

this week's news

- ▶ Arkansas Baptist school ends convention appointments to its board. — Page 2
- ▶ Group gives another home for mentally retarded men to TBC entity. — Page 3
- ▶ Promise Keepers draws 52,436 to Memphis rally and is examined by men's leaders. — Pages 6-7



PROMISE KEEPERS

- ▶ Sweetwater Association celebrates Ukraine project. — Page 8
- ▶ Memphis church finds project in *Baptist and Reflector*. — Page 8

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

HISTORICAL COMMISSION
901 COMMERCE ST SUITE 400
NASHVILLE TN 37203

Dockery inaugurated at Union

For *Baptist and Reflector*

JACKSON — David S. Dockery was inaugurated as Union University's 15th president Oct. 17 during ceremonies in the University's G.M. Savage Memorial Chapel.

"It is with great humility, a deep gratitude to God, and a confident trust in God's guiding providence that I stand here today to accept the responsibility to lead Union University into the next century," Dockery told students, faculty, and delegates from 64 universities and organizations. "It is with thanksgiving for all of you and an overwhelming sense of God's enabling grace that we look forward to investing our lives with the Union University family in the years to come."

Tennessee Governor Don Sundquist and Jackson Mayor Charles Farmer presented resolutions proclaiming Oct. 17 "Union University Day" in the State of Tennessee and the City of Jackson. Other delegates included Morris Chapman, president of the Executive Committee of the Southern Baptist Convention, and James Porch, executive director, Tennessee Baptist Convention. Both Chapman and Porch reflected on Union's strong Baptist ties and charged Dockery to build on Union's Baptist heritage during his tenure as president.

"Union University is respected far beyond the State of Tennessee and I congratulate the trustees and administra-

tion in this high hour of the institution's history," Chapman said. "It is not Dr. Dockery's election by men that makes him a leader, however — only God can make a man a leader.

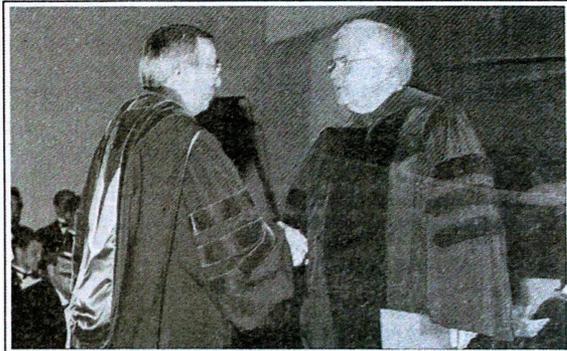
"David Dockery is a man of integrity and honesty; he's full of wisdom and has a fine spirit. May all those who receive a diploma from his hands know that they've received a torch to carry God's light into the world."

Porch said, "As the new president of Union University, I charge you to be with God as you lead this institution. To lead alone is to neglect responsibility — to lead with God is to fulfill his admonition and hear him say, 'Well done my good and faithful follower.'"

In his inaugural address, titled, "Vision and Values: Toward a Great Commandment University," Dockery outlined the challenges of a new century and described his vision for Union's continued impact on a changing world.

"As the oldest school in the life of both Southern Baptists and the schools associated with the Coalition of Christian Colleges and Universities, Union University has a rich heritage and long tradition of faithful service," Dockery said. "Certainly there have been equally important times in the history of Union, but few more challenging for the future of this university."

Addressing the changes in values systems worldwide, Dockery discussed the issues facing Christian higher educa-



CONGRATULATING David Dockery, left, during the inauguration is James Porch, Tennessee Baptist Convention executive director.

tion in years to come.

"The restlessness that characterizes so much of Western society evidences the enormous changes in our country and in our world. The challenges posed for Christian higher education by these cultural shifts are formidable indeed. Throughout education and culture, the very existence of objective truth is being challenged. A normative view of truth and a Christian world view are rejected or devalued, seemingly lost in our contemporary culture."

Dockery then affirmed Union's call to become a "great commandment" university. He said the school "must prioritize our commitment to the words Jesus called the Great Commandment," referring to Matt. 22:36-40.

Prior to coming to Union, Dockery was vice president for academic administration and

dean of the school of theology at Southern Baptist Theological Seminary, Louisville, Ky. Also, he was general editor of Broadman Press at the Baptist Sunday School Board and has taught at Moscow Theological Institute, Samford (Birmingham, Ala.) University's Beeson Divinity School, the University of Dallas' Anglican School of Theology, and Criswell College, Dallas.

The inauguration ceremony highlighted a week of community-wide festivities, including an outdoor concert featuring contemporary Christian band, Newsong, and a prayer breakfast for area business leaders.

Union University, located in Jackson, is a four-year, liberal arts university affiliated with the Tennessee Baptist Convention. It was founded in 1823 and has about 2,000 students. ■

Jackson Church pays off \$30,000 loan early after gift from individual



Richard Lee, right, presents a \$30,000 check to William Childs, president of the Tennessee Baptist Foundation, to pay off a loan of Greater Hope Church, Jackson, nine months before payments were to begin. The New Work Loan from the Tennessee Baptist Convention was used to buy the building of Hillcrest Church, Jackson, for the new congregation. Recently the church received a gift from an anonymous individual. The donation was made after the person heard Lee, pastor, and his wife, Lucille, report on the church, which they began about two years ago, and its ministries. The couple was speaking at a church in Nashville Association. The individual gave the congregation a gift of stock, which amounted to about \$31,500. The extra money has been used to buy a computer for the church. Lee said, "God is good all the time and all the time God is good."

- ▶ Wm. Fletcher Allen, editor
- ▶ **Subscribe to the Baptist and Reflector** for one year and receive 50 copies. Family or individual subscription — \$7.50, clubs of 10 or more subscriptions — \$7.25, church (more than 50 percent of families) — \$6.50. Send check/money order to address below.
- ▶ **To contribute a news item**, call or write Editor Wm. Fletcher Allen; Lonnie Wilkey, associate editor; or Connie Davis, assistant editor.
- ▶ **To advertise** — Lonnie Wilkey, associate editor or editor.
- ▶ **For billing and subscription list questions** — Betty Williams, bookkeeper
- ▶ **For information about trial subscription plan** for church or association edition — Editor Allen, Lonnie Wilkey, Connie Davis, or Susie Edwards, administrative secretary
- ▶ **For information about local church edition** — The Editor, or Mary Nimmo, church pages coordinator
- ▶ **For production answers** — Lonnie Wilkey or Connie Davis
- ▶ **Publisher** — Tennessee Baptist Convention Executive Board
- ▶ **Board of directors:** Frank Hawkins, chairman; Russ Dunham vice chairman; Charles Anderson, Christine Bess, Hinton Climer, Eugene Cotey, Herbert Higdon, Ken Hubbard, Diane Jordan, Lynn King, Pat Landrum, Paul Medley, Bill Northcott, Charles Parker, Richard Patton, Mike Thrower, Conyer Walker, Gary Watkins, and Ambers Wilson
- ▶ **Office** — Baptist and Reflector, 5001 Maryland Way, Brentwood, Tenn., 37027
- ▶ **Mailing address** — P.O. Box 728, Brentwood, Tenn., 37024
- ▶ **Phone** — (615) 371-2003.
- ▶ **FAX** — (615) 371-2080
- ▶ **Membership** — Southern Baptist Press Association
- ▶ **Address changes** — Baptist and Reflector, P.O. Box 728, Brentwood, Tenn., 37024
- ▶ **Postmaster** — Second class postage paid at Brentwood and at additional mailing office. (USPS 041-780)
- ▶ **Frequency of issue** — The paper is published weekly except for the weeks of Christmas and Fourth of July.



