mail list in which he regularly offers both devotional

thoughts and commentary on current events.

In a note dated Oct. 26, Holly reported he had been asked to leave the membership of Calvary Church. In an earlier note he described challenging members of the church to confront the issue of Freemasonry in their congregation.

Holly, a former Baptist Sunday School Board trustee, declined to be interviewed about the dispute while the church's pastor, John Powers, did not return a reporter's phone call. □

BC trustees approve coed missions education plan

By Steve Barber
For Baptist Press

MEMPHIS — Brotherhood Commission trustees approved further development of a coed missions education program for children among its actions taken during their Oct. 20-21 meeting here.

"MissionKids" is the developmental name for the new program. It would be offered to children in grades one through six and is aimed at churches that do not currently report children's missions education programs on the annual church profile.

"MissionKids will be for the church that wants to reach children for Christ and teach

them to support Southern Baptist missionaries," said Tim Seanor, director of the children/RA department at the Southern Baptist Convention agency.

"We will be focusing our attention on helping children learn about missions through the eyes of other children, the children of our missionaries. This is unique in Southern Baptist missions education," Seanor added.

The program will not use the "club" approach that characterizes Royal Ambassadors, thus lowering the cost for smaller churches.

The program will be developed further over the coming year. □



New director of missions welcomed

New Director of Missions and wife Ray and Judy Luck, right, are welcomed to the Loudon County Association's meeting at Oral Church by John Smith, left, pastor of Mt. Zion Church, who preached the missions message, and Obie Campbell, presiding moderator, pastor of New Providence Church.

State conventions to focus on funding, elections, colleges

Associated Baptist Press

JACKSONVILLE, Fla. — Three large states will consider altering Southern Baptist Convention funding, several are gearing up for partisan presidential races, while others plan to discuss their relationships with Baptist colleges and other internal concerns at Baptist state conventions gearing up this month.

State conventions in Texas, Mississippi, and Oklahoma will each consider proposals to cut back on SBC support. Texas and Oklahoma are proposing cuts in the percentages of gifts they send to the SBC through the Cooperative Program unified budget while Mississippi is proposing a new way of relating to the SBC's Home Mission Board.

Texas Baptists will consider cutting state funding to the Southern Baptist Convention about \$1.5 million next year to pay for a five-year project to

start 1,400 churches in the state.

The Baptist General Convention of Texas currently forwards to the SBC 35.5 cents out of every mission dollar received from churches through the Cooperative Program. A proposal at this year's meeting, scheduled Nov. 13-14 in San Antonio, calls for raising the share remaining in Texas by 2.5 percent, to 67 percent.

Texas Baptist leaders say new churches are needed to reach a growing unchurched population, particularly among the state's five million Hispanic residents and the 3.8 million apartment dwellers. Texas Baptists have given sacrificially to SBC missions in the past and now need to turn more attention to their own mission field, said William Pinson, BGCT executive director.

SBC leaders, including FMB President Jerry Rankin and HMB President Larry Lewis, say the cut will hurt Baptist work worldwide.

tist work worldwide.

Oklahoma Baptists will also consider cutting back on their gifts to the SBC. A proposed budget calls for reducing by 2 percent the SBC's share of the Cooperative Program, to 40 percent. If the budget is adopted, Oklahoma would give about \$140,000 less to the SBC.

Oklahoma leaders say they still support the SBC, but the state convention needs more money, citing a series of deficit budgets.

"Missions do not just occur 'over there.' They occur in Oklahoma," said Allen McHam, chairman of the subcommittee that drafted the budget.

The Mississippi Baptist Convention will consider a change in the way it funds home missions within the state. Under the proposal, the state will continue to send 37 percent of its unified budget to the SBC but will deduct from that portion about \$250,000 to pay for home missions work in Mississippi.

That is about how much of \$8.6 million Mississippi Baptists send to national ministries that would normally come back to the state from the SBC for jointly-funded projects.

Battles between moderates and conservatives for state convention presidencies are expected in Texas, Louisiana, Arkansas, and North Carolina. Other states will elect new presidents, including Tennessee, but races are lower key.

Baptists in Alabama and Florida, meanwhile, will discuss changes in the way they have historically related to Baptist universities in their states.

Alabama Baptists plan to continue to relate to Samford University now that the convention no longer elects the school's trustees.

Florida Baptists will likely end their relationship with Stetson University because of a new school policy allowing alcohol on campus. □



Former Tennessee pastor speaks

Steve Gaines, former pastor of West Jackson Church, Jackson, returned to Tennessee Oct. 23-24 as the primary speaker at Beulah Association's annual meeting. He delivered five messages during the two-day meeting. Participating in the sessions at Hombeak Church were, from left, Richard Dickerson, minister of music, First Church, Union City; Jerry Leggett, pastor of Lake Road Church, Union City, and presiding moderator; Gaines; and Director of Missions Bill George.

Constant change thwarts long-term commitment

By Linda Lawson
For Baptist Press

NASHVILLE — Americans are so buffeted by change in today's world, they're no longer willing to project what their lives will be like in five years.

They're less willing to make long-term commitments.

They talk about "where I currently live, where I currently work, or where I currently go to church," a consultant who analyzes emerging trends told employees of the Baptist Sunday School Board Oct. 18 in an annual issues briefing.

"We have been through two and one-half decades of so many transitions that it is not transitions but transitionings that are driving us," said Edie Weiner, president of Weiner, Edrich, Brown, Inc.

of New York.

As a result, "we are all in a period of what I call social schizophrenia," Weiner said. "We are training our minds to develop alternative, parallel worlds to live in so we can cope with the transitionings that are a part of life."

In addition to their impact on individuals, transitionings also affect churches and the work place, she said.

At work, many people have more work to do than ever before due to downsizings, but in a time of transitionings it is important that they have the time to develop new skills, interests, and relationships, Weiner said.

"At a time when we need people to be more flexible, we've created a situation where people, of necessity, are more rigid," she observed.

Weiner presented what she called a "trends sampler" of social, economic, political, and technological issues. "The challenge," she said, "is to understand the broad range of issues affecting us over the next five to 10 years."

In another area, Weiner said the ways family is defined will continue to change.

"In every single society that moves from agricultural to industrial, divorce rates go up," Weiner said, "because wealth is portable and jobs are available."

During the next 10 years, Weiner predicted, less traditional household models that will increase include the "single male head of household with children," and "parentless households," where children are being raised by neither biological parent. □

Brincefield serves as missionary-in-residence at Belmont

For Baptist and Reflector

NASHVILLE — Southern Baptist missionary Clara Brincefield, who is well known to Tennessee Baptists because of her work with the recent Tennessee/Chile Partnership, will retire from the mission field next June.

She currently is on furlough and is living in Brentwood.

Brincefield has not quit working for the Lord, however. She began serving in the fall as the new missionary-in-residence at Belmont University.

According to Stephen Simpler, dean of Belmont's School of Religion, most Baptist schools have a program similar to Belmont's. "The missionary-in-residence program gives missionaries a place to come for their sabbatical," he said.

The missionary-in-residence decides what he or she wants to do during the year-long commitment. "She (Brincefield) was interested in working with the students, and not as interested in teaching," Simpler said. "She wants to do everything she can to be plugged in and she thoroughly enjoys the

students," he added.

Since Brincefield has been at Belmont, she has gone on a missions trip to Poland with members of Belmont's men's and women's basketball teams and has been the main speaker at university worship. She also teaches Spanish to three women weekly.

Brincefield, who served in Temuco, Chile, for 32 years, said she felt called to the mission field at the age of 16 while active in her home church. "I felt a definite call to Spanish missions, although, at the time, I didn't speak Spanish," she said.

Brincefield, a native of Statesville, N.C., received her bachelor's degree from Carson-Newman College, Jefferson City, and a master's degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In 1963 Brincefield went to San Jose, Costa Rica, for a year to learn Spanish.

One year later she left for Temuco. While there she had a host of responsibilities including serving as a Bible teacher in a large Baptist academy, be-



CLARA BRINCEFIELD, seated in the center, is a well-known Tennessee Baptist who participated in the recent partnership with Chile. She translated for many Tennessee Baptists who served in Chile and reported on their work in the Baptist and Reflector. Here she talks with Belmont students, from left, Natasha Lindley, Jackson; Heather Logan, Bolivar; Keith Tenpenny, Nashville; and David Lambert, Maryville.

ing a housemother to female students, serving as the school's chaplain, teaching English as a second language, and helping to develop a Bible curriculum for the school.

She enjoyed her service in

Temuco. "It's exciting to be able to represent Jesus Christ on the mission field," she said.

Living in the United States again has been an adjustment. "I'm having an interesting time getting used to all the

modern things of life; that's very different.

"Also, everybody here is real busy. In Chile, there's more family life — you spend more time with your family," she observed. □

Associations gather for annual fall meetings



LOUDON COUNTY Association's officers for the coming year include, from left, Tony Collins, moderator, pastor of Highland Park Church, Lenoir City; Houston Inman, associate moderator, pastor of First Church, Loudon; Bruce Yates, Sunday School director, pastor of Dixie Lee Church, Lenoir City; Ray Luck, director of missions; and Pat Amos, clerk.



BRADLEY ASSOCIATION messengers met Oct. 23-24 at Philippi and West Cleveland churches, Cleveland, for their 46th annual meeting. Messengers re-elected officers to serve a second year, including from left, Jay McCluskey, moderator, pastor of North Cleveland Church; Dimple Cox, clerk; Don Smith, vice moderator, pastor of Stuart Park Church, Cleveland; and at right, Raleigh Brady, director of missions.



LEADING STEWART COUNTY ASSOCIATION during its annual meeting were, from left, Melvin Dunaway, moderator, pastor, Pleasant Grove Church, Indian Mound; William Gray, director of missions; Marcia Robertson, clerk; and Roger Cooper, vice moderator and pastor, Bear Spring Church, Dover. This meeting was held at Big Rock Church, Big Rock.



PASTOR OF OAKLAWN CHURCH, Crossville, David Mahan, accepts an award from Louise Davis, Woman's Missionary Union director, Cumberland Plateau Association, on behalf of Helen Melton, WMU director at Oaklawn. She was honored for her work during the past year at the association's annual meeting Oct. 23.

For all who need one, there is a fixin' place

■ one
word more
By Wm. Fletcher Allen
editor

The ultimate resting place for a child of God is close to him. Christ said, "Come to me, all you who are weary and burdened, and I will give you rest."

He is offering rest for the weary. He is saying, in effect, "If you feel broken-hearted, come to me and I will fix it."

"Here is my fixing place. Repairs are free; no charge, and all broken hearts are welcome."

An elderly Christian saint referred to that final step up to Heaven as going to the Fixin' Place. She was right.

Playing on that theme, we can recognize other fixin' places, subordinate of course, but yet places for setting things in order.

The Bible is a fixin' place. Look at just two examples. Henry Stanley was an explorer of Africa among other pursuits, and best known for finding missionary David Livingstone.

Reading the Bible while gripped by a burning fever in the heart of Africa, Stanley was awed by the authenticity and simplicity of its message. For days and nights he read. Later he told how God's Word opened up for him during the lone hours:

"I took up the Bible to while away the tedious, feverish hours in bed...I read Job, and then the Psalms. The Bible, with its noble and simple language, I continued to read with a higher and truer understanding than I had ever before conceived. Its powerful verses had a different meaning, a more penetrative influence, in the silence of the wilds. I came to feel a strange glow while absorbed by its pages."

On the brink of eternity, that night in 1554 before she was executed, Lady Jane Grey, wife of England's King Henry VIII, wrote some astounding words about the Bible. To her sister Lady Katherine, she explained the comfort and strength she had found in "the booke of the lawe of the Lorde."

"I have here sent you, good sister Katherine, a booke, although it be not outwardly trimmed with gold, yet inwardly it is more worth than precious stones," she wrote.

"It is the booke (dear sister) of the lawe of the Lorde. It is his testament and last will, which he bequeathed unto us wretches, which shall lead you to the path of eternal joy.

"And if you with a good mynde read it, and with an earnest desire folowe it, it shall bring you an immortal and everlasting life. It will teache you to live, and learne you to die."

The church is a fixin' place. The church which truly tries to follow the leadership of Christ is also a fixin' place. This church is joyful in service, has lived out the servant role in every phase of life.

God is glorified and obeyed. Christ's salvation is preached, practiced, and taught. The church does most of his ministry outside the walls, taking Christianity to the people. Its hymns and anthems are more than just lip service.

Where the scattered church meets hurting people, Christ is at work. People "go to church" to be recharged with the power of God's Spirit. They go to the homes, streets, marketplaces, to share

that Spirit as they live by his love. The church is a fixin' place.

The home is a fixin' place. The much maligned home is a fixin' place. The Christian home, as Robert Burns wrote in "The Cotter's Saturday Night," is a place of rest and recovery. Home is home, of course, and there you don't have to wear a disguise.

But the Christian home is more than a way-station for the weary. It is also a place of love, light, life, and laughter.

There is concern for each other. No one is superior. The Bible is the guide-book, and Christ is the Cornerstone.

The principles that govern our Christian lifestyle should be strongest in the home. Here parents do not shirk Biblical roles as leaders, setting the pace. It is hard work, but worthy of sticking to it. A good time daily for prayer and Bible reading is a vital part of parenting.

The Christian witness is a fixin' place. When we say yes to Jesus, we become mobile life-saving units.

Wherever a Christian travels, God is already there. Wherever a Christian moves, our constant guide and teacher is Jesus Christ. The Holy Spirit goes before us. Our weakness is emboldened by his strength. His words become our words, his ways our ways. He helps us to be a model of Christ.

The heavenly fixin' place. For the Christian, these are but serving stations along life's way. Heaven is the place where broken hearts and weary souls undergo guaranteed eternal repairs. The change will be instant, it seems, and, behold, all things will be made new. That is the fixin' place for which we strive. □

By Wm.
Fletcher
Allen,
editor

Numbers and names

Listening to Clifton Jansky sing about the wonderful love of Jesus, you could easily believe that he had been doing it for all his life. Not so. God chose to let Clif exercise his own stubborn striving first.

He used to be a country music composer and singer.

Before we go much further, I will tell you that I met Clifton Jansky a few days ago



ALLEN

when he performed at our church along with several other "celebrities." He had come to the area with Bill Glass' team for a Week-end of Cham-

pions. The Glass team included people such as Jansky, weight-lifter Paul Wrenn, football All American Mike McCoy, and a host of others.

They were here to witness in several prisons in the area. Glass led a revival for us. Incidentally, 1,500 were saved in the prisons.

Back to Clif. Now that he has turned from "country" to "Christian country," every song he writes — glorifies Jesus Christ.

Jansky has a way of defining his role in music writing and singing. Every song, he says, "is done by God and me and my guitar, in that order."

His heart is really in it. He says that many large prisons have cemeteries where only prisoners are buried. "There are rows and rows of white crosses," he says, "with numbers — but no names."

That is food for thought. No names, just numbers. The cruelty of their lives — which took them to prison, lingers after death. No one wanted the bodies. No one cared about the names or who those men and women were.

For several months that played on Jansky's mind. With some nudging from the Holy Spirit and his wife, Jansky wrote words and music to recognize that inequity.

The name of the song? Well, it might bring tears and nods of understanding, especially from prisoners.

An inmate told him that he knew God knows his name. So Clifton wrote it, "You May Know My Number, but Jesus Knows My Name."

And he does. As the old saying goes, that surely will preach. □

■ just
for today
By Fred Wood
pastor emeritus
Eudora Church, Memphis

Watch out for busyness

■ families matter
By Paul Barkley, counselor and professor

When I was a young boy my Type-A father had a sign on his desk that read, "The hurrieder I go, the behinder I get."

That was 35 years ago, so I don't guess our generation has a corner on the market for busyness.

Busyness is any activity that does not produce results which compensate my time and energy. Busyness can produce frustration and anger. I see causes and cures for these types of feelings.

There are basically two causes, as I see it; conformity and cover-up. The apostle Paul warned us in Romans 12 not to let this world press us into its mold.

Sometimes these feelings are driven by a desire to live up to what we believe to be the expectations of others.

There are also times when these activities and feelings are little more than an attempt to avoid facing other feelings with which we do not wish to deal.

Those who work with young people know that it is

becoming more and more difficult to plan any activities with them because they are so busy with work, school, and extracurricular activities.

Young people are usually critical of conformity, but it is amazing how much they want to be different, just like all their friends. Work is where many men feel the most coercion to conform.

As a university professor, I am aware of pressure to publish. Neighbors put pressure on me by the way they keep their yards. (Well, actually they cause me to keep a lot of pressure on my son.)

For example pastors know the pressure of expectations of members.

We all want to conform to the perceived expectations of others, and this creates a tyranny of the urgent.

Over-scheduling sometimes is a way of avoiding things, people, and events which we do not wish to face.

We might say, "I'd really love to do that, but I'm too busy." It could be a cover-up for laziness. Or it could be an attempt to stay so busy that I don't have time to think about things I don't want to face. It can also be an expression of inability to plan adequately.