Printed on recycled paper

Ouachita ends convention appointments

By Trennis Henderson
For Baptist Press

ARKADELPHIA, Ark. — Trustees of Ouachita Baptist University voted Oct. 10 to immediately resume responsibility for naming their own successors, citing a provision in the school's original charter filed in 1887. In response to the trustees' action, the executive committee of the Arkansas Baptist State Convention executive board held a called meeting Oct. 14 and voted to escrow Ouachita's Cooperative Program funds "until the convention itself directs otherwise or until this issue is resolved."

Calling the series of events "a heart-breaking set of circumstances," Emil Turner, state convention executive director, said, "The executive committee was disappointed by Ouachita's action and felt there were other remedies available to Ouachita than what they chose. The heart of the executive committee is that Ouachita continue to be an institution that is not just fraternal to the state convention but vital to the state convention."

Executive board president Charles "Chuck" McAlister, who chairs the board's six-member executive committee, said the escrowed funds will be released to Ouachita if the convention and university can successfully reconcile their differences. He added that the escrowed funds will not include designated gifts or convention funds budgeted for student scholarships.

Affirming the desire to maintain "a spirit of reconciliation," McAlister said, "We hope we will be able to arrive at a

reconciliation that is acceptable to all Arkansas Baptists and to Ouachita Baptist University."

In other actions, the executive committee voted to research the convention's legal options and to appoint an at-large committee to meet with Ouachita representatives to discuss reconciliation options. "No one is suggesting we get involved in legal action," Turner pointed out, "but we want to understand what our legal standing is."

The historic basis for OBU's decision is found in the school's original charter which states trustees are "invested with full power of self-perpetuation by appointing their successors." The trustees amended the charter in 1914 to allow the convention to elect the school's trustees.

In a press release following the trustees' vote, Ouachita President Ben Elrod said the action was taken to "guarantee a return to a more inclusive trustee selection process." He noted that the effort was designed "to restore broad participation in the process and to remove Ouachita from the line of fire of denominational dispute."

In letters mailed Oct. 11 to Ouachita students, parents, alumni and pastors, Elrod wrote that "stability is necessary for an institution to carry out its mission and add to its strength. That stability cannot be found in the current climate of factionalism in Baptist life."

Along with resuming control of trustee selection, Ouachita trustees plan to adopt bylaw changes to include consultation with the state convention nominating

committee, Arkansas Baptist churches and alumni prior to electing new trustees.

In addition to convention messengers electing the school's trustees for more than 80 years, Ouachita was budgeted to receive more than \$2.4 million from the state convention's 1996 Cooperative Program allocations.

As part of that partnership, the convention's articles of incorporation state that "trustees shall be sensitive to the expressions of the convention's will in all matters." Even more specifically, the convention's executive board bylaws empower the board's executive committee to "authorize the executive director to withhold funds from any institution or agency which fails to comply with the policies of the convention or the Executive Board." Despite those stipulations, Elrod indicated the school's charter and bylaws take legal precedence over other documents.

OBU trustee chairman William H. "Buddy" Sutton said he hopes the board's action "will not be perceived as a strongly significant action except for taking the election of trustees out of the political arena. There was a concern for stability which we very much want to achieve without regard to one faction or another in the convention political arena."

"There is the strongest desire in every way to remain aligned with the convention," emphasized Sutton, a former state convention president. "Our desire is to assure the convention that nothing is intended to be a divorcement from the convention." ■

Southern reports enrollment increases

By Don Hinkle
For Baptist Press

LOUISVILLE, Ky. — Citing increases in new student enrollment, monetary gifts, and cooperative spirit among trustees, administration, faculty, and students at Southern Baptist Theological Seminary, President R. Albert Mohler Jr. said all three are evidence that Southern "is moving forward" and "gaining momentum."

Mohler's remarks came amid reports to the seminary's board of trustees during its regular fall meeting at the Louisville, Ky., seminary Oct. 14-16.

Mohler announced that new student enrollment for the fall semester was up 22 percent compared to 1995. He told trustees he is pleased with the high quality of students coming to Southern and is impressed with their commitment to the ministry.

In addition, Mohler said the seminary has been ranked first among the nation's theological institutions in the amount of monetary gifts received for the most recent year. The seminary received \$3.5 million in gifts in addition to Cooperative Program support, giving it the top spot according to figures

compiled by the Association of Theological Schools. Mohler also announced two recent donations, one totaling at least \$2 million and another expected to reach \$325,000.

Trustees unanimously approved the formation of a joint trustees/administrative/faculty task committee to consider the seminary's tenure policy. The committee was formed after discussion with the trustee academic personnel committee and faculty representatives, as well as the president.

Given the changing nature of tenure in academic institutions, all parties considered the formation of a special study committee to be appropriate. The membership of the committee is to be named by Feb. 4, 1997, and it will bring its report and recommendations after it has concluded its study process.

Trustees revisited the hiring policy for faculty which had been newly established by board action in April 1995. After a process of consultation, the administration brought a revised policy recommendation with support of the seminary's

faculty, and trustees received the recommendation unanimously. The new policy calls for greater consultation with faculty search committees prior to the president making formal faculty recommendations to the board of trustees. The faculty no longer have virtual veto power they enjoyed before last spring.

Other action taken by the board included:

- ▶ changing the name of the seminary's school of Christian education to the school of Christian education and leadership. Mohler said the name change reflects the school's increased emphasis on leadership in the church.

- ▶ changing the name of the seminary's school of church music to the school of church music and worship. Like the above name change, this change is in response to the needs of SBC churches.

- ▶ Authorization was given for the president and board officers to negotiate and execute a contract for the transfer of the Carver School of Church Social Work to Campbellsville (Ky.) University. ■ Associated Baptist Press contributed to this story

Annuity funds go to daily values

For Baptist Press

DALLAS — The Annuity Board of the Southern Baptist Convention has converted its four investment funds from monthly to daily valuation, making possible daily transfers among the four retirement investment funds.

John R. Jones, senior vice president for fiduciary services, described how daily valuation works:

"The performance of each fund and the fund's net asset value (NAV) — the per-unit price of a fund — will be available daily. Net asset value is the current market value of one unit of an investment fund. It's the price at which an investor would sell or buy one unit."

All participants must mail in a Participant Investment Election Form by Nov. 1 to instruct the board how to allocate the participant's money among the new funds. For those who do not send in a form by Nov. 1, their investments will be transferred into the new funds in proportion that most nearly matches their allocation among the four current funds. ■



Oklahoma governor takes lead in spiritual emphasis

By Tammi Ledbetter
For Baptist Press

OKLAHOMA CITY — The answer to declining moral values can be found in spiritual awakening. Not a surprising analysis for ministers of the Gospel. But in the state of Oklahoma, it's the governor who is offering a spiritually based prescription for what ails America.

Gov. Frank Keating is encouraging Oklahoma's religious leaders to focus on spiritual solutions to the social problems his constituents and all Americans face. Joining him in the appeal is Southern Baptist Convention President Tom Elliff of Del City, Okla., chairman of an eight-week spiritual awakening emphasis initiated by the governor.

"It's refreshing to me to have a leader stick his neck out and take such a stand when it's not politically correct

to make statements about faith, family values, and the need for a spiritual awakening and God's intervention," Elliff said.

As part of the emphasis, two Southern Baptist pastors in Oklahoma will address the particular problems of AIDS and faith renewal, following on the heels of six other religious leaders representing Jewish, Catholic, and various Protestant faiths.

Each Friday, a news release from the governor's office is sent to the media quoting comments by the clergyman designated to address that week's topic.

"America and Oklahoma need a spiritual awakening," Keating said in a Sept. 20 news conference. "As governor, I have heard countless stories of child abuse, spousal abuse, and other problems depicting the decline of moral values.

"The answer to these prob-

lems is not always temporal or civic," Keating added, concluding, "It is spiritual."

Though Keating's reference to spiritual solutions may be an uncommon emphasis among government leaders, the practice of calling on citizens to pray for spiritual awakening was at one time the norm among American leaders.

During the early years of America's history, Congress issued proclamations for three nationwide fasts, according to R.D. Chatham, author of "Fasting: A Biblical-Historical Study." Several presidents pointed to the need for spiritual awakening, including John Adams and James Madison. And Abraham Lincoln repeatedly turned the nation's attention to God through national fasts

during the Civil War.

Keating specified eight issues he hopes to see Oklahoma's religious leaders address, including child abuse, fatherhood, divorce and broken homes, crime and drugs, teen pregnancy, abortion, AIDS, and renewing of faith.

Elliff told the Oklahoma Baptist Messenger newsjournal that the governor had called him following the June meeting of the Southern Baptist Convention to discuss the need for spiritual awakening.

"This was the governor's initiative," Elliff said. "It's significant that we have a governor who realizes the challenges we face are spiritual and moral and not just political."

Noting this is not an election year for Keating, Elliff emphasized Keating's action

is "not political."

"The governor said it is amazing we could do so well in the world's eyes on TV after the bombing, but we still have broken homes, abortion, and child abuse," Elliff recounted, with a reference by the governor to last year's federal building bombing in Oklahoma City.

"We discussed how it is a problem of the heart, and legislatures cannot change hearts." Elliff said the governor wants to see people's hearts changed and knows that morality springs from the heart and not the halls of the legislature.

Rabbi David Packman of Temple B'Nai Israel in Oklahoma City led off the series of messages by giving attention to the issue of child abuse. He expressed his concern for a 60 percent rise in confirmed child abuse cases between 1985 and 1995 in Oklahoma. ■



Free speech, abortion rights argued in court

By Tom Strode
For Baptist Press

WASHINGTON — The two-century-old First Amendment right to free speech and the two-decade-old right to abortion clashed in oral arguments before the U.S. Supreme Court Oct. 16.

In a case involving pro-life protests outside abortion clinics in Buffalo, N.Y., the justices focused on a lower-court establishment of a no-speech, bubble zone, 15 feet in all directions, which moves with each person entering or leaving a clinic. The pro-life activists, who lost in the lower courts, argued the bubble zone established by the injunction is a violation of free-speech rights on public sidewalks. The abortion providers contended the floating zone is necessary to protect from harassment women arriving at the clinic.

The federal court injunction bans physical abuse but allows sidewalk counseling which is not threatening and involves no more than two people. The injunction, however, says the per-

son being counseled has a right not to listen. Once the person being counseled says he or she does not want to hear the message, the counselor must immediately "cease and desist" and move back at least 15 feet. The injunction also includes a 15-foot buffer zone around clinic entrances and driveways.

The case, Schenck v. Pro-choice Network, is not a standard abortion rights case. Its result may have an impact not only on pro-life protests but on street preaching and witnessing, homosexual rights demonstrations, and labor picketing.

The justices grilled Jay Sekulow, attorney for the pro-life protesters; Lucinda Finley, representing the abortion providers, and Walter Dellinger, acting U.S. solicitor general arguing the government's case on the pro-choice side.

Questioning Dellinger, associate justice Anthony Kennedy said the restraining order is "not precisely tailored" and called it "a very difficult First Amendment case." When Dellinger asked what else a federal

judge could do in response to harassment of women and clinic staff by proliferators, Kennedy said he could read the First Amendment.

Associate justice Stephen Breyer asked Sekulow if there is "some word, thought, or idea" that can be communicated from less than 15 but not from more than that distance. A person cannot point out a Bible verse, Sekulow said. He also said it is hard to shout over clinic escorts when they surround a woman and block a message as well as an approach.

The restraining order "burdens more speech than is necessary," Sekulow said.

Later, associate justice Antonin Scalia asked if the First Amendment was: "Sticks and stones may break my bones, but words will never hurt me."

"That's our view of the First Amendment," Sekulow said.

Finley called the protests, which began in 1990, an "unrelentless campaign" of harassment. When she cited testimony by an expert on social impact

theory, several justices challenged her dependence on medical stress as a basis for a restraining order.

Associate justice David Souter denied the high court had ever used stress as such a basis and asked if the high court had ever recognized stress in the case of workers going through a picket line. He also said floating and overlapping no-speech zones are difficult to enforce.

Afterward, Sekulow said he believed the justices pointed out "there is not a medical exception to the First Amendment." The "cease-and-desist" order is "a heckler's veto, an audience veto that's being imposed here," he said.

"The First Amendment applies to abortion protests like any other form of speech." He thinks the court is concerned that if these "floating, speech-free bubble zones" are approved, every social protest movement will be subject to a "gag of silence around the target of their demonstration." He said, "And I think that would set, without a doubt, a very dangerous precedent." ■

Group gives second home to Tennessee Adult Homes

For Baptist and Reflector

LEBANON — A second debt-free group home for men who have mental retardation was given by Baptist Homes for Exceptional Persons based in Lebanon to Tennessee Baptist Adult Homes, Brentwood. The presentation was made Oct. 10 at the 11th annual BHEP banquet held at Immanuel Church, Lebanon.

Joy Nabi, president of the BHEP board of directors, along with board members, presented the gift to Kenny Cooper, secretary/treasurer of Tennessee Baptist Adult Homes.

"Our goal is to develop a network of Christian group homes and present them to TBAH as a cooperative effort in meeting the needs of persons who have mental retardation and their families," said Nabi.

The two group homes, Stoneway Acres, are located on six acres in Lebanon and are home to 16 men. They are supervised by Christian house managers who oversee a full and varied program of activities for the men.

BHEP is a private, nonprofit organization created in 1986 to help people with mental retardation. ■



PRESENTING the deed representing the group home is Joy Nabi of Baptist Homes for Exceptional Persons to Kenny Cooper, left, and Mark Anderson of Tennessee Baptist Adult Homes.

Correction

First Church, Erwin, rather than First Church, Erin, as was reported in "The Madeconian Call — Partnership Missions Newsletter" last week, worked in Michigan this past summer.

The seven-member team led two Backyard Bible Clubs for children. The church's project was in support of the Michigan/Tennessee Baptist Partnership.

The newsletter is produced in the Baptist and Reflector by the Tennessee Baptist Convention Partnership Missions Office. ■



opinion

about letters to the editor

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



Partnership Prayer Requests

October

- 23 — Pray for Laura Johnson, a pastor's wife in British Columbia, Canada, who has two small nonmalignant tumors.
- 24 — Pray for the TBC Partnership Missions Department staff and the leadership of the Polish Baptist Union as they make plans for 1997.
- 25 — Praise God for the best participation in recent years at Michigan's Oakland Association pastors, staff, and wives retreat.
- 26 — Pray for the Promise Keepers conference to be held Nov. 16 in Vancouver, Canada.
- 27 — Praise God for Mike Noble and his team of seven Tennessee volunteers who led a week-long evangelistic crusade Sept. 18-26 in Szcztyno, Poland.
- 28 — Pray for John Nyhof Jr., a mission pastor in Michigan's Oakland Association who was recently ordained.
- 29 — Pray for pastor Robert Springale and his wife Barbara of Warsaw, Poland's English Speaking International Church. Their home and personal property in Wilmington, N.C., was damaged by Hurricane Fran.

Gambling issue

On the issue of gambling, we Tennesseans are between a rock and a hard place. Our economy is a "fixed pie." What Tennesseans earn, we spend buying goods and services, and this pattern provides us with jobs.