Slow down! "Easier said than done," you say. If you live under the tyranny of the urgent let me suggest three things. First of all, do a time study.

Mark off a calendar in time blocks of one hour for each day and write down what you do each day for a week. Next, review what you actually did.

Prioritize your activities as you plan for tomorrow by what you learned from your time study.

Finally, make a commitment to do as Paul instructed us in Ephesians 5:16 to "redeem the time."

Make a commitment before God that you will take control of your calendar instead of letting your calendar take control of you. □

Start with a smile

Man, (shouting to any survivors in the cellar after a tornado): "Who's down there?"

Voice from the cellar: "Just me and the Lord, and we're having a serious conversation."

Take this truth

When do you pray? Someone defined average people as those who "cuss when they are mad and pray when they are scared."

Are you like that? Why not pray when we are blessed as well as when we want something? If we did that, we would do "lots of praying."

Memorize this Scripture

"Pray without ceasing" (1 Thessalonians 5:17).

Pray this prayer

Lord, teach us how to pray, when to pray, for what to pray, but most of all, Lord teach us to pray. □

Final report and recommendation of the Long-Range Study Committee

Editor's Note: The following report will be presented to messengers of the Tennessee Baptist Convention at the annual meeting Nov. 14-15 in Chattanooga.

Introduction

At its May 1993 meeting, the TBC Executive Board voted to conduct a Long-Range Plan Study and to request that TBC President Leonard Markham appoint a committee, "to study and outline our Mission and Ministry Plans for the decade 1995-2005." It is noted in the minutes of that meeting that "this new venture (would) focus on transition into the 21st Century and the opportunity to coordinate and maximize the entire Tennessee Baptist work toward cooperative, aggressive, and relevant mission and ministry for the next decade."

The LRSC, charged with developing an overarching five to ten year plan of ministry and missions for Tennessee Baptists, has pursued a systematic process during which they have attempted to:

- develop a clear statement of purpose (see Mission Statement)
- study the environment in which the convention operates
- analyze the data and make conclusions
- determine and prioritize major areas of need/opportunity
- develop objectives, strategies, goals and action plans

The LRSC had its first meeting in early November 1993. At its July 1994 meeting, the LRSC was informed that Chairman Truman Brown had been called to a church in South Carolina and would therefore resign from the committee. Gary Coltharp, pastor of First Baptist Church, Jackson, was named to succeed Brown as chairman. Brown has been gracious in continuing to serve as consultant to the LRSC.

During the study phase, the LRSC surveyed the total work of TBC ministries. On March 30, 1994, each of our institutions was invited to present to the LRSC an overview of their institutional goals and plans. The LRSC has determined that directions planned by the institutions are in harmony with the spirit of the recommendations set forth in this report. We reaffirm the strategic roles of our institutions and encourage their continued involvement in the mission of the TBC. On May 3 and 4, 1994, the LRSC invited each Executive Board Department to present an overview of their ministries and dreams for future ministries.

The committee has benefited from the excellent resources and cooperation of our TBC Executive Board staff in developing this plan.

This final report of the LRSC is the culmination of two years of study and planning by the committee and Executive Board

staff for future directions, ministries, and missions of our beloved Tennessee Baptist Convention. It is offered with the prayer that Tennessee Baptists will find it worthy of pursuit and that God will be pleased to guide and bless in its fulfillment.

Summary of Demographic Studies

Our studies have revealed that Tennessee is indeed a vast missions field. Tennessee Baptist churches should be challenged to increase their efforts to evangelize, disciple, teach, and minister in Christ's name when the following demographic facts are taken seriously.

● Over three million unchurched persons in Tennessee.

● 45 percent of all church members in Tennessee are resident members of TBC churches.

● Tennessee's population distribution is changing dramatically.

● 1.5 million persons in multi-family housing (96 percent unchurched).

● Large numbers of unchurched persons concentrated in cities.

● Statewide, the population per TBC church is 1,759 to one. However, in the cities, the ratio approaches 5,000 to one.

● Currently 16 percent of Tennessee's population is classified as African American and 1.1 percent as ethnic.

● 68 percent of TBC churches are plateaued or declining.

● 42 percent of TBC churches are pastored by bivocational pastors.

● Nearly one-third of Tennessee households are in poverty.

Please see the Appendix for other demographic and church statistics.

I. Report

A. Mission Statement

The mission of the Tennessee Baptist Convention is to evangelize, disciple, teach, and minister in Christ's Name.

B. Mission Strategies

Historically, citizens of Tennessee have volunteered sacrificially to help those in need. Today three million unchurched persons in Tennessee call for volunteers from Tennessee Baptist churches who will share the message of redemption in Jesus Christ and lead them to salvation and Christian discipleship. With approximately 68 percent of our Tennessee Baptist churches declining or plateaued and the obvious decline in spiritual and moral values within our society, the need for a spiritual awakening is evident. Our strategy must make the spiritual awakening of volunteers, not just the goal, but the driving

force behind all we do. We can neither create nor manipulate spiritual awakening. However, an environment can be created that prepares the way for and encourages a fresh encounter with God. Assisting churches to respond to the needs of people through focused ministries is the mission of the Tennessee Baptist Convention's Executive Board staff. Therefore, the mission strategies proposed by the Long-Range Study Committee provide intentional plans for assisting churches in creating an environment for spiritual awakening.

From research data and input from a broad spectrum of both our leadership and laity, six primary planning areas have been identified and developed as crucial to the cooperative work of Tennessee Baptists through the year 2000. The first of these is Revival and Spiritual Awakening. We recognize spiritual awakening to be at the very center of our need and that without significant, supernatural, God-breathed spiritual awakening all other areas of endeavor will fail.

1. Revival and Spiritual Awakening II Chronicles 7:14

Mission Statement: The mission of the Tennessee Baptist Convention is to assist churches to evangelize, disciple, teach, and minister in Christ's Name.

Vision (objective): To serve as a catalyst for and a sustainer of spiritual awakening among Tennessee Baptists by responding to and cooperating with the work of the Holy Spirit.

Conclusions:

1. The population of Tennessee is growing continually (approximately 5 million today) and approximately 60 percent are unchurched. Therefore, Tennessee Baptists must attempt to present the Gospel to every unchurched person in Tennessee.

2. Only 45 percent of all resident church members in the state are Tennessee Baptists. Therefore, Tennessee Baptists must develop, promote, and implement strategies for involving the entire Christian community in spiritual awakening.

3. Reaching the lost for Christ will require ongoing training, personal involvement, and care. Therefore, Tennessee Baptists must sustain a movement of spiritual awakening.

4. The lost can only be saved when Christ is personally received as Savior through the work of the Holy Spirit. Therefore, Tennessee Baptists must bring about awareness of and a commitment to the person and work of the Holy Spirit.

5. Animosity among people is

a deterrent to individuals, corporate revival, and spiritual awakening. Therefore, Tennessee Baptists must attempt to promote greater racial harmony as a step toward revival and spiritual awakening.

Goal: In cooperation with the Holy Spirit, to challenge every church and association toward Revival and Spiritual Awakening through the year 2000.

Actions:

1. Provide training for pastors and other worship leaders in understanding, planning, and practicing worship that exalts the majesty of God, the Lordship of Christ, and the power of the Holy Spirit.

2. Develop and implement strategies, training, and resources for involving churches and associations in effective prayer ministries and spiritual awakening.

3. Assist churches and associations in creating an environment and opportunity to experience God's presence and power.

2. Evangelism and Missions Acts 1:8

Mission Statement: The mission of the Tennessee Baptist Convention is to assist churches to evangelize, disciple, teach and minister in Christ's Name.

Vision (objective): To assist and encourage Tennessee Baptists in reaching the unreached with the Gospel of Christ.

Conclusions:

1. More than 3,000,000 of the 5,033,000 persons living in Tennessee are unchurched. Therefore, Tennessee Baptists must communicate the Gospel with the expectation that lives will be changed.

2. The population diversity of Tennessee is rapidly changing due to the increase of ethnics (1.1 percent), blacks (16 percent), and a mobile work force. Therefore, the TBC Executive Board staff must assist the churches in developing methods for finding the unchurched and establishing relationships with lost and unchurched persons through ministry.

3. Demographic studies indicate increasing cultural, socio-economic, and religious diversity along with significant redistribution of population within Tennessee. Therefore, Tennessee Baptists must expand their evangelistic ministries to include all persons.

Goal: In cooperation with the Holy Spirit, to intensify evangelistic and mission activities, increasing the number of baptisms and new works among Tennessee Baptists by 10 percent each year, resulting in 168,000 baptisms and 250 new works by September 30, 2000.

Actions:

1. Promote mass evangelism with the goal of establishing new congregations as well as strengthening existing churches.

2. Involve students in evangelistic and church planting efforts.

3. Assist in developing and training evangelism councils and missions development councils in 50 percent of TBC associations and churches.

4. Provide training in personal evangelism for 15 percent of Tennessee Baptists.

5. Assist 50 associations and 1,000 churches in conducting strategy planning, including area-wide surveys, and demographic studies with specific views toward helping churches reach unchurched persons through evangelism, ministry, and new work.

6. Provide training and materials in the areas of evangelism and missions for 75 percent of TBC ethnic and African American pastors.

7. Significantly increase resources for New Works as a Convention policy.

3. Education Ephesians 4:11-16

Mission Statement: The mission of the Tennessee Baptist Convention is to assist churches to evangelize, disciple, teach, and minister in Christ's Name.

Vision (objective): To enable Tennessee Baptists to learn and teach eternal truths to meet contemporary needs.

Conclusions:

1. The local church is the primary community where unreached people-groups of all ages come to know Jesus Christ, the Author of Truth. Therefore, Tennessee Baptists must ensure Christian education by encouraging our local churches to plan programs, events, and facilities that are customized to meet the Christian educational needs of their communities.

2. Emphasizing the teaching-learning process in Christian education is essential for providing trained and skilled workers. Therefore, local churches, associations, and resource personnel of the TBC Executive Board staff must intensify their efforts in providing Christian education events to train church members for outreach, teaching, and to involve them in life-changing Bible study.

3. Due to the complexity of the society in which we live, church members should be encouraged to be creative and innovative in using their skills for Christian service. Therefore, strategies in Christian education which utilize technology and new methods of teaching and learning should interface

with the Biblical message in meeting contemporary needs.

4. The local church must give priority in discipling new Christians and new church members. Therefore, churches must develop and design quality programs which communicate and assist new Christians and new church members in their understanding of the Christian faith, Christian doctrine, and Christian service.

Goal: In cooperation with the Holy Spirit, to expand traditional and innovative educational ministries among Tennessee Baptists, resulting in 10 percent increase per year of persons involved in Bible Study and other areas of Christian education by year 2000.

Actions:

1. Develop customized services to resource 20 percent (600) churches annually, leading them through a planning process that results in the church's development of a prioritized educational plan.

2. Develop strategies and resources to assist Tennessee Baptists to achieve 10 percent growth annually in Sunday School (Bible study), including new work starts.

3. Develop strategies for the training of leadership, including the development of customized services designed to assist associations and churches.

4. Assist churches in developing methods for assimilating and discipling new members.

5. Develop innovative approaches to assist churches in communicating biblical doctrines and Baptist distinctives.

4. Ministry I Peter 4:7-11

Mission Statement: The mission of the Tennessee Baptist Convention is to assist churches to evangelize, disciple, teach, and minister in Christ's Name.

Vision (objective): To enable Tennessee Baptists to minister in Christ's name to the physical, emotional, and spiritual needs of all people, beginning in Tennessee.

Conclusions:

1. Of our current adult population, 34 percent of those over 25 years of age have less than a high school education. Therefore, Tennessee Baptists must address the high illiteracy rate in our state.

2. There are 255,855 children under 18 years of age in single-parent families or in foster care situations. Many existing family units fail to meet the emotional needs of their members. Therefore, Tennessee Baptist churches must develop programs which address the needs of both functional and dysfunctional families.

3. Prison inmates who have been saved and disciplined in Christ have a better opportunity to re-enter society as con-

tributing citizens. Therefore, Tennessee Baptist churches must develop strategies to help our prison population.

4. Alarming numbers of Tennesseans (including pastors and staff members) experience financial and emotional distress related to temporary unemployment. Therefore, Tennessee Baptist churches must develop ministries to those who experience stress due to unemployment.

5. Population data show the state's population has increased 6.23 percent over the last 10 years. Northwest Tennessee is losing population, Middle Tennessee is gaining population rapidly, and East Tennessee is showing a population increase only in selected counties. Therefore, Tennessee Baptist churches must address the needs brought about by population shifts within the state.

6. The rate of population growth in the middle and senior adult age groups is increasing. Therefore, the Tennessee Baptist churches must increasingly address the needs of these adults.

7. The annual income level of 30.5 percent of all Tennessee households is under \$15,000. Therefore, Tennessee Baptist churches must develop ministries which address the needs of the rapidly growing and economically disadvantaged segment of our population.

Goal: In cooperation with the Holy Spirit, to multiply community ministries among Tennessee Baptists, resulting in a minimum of 1,500 churches beginning and sustaining at least one new ministry by year 2000.

Actions:

1. Assist 75 percent of associations and 50 percent of churches to identify community needs and to design and implement ministry projects that address the needs of both functional and dysfunctional families.

2. Develop ministries to pastors and staff members who experience emotional and financial distress related to temporary unemployment.

3. Enlist 20,000 volunteers for ministry.

4. Involve 500 churches in the Mississippi River Ministry and Appalachian Outreach Ministries by year 2000.

5. Lead Tennessee Baptists to discover and implement ministries to adults with particular emphases on the needs of middle aged and senior adults.

6. Assist Tennessee Baptists to develop strategies for ministry to prisoners and their families.

7. Assist Tennessee Baptists to develop ministries to reach the economically disadvantaged segment of our population with the Gospel.

5. Fellowship Philippians 2:1-11

Mission Statement: The mis-

sion of the Tennessee Baptist Convention is to assist churches to evangelize, disciple, teach, and minister in Christ's Name.

Vision (objective): To encourage unity among Tennessee Baptists by strengthening communication, understanding, and cooperation.

Conclusions:

1. In Baptist life today, there is great potential for disharmony because of our diversity and our lack of good communication. Therefore, Tennessee Baptists must devise ways to communicate clearly those things upon which we agree and upon which we can work together.

2. The TBC represents the varied interests, needs, and priorities of approximately 3,000 churches. Therefore, efforts must continue to provide broad diversity of members on boards and committees of the convention.

3. Many of the problems in Tennessee Baptist life result from a lack of understanding of each other and our diversity. Therefore, Tennessee Baptists must seek opportunities for interaction among churches and associations.

4. Among Tennessee Baptist churches 71.5 percent average fewer than 100 in Sunday School attendance and 48.7 percent of Tennessee Baptist churches have bivocational pastors. Therefore, the TBC must continue developing ways to communicate more effectively with small membership churches and bivocational pastors.

5. Our Tennessee Baptist churches are composed of large, small, rural, city, mountain, open country, white, black, and ethnic congregations. Therefore, recognizing the unique worth of each individual, Tennessee Baptists must seek ways to address positively our diversity.

Goal: In cooperation of the Holy Spirit, to nurture unity and respect among all Tennessee Baptists that results in open communication, understanding, and cooperation in our mission.

Actions:

1. Encourage Tennessee Baptists in all areas of organization and leadership to strengthen relationships, understanding, and cooperation through improved communication.

2. Encourage and assist churches to engage in partnerships with other churches for the purpose of mutual growth and care.

3. Equip leaders to assist churches in building unity through discovery and implementation of a vision for growth and ministry.

6. Stewardship II Corinthians 8:1-5

Mission Statement: The mis-

sion of the Tennessee Baptist Convention is to assist churches to evangelize, disciple, teach and minister in Christ's Name.

Vision (objective): To create greater awareness of financial needs and develop strategies to increase both personal stewardship and cooperative funding for the work of Tennessee Baptists.

Conclusions:

1. Since its creation in 1925, the Cooperative Program has been the primary financial lifeline for both national (SBC) and state convention mission and ministries. God has blessed our cooperative spirit and the Cooperative Program has served Southern Baptists well. Therefore, Tennessee Baptists must be encouraged to give systematically, sacrificially, and consistently through the Cooperative Program enabling our mission programs to move forward.

2. TBC resources are being impacted by decisions made at the SBC level which will result in shifting responsibilities formerly assumed by the SBC to the state conventions. Therefore, Tennessee Baptists must consider how these new responsibilities may be funded.

3. Christian stewardship includes the development of present and potential resources. Therefore, Tennessee Baptists must be aggressive in developing the resources needed to fund its missions and ministries.

4. Christian stewardship requires persistent, creative education, and motivation. Therefore, the Executive Board staff, TBC must develop new, fresh ways to tell its story to the churches and individuals upon whom its primary funding depends.

Goal: In cooperation with the Holy Spirit, to assist at least 1,000 churches in developing strategies to help their members grow in systematic giving and to assist 500 additional churches in reaching a minimum goal of 10 percent through the Cooperative Program for world missions support by 2000.