Unfortunately our state is long and narrow. Every Tennessean is within an hour's drive of another state, and increasingly those states tempt us to take our money out of Tennessee to gamble. When Tennessee money leaves Tennessee for gambling, it doesn't come back. Our "fixed pie" economy becomes proportionately weaker. I certainly don't think that we should say, "if we can't beat 'em, join 'em," yet we must face the reality that at present we are losing sizable revenue to Kentucky, Mississippi, etc. In doing so we are receiving none of the revenue benefits since that money is spent by those other states.

I've thought that Tennessee should impose a 90 percent tariff on out-of-state winnings, but of course that's unenforceable. Somebody in our state must be wise enough to solve this problem for us without bringing gambling to Tennessee.

Dwight Gatwood
Martin 38237

Wants both

Our NIV only Sunday School quarterly (while eliminating the traditional KJV text) is wrong. The NIV adds clarity to some verses, but the cost is high without the KJV.

The NIV omits "Lord" in some verses (I Corinthians 15:47). The full title of our

Lord's deity "Lord Jesus Christ" is used 20 times less in the NIV.

"Infallible" proofs of his resurrection (Acts 1:3, KJV) are only "convincing" (NIV). The doxology of the "model prayer" (Matthew 6:13, KJV) that expresses his glorious kingdom will no longer be memorized by our children. The Lord's ministry "to heal the brokenhearted" (Luke 4:18, KJV) also is gone. This latter verse in the KJV gives a more complete fulfillment of our Lord's prophecy in Isaiah 61.

Limiting the lordship, deity, resurrection, assurance, kingdom, ministry, and prophecy fulfillment of our Lord Jesus Christ fails to give him our best. Why not use both texts? Pray for our leaders to change before we have a famine as stated in Amos 8:11.

Tim Harvey
Cottontown 37048

Concern expressed

We certainly showed our ignorance of Scripture with the recent statement about winning the Jews.

Romans 11:26 is very clear: "All Israel shall be saved," but what does 9:6 say? "They are not all Israel which are of Israel." "Only a remnant shall be saved" (Romans 9:27, 11:5). Have they heard the Gospel? Of course. (Romans 10:16-21)

Jesus was very plain (Matthew 8:11-12; 21:43; 23:37-39). How sad that Paul would not be saved today were he living among us. We will stand before Holy God some day and be judged because we did not tell the Jews (or any lost person) the truth (John 3:36).

Our Sunday School classes have just finished three

months of more misinformation. I'm referring to the book of Revelation. I would encourage anyone that has a book about Revelation to put it aside (or better yet, lose it) and get into Revelation in God's Holy Word and ask God to reveal it to your heart.

I encourage people to read the words the Lord revealed to John in Revelation 22:6

Mildred Woods
Lebanon 37087

Alcohol problem

After reading the article on gambling in the Sept. 25 *Baptist and Reflector*, I felt compelled to write this letter.

I have been a Christian for most of my 40 years, and a Southern Baptist all of my life. Try to imagine how disturbed I was to hear a "Baptist" preacher say that nowhere in the Bible does it say that drinking is a sin. The Scripture quoted to back this up was John 2, where Jesus turned the water into wine.

Maybe drinking isn't a sin. But the devastation it brings about is all too real and very often irreversible. Millions of lives are lost because of drunken drivers. That is murder, which is definitely a sin. Too many churches are filled with "Christians" who choose not to label sin as sin for fear they might offend someone.

Where is the need for salvation if our Christian morals are no different from the rest of society? And why bother preaching the Word of God if it is not going to make a major impact on the quality of life a person has?

As Christians, we are to be different from the rest of society, because we have been set

apart by Jesus Christ. We are to embrace all sinners but not their sin. Do we take a stand for Christ or do we continue to sit back and allow the evil of this world to consume us? I say, let your voices be heard.

Ellen Kryder
Clarksville 37042

Awakening

The presidential election is very near, and I am troubled. According to the polls, our president will be reelected. I wonder how many Christians have considered that four years ago he promised he would work for gay rights and abortion rights. That amounted to a promise to lead the nation against the clear teachings of God's Word. Yet he was elected.

The Lord has been very gracious to us. Hebrews 12:6 says: "Whom the Lord loveth he chasteneth, and scourgest every son whom he receiveth." I firmly believe the Lord has been chastening us ever since that election through natural disasters. If we reelect him we can expect the scourging. If you think God doesn't do such things, read Deuteronomy 28. And if you say "that is Old Testament," then consider Romans 15:4. " whatsoever things were written aforetime were written for our learning," and I Corinthians 10:11 "all these things happened unto them for examples; and they are written for our admonition." Let us pray for a mighty awakening among God's people.

Rosa Nell Wallace
Clarksville 37043

You are right in the awakening call. The New Testament teaches us to pray for our leaders. — Editor

Churches can help settle conflicts outside of courts

families matter

— by Ivy Scarborough, attorney, mediator

A question: You have advised Christians to follow biblical principles and settle their conflicts outside the secular courts. What can churches do to help?

Since my first column on this subject, several have asked this question. Interestingly, one church put this biblical principle (see I Corinthians 6) into practice.

A Christian couple contacted me about a dispute with another member of their church. The couple had contracted to have this member build a large home for them. Since he was a fellow church member they trusted him to do a good job. To their dismay, they discovered their trust was misplaced. The builder put the house on a lot that flooded, the septic system they originally planned would not work, and water stood several inches deep under the house.

The couple had already paid a substan-

tial sum to the developer, but, understandably, they refused to complete the purchase of the house. Their repeated efforts to reach a resolution with him were either ignored or met with denials that anything was wrong. They did not want to sue, but they could see no other way to recover their money. Their problem is a common dilemma for many Christians.

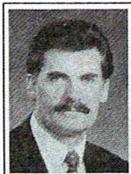
I advised that they first hire an architect to document the problems with the house. Then I recommended they write the appropriate leadership group of their church and request their help in resolving the dispute. The leadership group agreed to a meeting. After hearing my clients' account of their predicament, the chairman of that group asked me what I would like for them to do. I asked that they either mediate or arbitrate the dispute so that no lawsuit would need to be filed.

To their credit as Christian leaders they agreed. After two more fact-finding

meetings, the board proposed a fair settlement to be paid to my clients. This resolution was reached within 30 days, with a tremendous savings of money and emotional stress for all parties concerned. Most of all, these Christians avoided: (1) tarnishing the image of the Christian faith, (2) undermining their own witness before others, and (3) permitting a conflict among church members to do greater damage within the church.

Christian leaders need good training to serve as mediators or arbitrators; otherwise, they may do harm. Ideally, pastors and church leaders will care enough about following the Bible's teachings that they will follow the procedures modeled in Acts 15, and they will make a point of getting good training.

The training is neither time consuming or complex. Regardless of whether training is obtained, churches can be peacemakers. In fact, Scripture mandates that they be peacemakers. The blessings and benefits from honoring these principles of God's law will be both immediate and eternal. ■



SCARBOROUGH

Our country needs citizens who care

What is the price of freedom? How much does liberty cost?

There are too many examples in American history to single one as the price of freedom. It is sufficient to remember that for some of our forefathers, the sacrificial price of freedom was life.

One of the greatest freedoms we have as citizens is the right to vote. Without any governmental pressure, without fear, each citizen can (and should) vote. Not only is voting a small payment for the hard-fought privilege we now enjoy, it is a duty.

Christian responsibility demands that we vote.

For citizens today, giving up our lives is one price that probably will not be exacted. But would we be ready if our personal lives were the price?

November 5 is election day all across the United States. From place to place, from time to time, the voting polls will be open, and American citizens have the hard-earned right to express themselves through the ballot. And now is not the time to throw up your hands in disgust at the candidates and the process.

We don't have a good record of voter participation. Many people don't even bother to register. And many who register don't make it to the polling place.