Actions:

1. Develop and promote a basic stewardship development emphasis to be used in 1,000 churches by year 2000.

2. Enlist and train Cooperative Program Ambassadors in 1,000 Tennessee Baptist churches by year 2000.

3. Develop a video depicting Cooperative Program ministries and encouraging churches to give at least 10 percent through the Cooperative Program. The video will be shown in 2,000 Tennessee Baptist churches by year 2000.

4. Develop and promote 10 percent giving through materials designed for Cooperative Program Day in April and Co-

operative Program emphasis in October.

5. Provide high visibility recognition for those churches giving a minimum of 10 percent through the Cooperative Program and encourage other churches to follow their example.

6. Create a special committee to study methods of enhancing missions giving.

II. Recommendations

A. We recommend the adoption of **Vision 2000: Reaching Tennessee for Christ** as the ministry guide for Tennessee Baptists through the year 2000.

B. We further recommend that the implementation of this plan be entrusted to the Executive Board.

C. We also recommend that an advisory group consisting of the three TBC presidents who have served during the planning process, LRSC chairman, and two other members from the subcommittee of the LRSC be enlisted to provide continuity during implementation.

Members of the Long Range Planning Committee

EAST: Ron Phillips, *Walter Taylor, Don Olive, *Becky Tucker, Bill Edmonds, Phillip Kazez, *Bob Polk, *Doris June Large, Russ Dunham, *Hershel Chevallier.

MIDDLE: *Jim Alexander, *Paul R. Peak, Jim Freedman, W. D. Thomason, Jimmy Terry Sr., Ann Davenport, *Wesley Pitts, Betty Wiseman, Martin Bradley

WEST: *Gary Coltharp, Earl Deusner, Ronnie Wyllie, Page Walley, John McBride, *Carroll Griffin, Carol Kirkland, Marketa Jenkins, M. B. Howard, Kevin Parsons.

1993 Officers of the TBC:

Leonard Markham, John Holland, Marvin Cameron

1994 Officers of the TBC:

Ray Newcomb, Frank Samuels, Doug Baker

1995 Officers of the TBC:

Frank Hawkins, M. B. Howard, Wesley Pitts

Executive Board

Presidents:

1993, Frank Samuels

1994, Paul Moody

Consultant to the Long-Range Study Committee:
Truman Brown

TBC Staff:

James Porch, Bill Wilson, William Maxwell, Phyllis Bates, Pat Mulloy

Subcommittee

Resource Persons:

Eleanor Yarborough, Johnnie Hall, Ray Gilder

(*denotes members of the Subcommittee)

First pastorate

Bivocational pastor leads growth at Oakdale church

By Lonnie Wilkey
Baptist and Reflector

OAKDALE — Five years ago Jim Disney was a deacon at Riverside Church, Harri-man when he felt God calling him to preach.

Today, he is pastor of Piney Grove Church, a growing rural congregation nestled among a grove of pine trees in Roane County.

When Disney joined the Piney congregation that had been without a pastor for 14 months, they "were running about 40-50 in Sunday School," he recalled.

The church now has about 95-100 each week in Sunday School and has been averaging about 125 consistently in worship, Disney said. In addition, this past summer, the church averaged 186 in Vacation Bible School.

"Being without a pastor made them hungry to see God's work done," Disney said. "They were willing to pray, work, and support anything I felt God was leading."

One of those things was a strong visitation program. "There's a lot more people out here than you would think," Disney said, referring to the church's rural setting.

"We have found God has blessed because of our efforts in visitation."

The visitation effort has netted results. For the past five years Piney Church has either been first or second in Big Emory Association in baptisms.

"It's amazing how God has worked here," Disney said.

Increased growth saw a need arise for a fellowship hall and educational building that was constructed two years ago. That facility is now paid for and is debt-free, Disney said, noting it doubled the church's space.

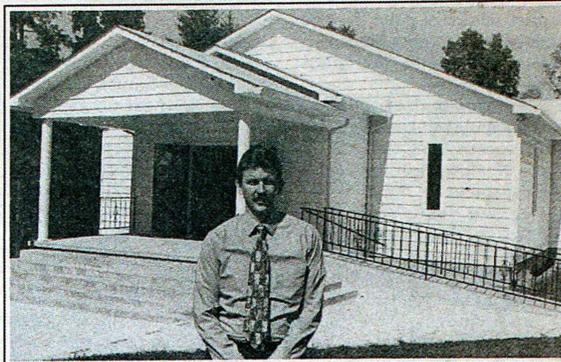
More important to Disney than the number of baptisms and the new building, however, is the spiritual growth of the congregation.

"I'm seeing people grow in grace and knowledge of the Lord."

He noted his congregation brings their Bibles with them and takes notes during sermons. "That turns me on more than anything else," he admitted.

Not bad for a young man who says he "would have lived in a dog house just to preach."

Disney praised the members of Piney. "It takes a special congregation to call someone



PINEY CHURCH, OAKDALE, Pastor Jim Disney stands in front of the church's fellowship hall and educational building which has been added during the five years he has been at the church.

who was uneducated and had no experience. I just wanted to preach and they gave me the chance," he said.

Disney is bivocational, serving also as a quality inspector at Boeing Defense and Space in Oak Ridge.

Being bivocational has its advantages especially financially, but it has taken its toll on him, Disney admitted.

With a job, church, and family, "I felt like I had no time," Disney said, noting he recently went to the deacons at Piney and confessed that he "was stressed out."

The deacons and church responded by calling a bivocational associate pastor, Dave Ramsey, to take some of the load off Disney.

"Dave has been a tremendous help. I'm actually getting some rest," he laughed.

The best thing, however, is he is able to spend more time with his wife, Carla, and their three children who range in age from 4 to 11.

Looking back he sees that a lot of his stress came from not having enough time with his family.

He is especially grateful for

his wife. "At first she struggled with my call. But now she has surrendered to it as I have."

Disney also noted Carla has been a tremendous help to his ministry. "I couldn't have done anything without her taking care of things at home," he said.

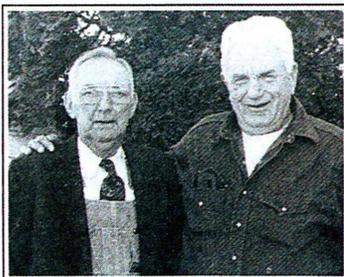
Disney sees a time when he would like to go full-time. "There's a lot about being full-time I would relish like spending more time in the Word and being there for my people when they need me at the hospital."

The flip side of that, he pointed out, is that by being bivocational the congregation has had to take "more of the load."

Noting that one of a pastor's tasks is to equip his people for ministry, Disney said his bivocational status has been an asset. "They work together because they know I can't always be there."

The last five years have been a "roller-coaster" ride, Disney said. "I take no credit for anything that has happened. It all goes to God and the people at Piney. I'm just an organ, but through people's prayers and God's grace, we have seen folks saved and folks grow." □

Ten Mile Church celebrates 125th anniversary



PASTOR D.C. KIRK, left, celebrates with long-time friend and member Trusty Shearman.

Members of Ten Mile Church, Ten Mile, celebrated the church's 125th anniversary Oct. 22.

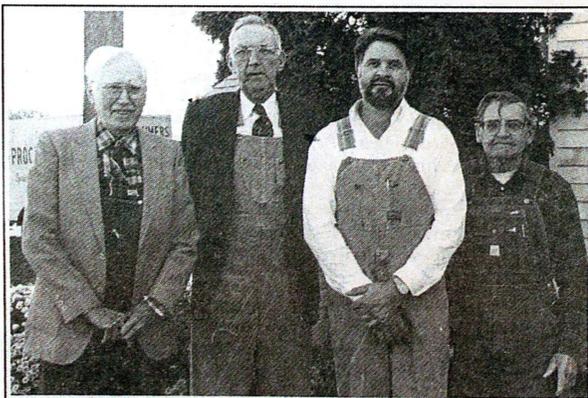
Pastor D.C. Kirk preached the morning message, challenging the church to draw from its past "in order that it might strengthen our life today."

The church began with 33 charter members in 1870 and has been a member of Hiwassee Association since 1871. It has historically supported the Cooperative Program, Kirk said. "We believe in the Baptist way and the cooperative way," he said.

Kirk, who has been pastor at the church for 16 years, retired the following week.

He was a deacon for 20 years at First Church, Athens before accepting the call at Ten Mile. He was ordained to the ministry in 1980. □

OLD-FASHIONED DRESS was prevalent at the 125th anniversary celebration at Ten Mile Church in Ten Mile. Dressed for the occasion were pastor D.C. Kirk, second from left, and deacons, from left, Charles Herd, Eddie Lawson, and Milfred Ogren.