Christian citizens have a clear responsibility to vote, and we should be prepared to vote. Like it or not, the United States of America has the best process of electing leaders locally, statewide, and nationally. We should thank God for giving us the right and privilege of voting for leaders.

So let's toss aside these weak arguments and prepare to vote on November 5.

By now most citizens should have a grasp on the issues. By now, citizens should have been able to choose a candidate.

By now, voting Christians should have decided to cast a positive ballot, and not vote just to oppose another candidate.

In short, try to be positive. Look for the candidate who most suits your Christian beliefs. Look for a candidate whose trust is in the Lord, and who has wisdom, integrity, and courage sufficient to depend on Christ and not politicians. Their strength of character must be matched by courage and wisdom.

Try to find the candidates who will be led by Christian conscience and not by payoffs, or exchanges of favors. The candidate should have no fear of being voted out of office for doing the right thing.

Though our communities, our state, our nation may have some politicians who are in office for personal reasons of power — there are many politicians who have honesty and integrity, and seek the best for their constituents.

Study the issues. Familiarize yourself with the candidates, and determine in your heart those whom you think will be led by God. Try to find those candidates who seek the good of the country and its citizens — and not for self.

Pray over the issues and the candidates.

Voting is not always easy, but it is a distinct privilege that should not be taken lightly. A lackadaisical attitude about voting demonstrates a callous feeling about one's citizenship.

While it is true that no one is compelled to vote, it is important that citizens speak out. The voting booth is a place of precious privilege.

By Wm. Fletcher Allen, Editor



We should never say that our personal vote won't make a difference. History easily refutes that choice.

What can a Christian citizen do?

1. Get involved with the electoral process early.
2. Know the candidates, and determine their positions on issues.
3. Identify your personal position on issues based on Christian principles.
4. Identify the issues with which a candidate has jurisdiction.
5. Pray for all candidates. Your choice may not be elected, but all need prayer.
6. Work toward reforming the system, such as campaign expenses, and honesty in advertising.
7. Encourage Christians to get involved as candidates and voters.
8. Pray for all elected leaders.
9. Hold all elected officials accountable — for their conduct, their integrity in keeping promises, for relationships.

Too often too few Christian voices are heard in elections, and too few Christian leaders are involved.

Christians, as Scripture teaches, are to be concerned about the political system and the outcome of elections. Our concern will lead us into active participation.

Each election is important. This national election is very important. Vote. Remind others of their personal responsibility to participate in this act of free government — of the people, for the people. **B&R**

Just for today

By Fred Wood
pastor emeritus
Eudora Church, Memphis

Start with a smile

Fran: "I must have forgotten and used the wrong secret number for my account. The bank machine rejected it."

Liz: "I thought you used your birth date for your secret number."

Fran: "I did, but I fibbed about my age and now I can't remember what year I used."



WOOD

Take this truth

What a tangled web we weave, when first we practice to deceive!

One lie leads to another one. An old cliché says, "If you tell the truth, you don't have to remember what you said."

Memorize this Scripture

"Speak every man the truth with his neighbor" Ephesians 4:25.

Pray this prayer

Lord, please help me not only to refrain from lying, but also to avoid "handling the truth carelessly." ■

Don't stand in the rocking chair — it can be harmful

one word more

— by Wm. Fletcher Allen, editor

I looked at the old chair, refurbished with a fresh covering. Betty and I had talked about taking it from the garage into the house again.

The new cover, I mused, did not hide the scars on the wood nor the many stains so long ago implanted by little hands and feet. Or the memories.

Of course I reminisced.

They were full of joy that morning — the kind of joy that only children know.

Back and forth they rocked in Poppa's platform rocker. The two of them, curly-haired girls aged six and four, stood in the chair, leaning against the back, rocking with innocent fervor.

Oh, that morning they easily forgot Mother's reminder that they could rock only when they were seated safely.

The chair was perilously close to a large picture window in our new home.

With the hearty, steady rocking, the chair began to move toward the window.

With a great outburst of excitement the

two little ones pushed against the back of the chair — and, with the chair, toppled in a heap against the great glass window.

They were frightened all right. The window was smashed, glass flew everywhere, the chair gained some battle scars, and the February cold poured in.

Mother regrouped, assessed the damage, thanked God that Jennifer and Monica were not hurt, and called Poppa at work.

We were able to get the window repaired within a couple of hours by a caring, capable repairman.

The new pane in the window restored it to its true function. We could see the beautiful, unobstructed view.

The chair, as I've already told you, is still scarred, years later. It can be used as a good rocker, functioning as it should,

but the scars are there. And the girls?

Since I was at the work place, Betty took care of the reprimand. As she told me about it that night, she laughed some and shed a few tears.

We rejoiced that the window pane was so easily replaced, and the the rocker did not have to be replaced.

"But what about the girls," I asked. "You didn't *punish* them, did you?" I knew they had broken the rule of standing in the rocking chair — both of them at that.

They had been so remorseful when I arrived at home. Yes, she had punished them. First, she (and I), thanked God they weren't hurt, but they were punished.

Even today I don't know the punishment, but I know it wasn't severe. Most of the learning came in the realization of danger. And God is our best teacher.

Life is like that. ■



ALLEN

Worship includes recognizing who God is

think about it

— by John Parker, music minister, Bluegrass Church

I have a scar on one of my fingers, acquired in a moment of stupidity. While washing the glass, I exerted too much pressure, and it shattered.

The wound seem serious at the time because of the bleeding, but it really was of no consequence. Most of the time I am completely unaware of the tiny mark on my finger.

Once in a while it will hurt or bother me. But I have other scars which no one sees. These are the scars I worry about as we worship.

Wounds, large and small, inflicted in moments of thoughtlessness have more impact on our relationship with God than

we could imagine. These are old pains, now buried under protective layers of toughened tissue.

It is part of our survival to protect and then insulate these vulnerable points, just as our bodies build up scar tissue.

Worship demands that we be honest with God and his family. Part of worship is recognizing who God is and seeing ourselves for what we truly are. The Spirit of God convicts, challenges, and prods us as he seeks to redeem and use us.

He seeks broken, repentant, even vulnerable followers. So worship can be a painful experience of honest appraisal and challenge.

How tempting it is to want to sneak into God's presence, secure a blessing and then retreat unnoticed and unchallenged.

But to do so would mean we could miss God's best for us. Worship can bless our lives. It can enrich, fulfill, and restore our relationship with God and with others.

To get there we must be willing to be honest, even vulnerable before him. There is a balm in Gilead, but only those who admit they are wounded can be made whole. ■

PK movement takes root in Tennessee, Kentucky

By Lonnie Wilkey
Baptist and Reflector

NASHVILLE — Promise Keepers, a six-year-old national men's ministry, is extending its roots into Tennessee and Kentucky.

In March Promise Keepers opened a state office in Nashville and has field representatives in Donelson (Nashville area), Lenoir City (Knoxville area), and Memphis, and in Louisville, Ky. In addition, Promise Keepers, headquartered in Denver, Colo., chose Memphis as one of 22 sites for a national conference this year (see story on page 7).

Promise Keepers has gained momentum since it was founded in 1990 by Bill McCartney, former head football coach at the University of Colorado. His initial goal was to fill the university's Folsom Field with 50,000 men to honor Jesus Christ and to learn more about becoming godly men. McCartney's goal was realized in just three years. The movement has continued to grow. In 1995 Promise Keepers held 13 stadium events which attracted more than 720,000 men. More than one million men are expected to attend the 22 stadium events this year.

Promise Keepers also has become a multi-million dollar industry. At the end of 1993, PK had a full-time staff of 22 people with a \$4 million budget. So far in 1996, PK employees more than 400 staffers and has an estimated \$97 million budget.

Yet Promise Keepers officials insist the organization is nothing more than a resource for the local church.

"We are not selling a program," said Kerry Woo, state

Seven promises of a Promise Keeper

(1) A Promise Keeper is committed to honor Jesus Christ through worship, prayer, and obedience to his Word in the power of the Holy Spirit.

(2) A Promise Keeper is committed to pursue vital relationships with a few other men, understanding that he needs brothers to help him keep his promises.

(3) A Promise Keeper is committed to practice spiritual, moral, ethical, and sexual purity.

(4) A Promise Keeper is committed to build strong marriages and families

through love, protection, and biblical values.

(5) A Promise Keeper is committed to support the mission of his church by honoring and praying for his pastor and by actively giving his time and resources.

(6) A Promise Keeper is committed to reach beyond any racial and denominational barriers to demonstrate the power of biblical unity.

(7) A Promise Keeper is committed to influence his world, being obedient to the Great Commandment (Mark 12:30-31) and the Great Commission (Matthew 18:19-20). ■



manager for Tennessee and Kentucky. "We are presenting a philosophy and strategy for developing an effective men's ministry."

The Promise Keepers philosophy is built on helping men to keep seven promises or commitments (see list on this page). Most visible of the PK efforts is its national conferences, but PK also provides an educational ministry with seminars, field ministry to train and equip lay leaders, resources, ranging from books and study guides to audio and video tapes, and support for clergy.

"Promise Keepers identifies the seven commitments as a life-long process," Woo said.

Woo believes firmly Promise Keepers is making a difference in the lives of men, and in turn, families. "God is stirring the hearts of men and giving

them a tremendous opportunity to embrace everything he has called us to be as men," Woo said.

Families are being affected and men are assuming leadership in churches, he observed. "It is exciting to see men commit to pray for their pastors."

Woo cited the fact that most everywhere he goes he sees PK shirts and men gathered together over coffee at restaurants in accountability groups. "It's evident God is stirring the hearts of men to pursue accountable relationships. In a very visible way men are grasping what it is to be a godly man under the Lordship of Christ," he continued.

Woo does not know exactly how many men in Tennessee are identified with the PK movement. He estimated that 19,000 Tennessee men were among the 52,000-plus regis-

trants for the conference held Oct. 11-12 in Memphis and that about 10,000 men have signed PK commitment cards in the state. Woo also is not sure of the number of denominations represented among Promise Keepers in Tennessee. "We don't track denominations. We don't care what denomination or race a person is," Woo insisted.

One of the PK promises is to cut across denominational and racial barriers, yet Promise Keepers is not trying "to do away" with denominations, Woo said.

"We are a Christ-centered men's ministry. ... We are not trying to take men out of the local church," Woo said.

"Our goal is to see one man keeping his promise to God, his family, and making a difference in his community through the context of the local church," he added.

One of the criticisms of Promise Keepers has been the inclusion of denominations with varying beliefs. "Some people say you can't have unity because you compromise truth," Woo said. "We believe you can have both."

He noted that Promise Keepers appreciates denominational differences. "We are not seeking to change that. Neither do we want to compromise the truth that Jesus Christ is Lord and water that down just for the sake of unity."

When there are denominational differences, "we say let's agree on the essentials," Woo continued. "We don't get involved on issues such as how you do communion, etc."

Southern Baptist Brotherhood leader Jim Burton, director of men's ministries for the



SBC Brotherhood Commission, observed Promise Keepers recently took a major step by appointing someone who relates to denominations. "That says to the denominations, 'We want to be more accessible to you,'" Burton said.

He noted that Promise Keepers often refers Southern Baptists to the Brotherhood Commission. "That's the kind of relationship we need to have," Burton said.

In turn, he encourages men to attend the PK stadium events. "They gather men's attention and cause them to think in terms they haven't thought in before," he said.

A Southern Baptist speaker at the Memphis conference also touched on the denominational issue.

He challenged those in Memphis "to go out of this place today and intentionally reach out across the racial and denominational divide.

"I'm a Southern Baptist. We come from different denominations," said Colson, a former Watergate figure and founder of Prison Fellowship Ministries.

"If you belong to Jesus, trust in Christ alone for salvation, then whatever denomination you belong to, you belong to Jesus," Colson said.

The words shown on a PK film prior to the Memphis rally perhaps sums up best what Promise Keepers can agree upon: "Jesus Christ is the standard." B&R

Promise Keepers complements Baptist Brotherhood work, leaders agree

For Baptist and Reflector

BRENTWOOD — Leaders of Southern Baptist men's work do not view Promise Keepers as a competitor.

"Basically, our position is we treat them (Promise Keepers) as a complement and not as competition," said Jim Burton, director of men's ministries for the Southern Baptist Convention Brotherhood Commission, based in Memphis.

"We have a relationship with them, not a partnership," Burton said. The Brotherhood Commission sponsored a booth during the PK rally held Oct. 11-12 in Memphis.

"When you look at the objectives of a Promise Keeper, they line up with some of ours," Burton continued.

"We agree with the need for men to form vital relationships. We feel it needs to be done in the local church

and Promise Keepers agrees with that," he noted.

"Men's work does not take root in a stadium. It takes root in a local church," Burton stressed.

Problems can arise, however, Burton pointed out.

Some men go to Promise Keepers and return to their church wanting to begin a PK ministry there. If they already have a men's ministry in place, problems can occur if another one begins. "It causes people to mark off turf," he noted. "It's a huge mistake for churches to allow two men's ministries," he added.



BURTON



BEARDEN

That's not what Promise Keepers intends, Burton said. In fact, "it violates the PK objective and trademark to go back to the church to start Promise Keepers."

The key is for churches to plan ahead and be prepared for the men when they return, Burton suggested. "Help them understand that what they experienced was a stadium event and that the church cannot be a stadium event," he said.

Men who attend the PK rallies should be encouraged to return to their local church and plug into existing Baptist men's ministries and channel their excitement through those, Burton said.

He noted Southern Baptist men's ministry is more dynamic than ever before with seven different options to choose from.

"Our ministries can be adapted to any size church while still fulfilling the

Southern Baptist distinctive of mission emphasis," he said.

Tim Bearden, director of the Tennessee Baptist Convention's Brotherhood Department, agreed with Burton's assessment.

"I think Promise Keepers calls men to realize the need to go back to the local church and be responsible to church and family and to show the love of Christ."

The overall effect of Promise Keepers in Tennessee has been positive, said Bearden, who also manned a booth during the PK rally.

Men in the state are "fulfilling the concept of Brotherhood and Baptist Men's work in their churches," even though in some cases they may not be using those terms, he said.

"Our responsibility is to help men realize their mission vision. If PK helps us do that, that's great," he said. B&R

52,436 men challenged to 'break down the walls'

By Lonnie Wilkey
Baptist and Reflector

MEMPHIS — Rallying around the theme "Break Down The Walls," 52,436 men from various denominations and races joined together Oct. 11-12 at the Liberty Bowl.

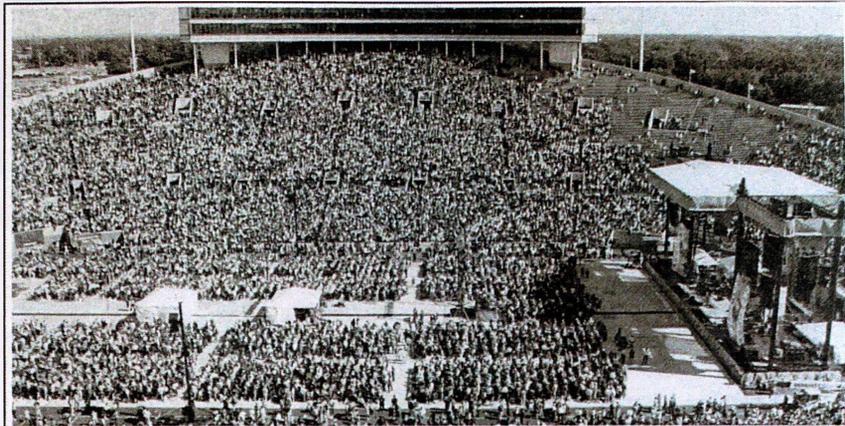
The men were attending the first stadium event in Tennessee sponsored by Promise Keepers.