First Church, Pulaski, to host 'Power Team' crusade; seeks prayers of Tennessee Baptists

For Baptist and Reflector

PULASKI — First Church, Pulaski, with the help of several area churches, is hosting a Power Team Crusade Nov. 15-19.

Because the church expects the attendance to exceed the church's seating capacity, the crusade will be held at Martin Methodist College's Christian Life Center (gymnasium) which will seat 2,000 people, according to Ron Galyon, pastor at First Church.

The Power Team is a group of seven world-class athletes, led by founder John Jacobs, of the team who perform feats of strength such as blowing up hot water bottles until they explode, snapping handcuffs, bending steel bars, and more, Galyon said.

He noted thousands of people have witnessed their feats of strength. They give testimonies as they perform and

then one of them preaches, Galyon said.

Galyon and First Church are seeking the prayers of Tennessee Baptists. "We need the prayer support of Tennessee Baptists," Galyon said.

"Our Prayer Team wants 1,000 churches to pray for us throughout the crusade — one church for each lost person we hope to see saved.

"We want the churches who will pray for us to let us know. Our goal is 1,000 people receiving Christ as Savior. This is truly a God-sized mission as Henry Blackaby says."

Galyon said the Power Team also will conduct anti-drug assemblies at area schools during the week. The Power Team exposes the dangers of using and abusing drugs and alcohol.

For more information about the crusade or to let the church know of your prayers, call (615) 363-3584. □

TenneScene ■ the people, their work

■ the churches

■ **Inglewood Church, Nashville**, held revival services Oct. 15-18. Results included two people making professions of faith and some of the largest crowds gathered at the church for a revival. The evangelist was Ron Shrum of Missouri and the musician was Jon Segwick from Bruceton.

■ **Hilldale Church, Clarksville**, will host an Awaken America Rally Nov. 7 at 7 p.m. featuring Ronnie W. Floyd, senior pastor, First Church, Springdale, Ark.

■ **Lakeview Church, Harriman**, will hold an Old Fashioned Day Nov. 5 and revival Nov. 5-8. H.M. James of Ooltewah and a former pastor will speak. Music will be led by Alfred Brown, music director of the church. On Sunday a covered dish luncheon will be held.

■ **Tulip Grove Church, Old Hickory**, will hold a one-day harvest revival Nov. 19. Jimmy Draper, president of



RECEIVING A PLAQUE for his 14 years of service as church treasurer of First Church, Kenton, is Ralph Perryman, right, from Wayne Perkins, pastor on Sept. 24.

the Baptist Sunday School Board, Nashville, will speak at both the morning and evening services.

■ **Kirk Church, Collierville**, will hold a rummage sale Nov. 4 to raise money for the purchase of land next to its property.

■ death

■ **George L. Adams**, retired pastor, Tremont Church, Chattanooga, died Sept. 28 in Chattanooga. He

had retired from the church in July of this year. Adams had served as pastor of several churches in the state.

■ the associations

■ **Nashville Association's** Woman's Missionary Union is hosting a "Woman's Touch in Lifestyle Witnessing" seminar Nov. 18 at Tri-County Church, White House, from 9 a.m. to 2 p.m.

■ the leaders

■ **Bruce Osborn**, a student at New Orleans (La.) Baptist Theological Seminary, has been called as minister of activities of Alpha Church, Morristown. He has served as associate minister of recreation at Dawson Memorial Church, Birmingham, Ala., and is a graduate of Samford University, Birmingham.

■ the people

■ **Jenni Cook** of Nashville where she is a member of Woodmont Church, was elected homecoming queen at Samford University, Birmingham, Ala.



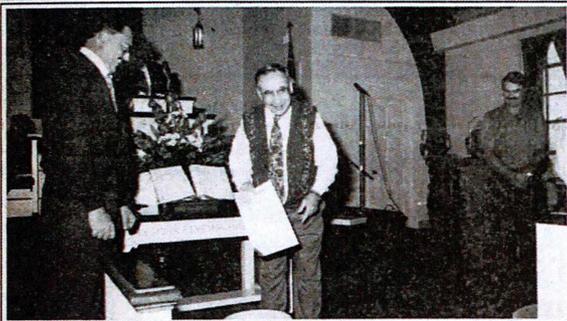
STANDING IN FRONT OF THE NEW Family Life Center of Zion Hill Church, Englewood, during the Oct. 1 dedication are leaders of the church and the association, from left, Bob Willis; Jack Raper; Lynn Brown; Jimmy McCarter, pastor; Roy Fowler, director of missions, McMinn-Meigs Association; Dickie Slack; Steve Fain; and Will Cass. The 5,600-foot center includes basketball/volleyball court, educational space, and a storage area.

Cook, who was honored Oct. 21, is a senior who is second vice president of the Student Government Association and president of the Student Activities Council.

■ **Blairs Creek Church, Tazewell**, has been given an organ in memory of **Newton Lambert**, a former pastor, by his daughter, Arnedra L. Ogan, and granddaughter, Linda Ogan-Snidley.

■ **Alpha Church, Morristown**, ordained **Robb Cates, Phillip DeVault, Bob Dixon, David McDonald, Sam Webb, and Adrian Wills** as deacons Sept. 17.

■ **Kent Draughon, Mark Garrett, Tony Langton, Bob Springer, and William Wallace** have been ordained as deacons by Tulip Grove Church, Old Hickory.



BURNING A NOTE REPRESENTING THE DEBT of Little Hope Church, Clarksville, is Larry Gill, while, from left, Doug Wall, Russ Clark, and Jerry Nicholson watch. The Oct. 15 ceremony was in recognition of the debt-free status of the church, which built a fellowship hall in 1988 named the *Urserly Fellowship Hall* in honor of the late Eual Urserly, a former pastor. The church is planning a new addition to provide for its growth.



BREAKING GROUND FOR ITS BUILDING PROGRAM is the congregation of **Henard's Chapel Missionary Church, Rogersville**, on Oct. 15. A new addition, a two-story multi-purpose activity center, offices, classrooms, and kitchen, will be built. The existing building, which was built in the 1950s, also will be remodeled.

Tennessee Sampler ■ views, insights

'Money talks'

By Ken Clayton, pastor
Tulip Grove Church, Old Hickory

We have probably all heard the expression, "Money talks." We usually hear that in connection with someone who has gotten their way because of their wealth.

Although you may feel that you don't have much money, your money talks, too! How we use our money speaks volumes about our real priorities, our real commitments, our real loyalties, and our real love. Money is really an extension of who we are. Who we are deep inside is revealed by the way we use our money. How we give to the Lord's church reveals the extent of our gratitude to the Lord for our salvation, and our eternal house in heaven.

Our gratitude is our outward expression of our inner spiritual condition. If we give as a grudging duty instead of as a joyful sense of partnership with the Lord in ministry, that reveals a lack of understanding, or a lack of faith, or a lack of commitment, or a lack of love, or all of the above!

In II Corinthians 9:8 Paul declared: "God is able to make all grace abound toward you, that you, always having all sufficiency in all things, have an abundance for every good work." Out of God's limitless abundance, he gives us what we need to meet our needs and to have enough to carry out every ministry he has led us to perform.

Money talks. Your Money, dedicated to the Lord's purposes and plans, can reflect your heart that is full of thanksgiving and praise to the Lord.

What has your money been saying lately? □

Energized again

By Ray W. Fullilove, pastor
Poplar Avenue Church, Memphis

We cannot but be blessed by the providence of God revealed to us. We cannot but be humbled by the provision of God given to us. We cannot but renew ourselves to the purpose of God ignited in us. All of these moments of inspiration stirred us as we worshiped in our new sanctuary Oct. 22.

It tells us that we have not arrived, but we have just begun. It inspires us to newer heights and greater dreams. It should ignite the fire of God in our hearts with a renewed burning desire to serve Jesus with a new vision, a new

vitality, and with a new visibility. The fire which seemed to have destroyed us became the fire of God that dynamically changed us — not only in structure, but in spirit.

It tells us of God's promise for us, God's power in us, and God's plan for us. It is to agree with one who noted, "God's plan for us is not to lessen our duties, but to enlarge our privileges; not to decrease our burdens, but to increase our strength. In our battle and our burdens, may we trustfully look to him who came to give life more abundantly."

Let us praise God for what he has done for us, present ourselves to God for what he is going to accomplish in us, and pursue God's purpose for us as we reach more for Jesus in our community. God has blessed us that we might bless him in greater ways. □

Ski-jump tower is new home for Canadian Baptist church

By Nancy Carter McGough
For Baptist and Reflector

CALGARY, Alberta — When a church meets in a ski-jump tower, the cliches which come to mind can be endless.