Participants were challenged to be better husbands and fathers and were urged to work together for racial reconciliation.

A highlight of the weekend occurred at the end of the first message when 665 men walked down the aisle professing faith in Jesus Christ following a message from Bishop Charles Blake of Los Angeles, Calif.

Promise Keepers Founder Bill McCartney closed the opening session on Friday night. He noted he had prayed for the Memphis conference more than any other that "God would do something extraordinary in this historic city."

He ended the first session by challenging men to go to Washington D.C. in the fall of 1997 to "kneel together in humility and stand in unity." Promise Keepers leaders hope one million men will attend a prayer gathering on the mall



THE LIBERTY BOWL in Memphis was near capacity Oct. 11-12 as Promise Keepers, a national men's ministry, held its first stadium rally in Tennessee.

in Washington next year.

McCartney reminded conference participants that loving your neighbor as yourself is not possible without God's help. "None of us is better than the other. All of us are the same in the eyes of almighty God," the former University of Colorado football coach said.

At a press conference the following day, McCartney observed the problem of racial differences is a "sin problem ... that can only be dealt with in Jesus Christ."

During the news conference Raleigh Washington, vice president of reconciliation for

Promise Keepers, observed that men can never truly be brought together on common ground through "coffee-break reconciliation" at church. "Integration is tolerating one another," he said. "Reconciliation is loving one another."

Woven throughout the two-day meeting, the topic of reconciliation closed the session.

A.R. Bernard Sr., of Christian Life Centre, Brooklyn, N.Y., challenged conference participants to understanding one another. Using the story of Jesus and the Samaritan woman at the well, he noted "Jesus was willing to drink

from the same cup as the dreaded Samaritan woman.

"Let us have the same desire (Jesus had) to reach out and identify with our (brother's) pain and experiences."

Thousands of men responded to the call to drink from the cup of another, representing a real hope of long-term reconciliation. "No more of the past," Bernard admonished. "Let's create a new future — a new day."

John Trent, president of Encouraging Words, based in Phoenix, Ariz., challenged men to "pray for your wife, praise her, and be a person of integri-



ty." Noting that problems occur in all marriages, he encouraged the men to deal with problems while they are small before they "choke" the relationship.

Gary Oliver, a Christian psychologist from Littleton, Colo., encouraged men not only to pray for their children, but to pray with them.

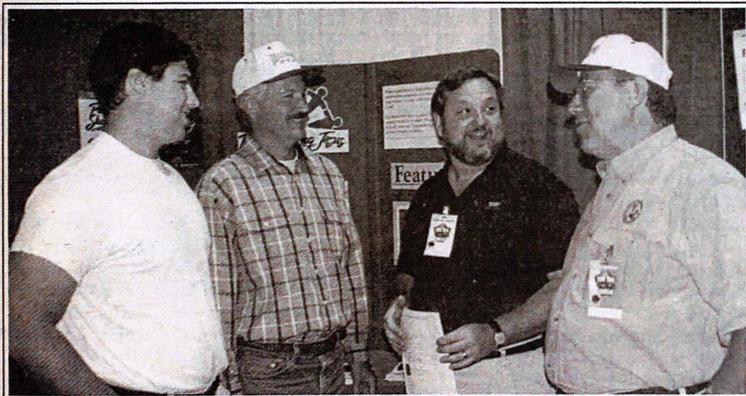
"God takes fathering very seriously and he wants us to take it seriously too," he said.

In addition to praying with and for their children, a godly father tells his kids he loves them and shows them that love, Oliver said.

Former presidential aide (to Richard Nixon) and founder of Prison Fellowship Ministries Charles Colson reminded participants of moral chaos in the world.

"The moral breakdown of America is at the heart of problems the nation is facing and our politicians and secular world do not understand it," he said.

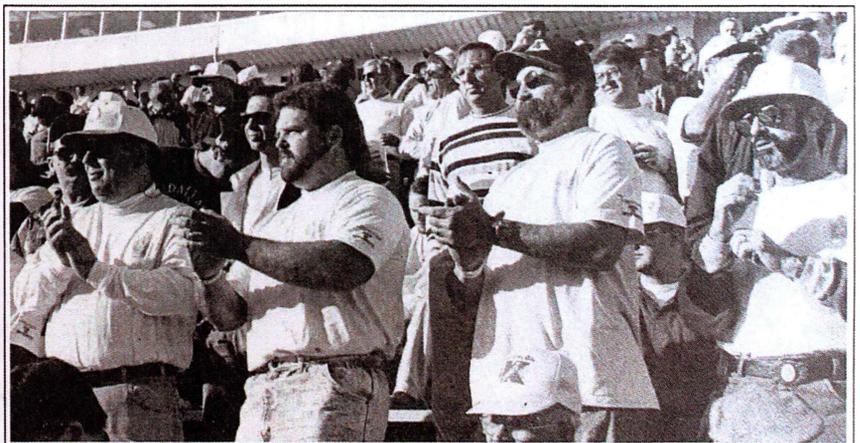
The church needs to be part of the solution by becoming "a visible witness to the world." ■



IN PHOTO ABOVE, Tim Bearden, second from right, visits with Pastor Dick Sisk, right, of Broadmoor Church, Memphis, and Robert (left) and Bob Baldrige of Broadmoor. Bearden, TBC Brotherhood director, manned an evangelism booth at the PK rally. **BELOW**, members of Two Rivers Church, Nashville, enjoy the view from the top of the Liberty Bowl. From left are, Dave Stidham, Fred Schwarz, and Joe Case.



TULIP GROVE CHURCH, Old Hickory, brought four buses of men from their congregation and area churches to the Memphis rally. At left, Randy McIntosh, right, visits with Promise Keepers Founder Bill McCartney, former head football coach of the University of Colorado. **BELOW**, TGBC members, standing from left, Stacy Bell, Bryant Boyd, Steve York, and Richard Frankel join with more than 52,600 other men during a time of celebration.



Sweetwater celebrates Ukraine project

For Baptist and Reflector

MADISONVILLE — Sweet-

water Association had three sessions during its annual associational meeting, and the

first opened with an evening celebration of missions.

The session was held at Notchey Creek Church.

The main theme of the session was recognition of the association's three-year partnership ministry with the Khmelnytsk Oblast of Ukraine.

On hand for the program was Pastor Mykola Kasprov, partnership leader from Khmelnytsk Oblast, his interpreter Helen, and many Sweetwater volunteers who have served on mission trips.

Bennie Creel, Sweetwater director of missions, called Kasprov "the one person who has been instrumental in making the shared ministry successful."

Creel and others presented

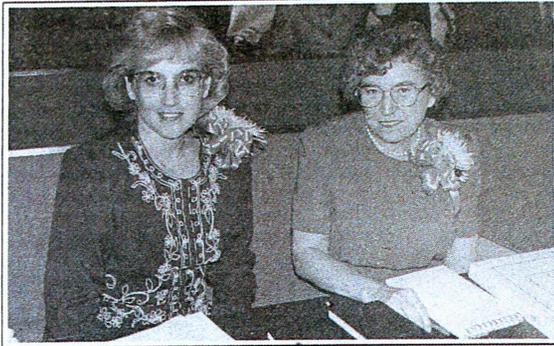
a missions drama to characterize the three-year ministry. During the drama, several members of missions to Khmelnytsk Oblast shared the accomplishments of the work, and explained the meaning to both partnership groups.