"Church gets jump-start." "New church rises above the rest." "Taking Christianity to new heights." "Oh, what a heavenly view."

Jeff Christopherson, pastor of the new "ski-jump church," doesn't mind the cliches because he knows the 90-Meter Tower, on the grounds of Canada Olympic Park (one of the venues of the Calgary 1988 Winter Olympics), is among the most recognizable sites in the city.

"It always helps when people immediately know your location," Christopherson said.

But the church's purpose is more than to be recognized for its unusual setting.

In a city where 83 percent of the people don't go to church, Christopherson wants

to make worship services accessible and appealing to those who don't normally attend.

"This is another advantage of our location. The 90-Meter Tower is a tourist attraction. People who aren't accustomed to going to church are more likely to visit us for the first time," he added.

Also, because Baptists are such a small minority in Canada, the 16 founding members of the group chose the name Mountain View Christian Fellowship, leaving the word "Baptist" out of their name but not out of their purpose. The church is supported by the Canadian Convention of Southern Baptists.

The group began meeting last spring in home Bible study groups. Since Sept. 10 they have had Sunday morning services at the tower. About 50 people regularly attend, most of whom also attend one of the three home groups.

For \$200 a week they rent

the top two floors of the tower which overlooks the ski-jump. One floor is for children's Sunday School, the other for the worship service. Each floor can accommodate about 80 people.

Since the tower is the only operational 90-meter tower in the world, it stands to reason that Mountain View Christian Fellowship is the only church of its kind.

But some things stay the same, Christopherson asserted. "We support the Cooperative Program and our association. We give to our national offering, Harvest Missions, and we'll give to Lottie Moon and Annie Armstrong when those offerings are taken. And like most Southern Baptists we have an evangelistic spirit."

Christopherson, 31, was in the first graduating class of the Canadian Southern Baptist Seminary, Cochrane. He was pastor of First Church, North Battleford, Saskatchewan, for five and a half

years before coming to Calgary.

Unusual church buildings are not uncommon to Christopherson. North Battleford met in a converted skating rink.

He and the congregation have a good idea of what they want Mountain View to become.

"Our church's vision is to be a church for the unchurched. We see the 90-Meter Tower as a means to facilitate that vision." □ — McGough is editor of *Baptist Horizon*, Canadian Baptists' newsjournal. She is a former Tennessee Baptist.



PASTOR Jeff Christopherson stands by the meeting place of Mountain View Christian Fellowship — the 90-Meter Tower.

Classified

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The First Baptist Church (FBC) of Chattanooga, Tenn., is presently searching for a Minister with Children. This historical congregation has a growing number of young families with children. This position will be one of six full-time pastoral ministers. FBC is a regional congregation averaging 600 to 650 on Sundays with a resident membership of 1,400. Inclusive in its theology and creative in its approach to ministry, FBC is seeking a high energy person who reflects this perspective.



Resumes should be mailed to: Search Committee, First Baptist Church, 401 Gateway Avenue, Chattanooga, Tenn., 37402.

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Life and Work Series for November 5

Focal Passages:
Genesis 37:2-4, 26-28;
50:15-21

Readiness to forgive

By Charles Parker

Virtues are not the result of mere human effort. We will look at several Old Testament heroes who possessed the virtues of forgiveness, commitment, integrity, and loyalty.

Joseph was perhaps the prime Old Testament example of the readiness to forgive. Although terribly ill-used of his brothers, he nevertheless pursued a constant course in godliness that allowed no room for taking revenge.

An 18th century British clergyman, Laurence Sterne, wrote: "Only the brave know how to forgive... A coward never forgave; it is not in his nature." We live our lives either by grace or by score-keeping, and it ought to be obvious that people whose Lord taught them to pray "forgive us our debts as we forgive our debtors" are expected to live by grace.

Genesis 37:2-4 records that Joseph was as a youth saddled by a problem that was almost bigger than he was. His father, Jacob, treated him like the favorite child and did nothing to alleviate the resentment of Joseph's older brothers. Joseph himself seemed to enjoy his favored position and tattled on his brothers for some real or supposed offense. Evidence of this was the gift of "a coat of many colors," the traditional rendering. Exactly what the outstanding feature of this garment was is difficult to determine, although it may have been its color, length, or decorations. At any rate, Joseph's brothers resented both him and his coat. In fact, "they hated him, and could not speak peaceably unto him." There is surely a word here for all of America's dysfunctional families. Bitter speech, arguments, simmering hatred, and violence are not modern inventions within the family structure. They are ancient maladies, but God has contemporary answers.

Verses 26-28 record the outcome of brotherly hatred. While not every evil thought leads to abuse or violence, such hostility does have inevitable consequences. In Joseph's case a simple visit to check on his brother's shepherding operation led to the loss of Jacob's son in a life of slavery. His oldest brother, Reuben, averted a murder plot, hoping to rescue him later (v. 22), but this did not stop them from stripping him of his hated coat and throwing him into a pit. In the absence later of Reuben, the brothers hit on an idea almost as despicable as murder, plus they could get some money out of it. They sold Joseph into slavery for 20 pieces of silver. Ishmaelite or Midianite merchants, actually distant relatives of Joseph as "sons of Abraham," carried him off to Egypt. His later prosperity as ruler of Egypt could have led to a swift and cruel payback of their cruelty.

Chapter 50:15-21 illustrates that God cultivated a growth of forgiveness instead of revenge in Joseph's heart over the years. Throughout both his extreme hardships and his great honors in Egypt, he refused to let "any root of bitterness" (Hebrews 12:15) take hold of his life. Instead, he concentrated on the conviction that God's hand was somehow guiding the events of his life. Although Joseph had confessed this to his brothers in chapter 45:7-8 when he first revealed himself to them, it is evident that they had a secret fear during all their remaining years in Egypt. Perhaps he was only biding his time until their father died and then he would repay them for what they so richly deserved. But Joseph showed he was forgiving by practical help (v. 21). □ — Charles Parker is pastor of First Church, Jacksboro.



PARKER

Mission to Gentiles

By Kim Allen

The third phase of the church now begins to unfold. Paul and Barnabas leave Antioch going west and north.



ALLEN

The early Christian missionaries turned their world upside down for Christ.

Missionary trips came as a surprise but in them we see something that needs to happen in the church today. The disciples were willing to be led immediately by the Holy Spirit. We are programmed and often fail to answer the Spirit's prompting.

Commissioned as missionaries — ch. 13:1-3

The Antioch church had become the church with power. The Jerusalem church tried to hold to tradition and walk the fence between the old and new faith, and because of this the Jerusalem church gradually forfeited the role as leader. Antioch of Syria became an important commercial center for the Roman Empire with diverse cultural, geographic, and intellectual backgrounds. The church welcomed and capitalized on their vast array of experience.

A difference between prophet and teacher is declared in verse 1. A prophet was one who preached by revelation from God through the Holy Spirit. These messages would have to be direct, forceful, and judgmental in Old Testament tradition. Teachers were versed in salvation and were developers of Christian theology.

The call to missions comes in verse 2. The call to Paul came through and was nurtured by the church during a period of fasting which was a normal occurrence in the act of worship. This call was perceived as a divine revelation from the Holy Spirit to the church.

Paul and Barnabas were in church (v. 3) when the call came and the church became part of the total experience.

In verses 4-5 the missionaries arrive at Seleucia and

Convention Uniform Series for November 5

Focal Passages:
Acts 13:1-5; 14:1-7, 24-27

Salamis where they enter the synagogues, the first point of contact in each city for the Christian missionaries. Paul is opposed by a Jewish sorcerer, pronounces blindness on him, and others believe (vv. 6-

12).

The team teaches in Iconium, Lystra, and Derbe — ch. 14:1-7

The apostles followed their normal course by going to the synagogues upon their arrival. It did not take long for local Jews to grow uneasy with Paul's success and to undermine the work. They stirred with lies and innuendoes — Jews and Gentiles — but Paul and Barnabas were genuine and effective, so opposition came slowly. As we speak boldly for our Lord, he will honor and bless our efforts by allowing us to see fruits in the lives of people.

An uneasy truce erupted. The city became divided, with supporters and detractors. The city deteriorated and plots were hatched to stone and abuse the missionaries. Although no laws had been broken, the mob threatened their lives and ministry. Perhaps under the cover of darkness they fled to another city. Paul and Barnabas in Lystra and Derbe faced new adventures and dangers.

The missionaries retraced their steps (vv. 24-25) as they wind their way to Antioch. Passing through Pisidia to Pamphylia to Perga, they stopped to preach. In verses 26-27 Paul and Barnabas are in Antioch, reporting on what happened. God did a mighty work through them, setting the stage for the New Testament church to open doors of faith to the Gentile world.

Missions was defined by the church of Antioch. Reach out beyond the doors and share your faith with someone who needs Jesus. Have you done your part for missions: share Jesus with someone today; become a missionary. □ — Kim Allen is pastor of Little West Fork Church, Clarksville.

A strategy for success

By Phil Lovelace

Introduction: When a man of God is accomplishing the work of God, there will always be opposition. A man of weak faith and purpose will quit; but a man of resolution and confidence will overcome opposition and finish the task. Nehemiah was such a man.

Ridicule — vv. 1-2

God's people always have enemies; in this case they were Sanballat, a government official in Samaria; Tobiah the Ammonite; and Geshem, an Arabian, who is also called Gashmu (chapter 6:1,6). These wicked men were outside the



LOVELACE

nation of Israel; the Ammonites were definite enemies of the Jews (Deuteronomy 23:3-4). Their ridicule mocked the "feeble Jews" openly before Samaria's leaders. Satan is a mocker. Ridicule is a device used by ignorant and jealous people. They mocked the people, the plan, and the materials. How did Nehemiah answer them? He prayed to God (v. 4)! His concern was for the glory of God and the testimony of the nation. The people still worked as they prayed (v. 6), for prayer is no substitute for work. Satan would have loved to see Nehemiah leave the wall and get involved in a dispute with Sanballat, but Nehemiah did not fall into

Bible Book Series for November 5

Focal Passages: Nehemiah 4:1-2, 4-9, 13-15

Satan's trap. Christians should never allow ridicule to stop their ministry; pray and keep on working.

Force — vv. 4-9

What Satan cannot accomplish by deceit, he attempts by force. A confederation of men (v. 7) conspired against the Jews. The devil seems to have no manpower shortage. But if God "be for us, who can be against us?" How did Nehemiah force this attack? Nehemiah does not depend on prayer alone; he too set a watch. God expects us to do the possible and then trust him for the impossible.

Discouragement — v. 10

The battle moves from outside the city to the inside. Satan followed this tactic in Acts 5-6 when he used Ananias and Sapphira and the complaining widows inside the church. The workers were discouraged, with rubbish and dangers on the outside. The tribe of Judah complained perhaps because they may have been in league with Sanballat (ch. 6:17). Note in 13:5 Judah's disobedience to the law of God. When they said, "We are not able!" They were actually agreeing with the enemy (v. 2)! Discouragement and complaining spread rapidly and hindered God's work. Nehemiah kept on building, watching and praying.

Fear — vv. 13-15

Fear and faith can never abide in the same heart. In verse 11 the enemy's rumor said their armies would suddenly invade Jerusalem. Jews living outside the city heard this report and carried it to Nehemiah 10 times. Satan's workers can be persistent. Nehemiah set the guard on the walls and encouraged the people not to fear. The work stopped — exactly what the enemy wanted. Nehemiah saw the folly of this plan, so he put the workers back on the job, a weapon in one hand and a tool in the other. He also set a special watch with trumpets (vv. 19-20) — but he did not allow the work to stop.

These Jews are wonderful examples of what a Christian worker ought to be: they had a mind to work (v. 6); a heart to pray (v. 9); an eye to watch (v. 9); and an ear to hear (v. 20). You can tell the value of a project by the kind of people who oppose it. Nehemiah faced many problems both from outside and inside, as he led in rebuilding Jerusalem's walls.

The work of God faces similar opposition today: therefore watch and pray and "keep working to the glory of God." □ — Phil Lovelace is pastor of First Church, Somerville.

Iowa Baptists establish state convention

Baptist Press

WINTERSET, Iowa — Declaring that "Our Time Has Come," Iowa Baptists officially organized the Baptist Convention of Iowa during their annual meeting Oct. 20-21 at First Church, Winterset.

More than 300 messengers and guests gathered for the historic event at the same church where the Iowa Southern Baptist Fellowship was established in 1972. Southern Baptist work began in Iowa in 1954 with the establishment of Fairview Church near Anamosa. Since then, Iowa Baptist work has grown to include 12,000 members in 103 churches and missions.

"We believe this is not just our time, but it is God's time," emphasized fellowship president Ed Gregory of Cedar Rapids. "God is continuing to do his mighty work here in the state of Iowa."

In a display of harmony which permeated the two-day celebration, Gregory unanimously was elected president of the new state convention. All other officers also were elected unanimously — John Shaul, Winterset, first vice president; Lonney Hulsey, Glenwood, second vice president; and Jonette Appleton, recording secretary. □

CLC decries president's stand on homosexual rights legislation

Baptist Press

WASHINGTON — President Bill Clinton's recent endorsement of homosexual rights legislation is a political move which may cost him votes in the 1996 election, a Southern Baptist public policy spokesman said.

When Clinton expressed his support of the Employment Non-Discrimination Act, he became the first United States president to endorse a major homosexual rights bill. The legislation would prohibit job discrimination on the basis of "sexual orientation."

The bill, sponsored by Sen. Edward Kennedy, D.-Mass., would add "sexual orientation" to the classifications — race, gender, religion, national origin, age, and disability — protected in federal law from discrimination in the work place.

"Whatever votes or dollars the president gains from the homosexual political lobby will be more than offset by the support he loses among religious

Americans who reject the moral equivalency between sodomy and race or religion," said Michael Whitehead, general counsel of the Southern Baptist Christian Life Commission. □

Texans send water purifiers to Mexico

Baptist Press

DALLAS — Texas Baptists sent two water purifiers and one volunteer technician to Mexico following Hurricane Roxanne.

Mel Goodwin of Gregg Association cleared customs at the international airport in Laredo on Oct. 19 with two machines, each capable of purifying 25,000 gallons of water per day, and a truckload of water bags and storage bladders.

Goodwin and the equipment were expected to be flown by the Mexican government to the Campeche area of the Yucatan

peninsula where 145,000 people were reported to be cut off from any reliable water supply.

Texas Baptists responded to a request from the Mexico Mission and the director of Middle America for the Southern Baptist Foreign Mission Board. □

Southwestern trustees elect Terry to VP post

Baptist Press

FORT WORTH, Texas — Jack Terry, 22-year dean of Southwestern Baptist Theological Seminary's school of religious education, was unanimously elected as vice president of institutional advancement during a recent trustee meeting.

Trustees also approved the new Lewis and Betty Drummond Chair of Spiritual Awakening and Formation, received and accepted the audited financial statements for the

past fiscal year, and approved a new faculty member in the school of religious education.

Terry has been interim director of institutional advancement since May when Jay Chance resigned to accept a position with The Lockman Foundation.

Charles Tidwell, who retired as professor of administration in May after 30 years of service, will serve as interim dean until a successor for Terry is chosen, according to interim president Ken Hemphill.

The new chair honors Southwestern graduate Lewis Drummond, the Billy Graham professor of evangelism and church growth at Samford University's Beeson Divinity School in Birmingham, Ala., and former president of Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Evangelist Billy Graham has accepted the position of honorary chair for the endowment fund drive for the \$1

million chair.

Dan Earl Clement, a former assistant professor at Southwestern, was elected as associate professor of psychology and counseling. Clement has been associate professor of counseling at Criswell College, Dallas, since 1994. □

Cutbacks cost editor his job

Associated Baptist Press

EAST SYRACUSE, N.Y. — The Baptist Convention of New York is eliminating its office of communications and campus ministry in a reorganization aimed at cutting costs.

Chip Lockwood, editor of the *New York Baptist* and state student director, will lose his job by Dec. 31. In an editorial, Lockwood, a 19-year employee of the convention, said he endorses the plan approved by the convention's executive board last month. □

Rwandan children shown Christ's love

In photo to right, a Rwandan child — contentment beginning to replace the tears — brings a smile to the face of Southern Baptist volunteer nurse Karman O'Kelley. She coordinated medical services at a Southern Baptist refugee camp in Goma, Zaire, that brought new hope into the lives of refugee children orphaned, lost, or abandoned during the ethnic carnage in the West African nation of Rwanda. Below, the 450 'unaccompanied minors' who lived in the Baptist children's camp, heard the good news of God's love and saw it in action in the lives of Southern Baptist volunteers like O'Kelley. The camp kept the children alive, helped them work through the trauma they had experienced, and shared the love of Christ, said Larry Pumpelly, the Southern Baptist Foreign Mission Board missionary who coordinated the ministry of the children's camp. Ministry efforts such as the children's camp are supported by Southern Baptists' giving to the Cooperative Program and the Lottie Moon Christmas Offering for Foreign Missions. — Photos by Steve Evans