The association honored J. D. and Betty Martin, veterans of several missions endeavors, as winners of the 1996 Mission Volunteer Award. The Martins, later in the program, presented Kasprov with a check for \$6,000 to continue some needed repairs in his area.

Kasprov was the speaker of the evening, bringing expressions of thanks from the pastors, and people of the church-



Tennessee features

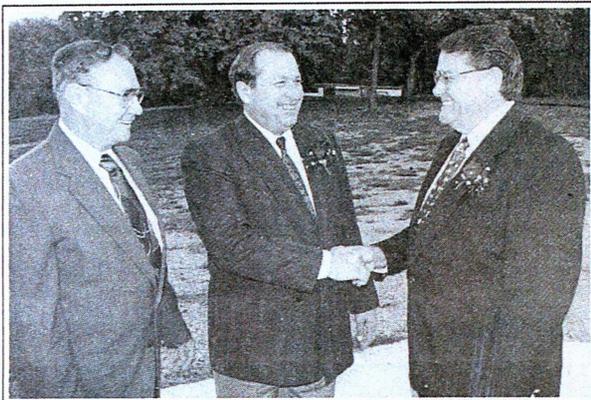


SHERRI STEPHENS, left, is the association office administrative secretary; Evelyn Summers is receptionist and associational clerk.

es in his area. He noted the cooperative spirit of the Sweetwater volunteers.

The evening session closed with the commissioning of several volunteers who were to leave Oct. 21 for a final missions project.

Clayton Dunsmore, pastor of Cedar Fork Church, moderated the session. Robert Moore is chairman of the missions committee. B&R



SENIOR PASTOR Kasprov, center is welcomed by moderator Clayton Dunsmore, left, and Bennie Creel, director of missions.



SWEETWATER children make certain Kasprov is welcomed properly.

Six churches in association work in Vancouver, Canada

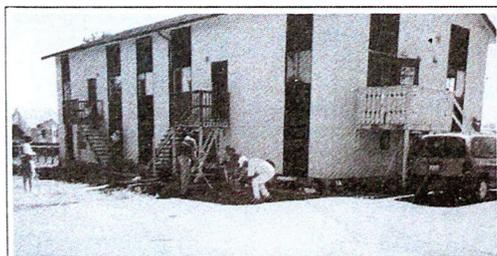
For Baptist and Reflector

KINGSPORT — Eleven members from six churches made up a team directed by Sullivan Association several months ago to support the Canada/Tennessee Baptist Partnership.

The team did renovation work on the Surrey Chinese Baptist Church in Vancouver, British Columbia. Members also led two Vacation Bible Schools in cooperation with members of an Asian Indian congregation.

They worked with Jerry Whittenmyer, director of missions for the Capilano Baptist Association, who is based in Vancouver. They also worked with his wife, Osa Marie.

Volunteers were from First Church, Fordtown Church, Higher Ground Church, Sullivan Church, West Colonial Hills Church, and Colonial Heights Church, all in Kingsport. ■



RENOVATING this building, which houses a Chinese congregation in Vancouver, are Tennessee Baptists.

Memphis Church finds ministry in B&R

For Baptist and Reflector

MEMPHIS — After reading about the ministry of a Nashville church in the *Baptist and Reflector*, Merton Avenue Church, Memphis, began holding a similar event to reach people in its inner city community.

Members of Merton Avenue Church read about the ministry of Shelby Avenue Church, Nashville, which holds an annual free market for people in the community. Five years ago the Memphis church began holding a similar event. This year the response was greater than any other year, reported Pat Rodgers, church clerk.

Flyers were distributed throughout the neighborhood announcing the event. Forty volunteers

worked during the Saturday event. Just one hour after it opened, school supplies had been given to about 200 children. In two and a half hours, the tables of clothes and household items were almost empty, Rodgers reported.

Brochures on the church and Gospel tracts were given to every family who came. "There was as much excitement on the faces of the volunteers as there was on the customers. Everyone who came was very appreciative and astonished that someone would give them something and want nothing in return," said Rodgers.

As a result, 25 young people have begun attending Bible study and activities at the church. Plans are already being made for next year's free market, Rodgers noted. ■



BROWSING through items displayed outside the church building are people who gathered for the church's free market.



Tennescene

missionaries

■ **Benny and Elena Petty**, missionaries to Hong Kong, are on the field and can be reached at Mongkok City Centre, 5th F, 74-84 Sai Yeung Choi St., S, Mongkok, Kowloon, Hong Kong. He is a native of Selmer.

■ **Mack and Audrey Shults**, missionaries to Brazil, are in the states and can be reached at 150 Pennsylvania Ave., Louisville, Ky. 40206. He is a native of Cleveland.

people

■ **Ninth Street Church**, Erwin, recently honored **Teresa Mitchell** for 20 years of ministry as church secretary.

■ **Bobby Newton**, organist, **First Church**, Jackson, was honored recently for 34 years of service.

■ **Dee Stewart**, an active deacon at **Bethel Church**, Henderson, for 50 years has retired from that service. He was ordained by **Sylvan Heights Church**, Memphis.

leaders

■ **David Polk** has been called as pastor of **Merton Avenue Church**, Memphis, effective Oct. 6. He attended **New Orleans (La.) Baptist Theological Seminary** and has served as pastor of churches in Louisiana, Florida, and Memphis.



THE TEAM OF WORKERS from **Brown Springs Church**, Mosheim, pause during a day recently when they held a **Vacation Bible School Camp and Summer Olympics** for their community. Activities, which were for all ages, included tennis, football and softball throwing, basketball, horseshoes, walking and running. Other events were a Bible drill, Bible spelling bee, and Bible relay. A picnic and presentation of awards concluded the day.

■ **Oak Grove Church**, Covington, has called **Jerry Barker**, pastor, **First Church**, Alamo, as pastor.

■ **Chamberlain Memorial Church**, Chattanooga, has called **Michael R. Oppizzi Sr.**, as pastor. He is from Houston, Texas. Oppizzi is a graduate of **Criswell College**, Dallas, Texas, and **Southwestern Baptist Theological Seminary**, Fort Worth, Texas.

■ **Keith Stapleton**, has been elected interim pastor of **Washington Pike Church**, Knoxville. He is a graduate of the **University of Toledo**, Ohio, and is a native of Kingsport.

■ **Tim Perry** has been called as pastor of **Solomon's Temple Church**, Kingsport. He is a graduate of **East Tennessee State University**, Johnson City, and the **University of North Carolina**.

■ **Antioch Church**, Johnson City, has called **Booney Crawford** as minister to students. Previously he was minister of youth, **Oak Grove Church**, Gray.

■ **Gene Hughes**, pastor, **Bethany Church**, Jonesborough, has resigned.

■ **Brown Springs Church**, Mosheim, has called **James Sauceman** as associate pastor and minister of education and ordained him Sept. 8.

■ **Audubon Park Church**, Memphis, has called **Rick Bazemore** as minister of music. He formerly served a church in **Hardwick, Ga.** **Jack Childs** of the **Brotherhood Commission**, Memphis, has served as interim minister of music.

■ **Spiros Zodhiates**, a member of **Woodland Park Church**, Chattanooga, celebrated Sept. 12-14 his 50th anniversary of ministry through **Advancing the Ministries of the Gospel**.

■ **Lloyd G. Bardowell**, pastor, **Church of New Begin-**



PARTICIPATING in a note burning ceremony of **Grace Church**, Knoxville, are, from left, **Ron Stewart**, pastor, and **Bob Cox** and **David Castleberry**, trustees. The ceremony represented a \$2 million debt on the church's **Family Life Center**. Plans are now under way to build a new 2,000-seat sanctuary next spring.

nings, Hendersonville, will hold a crusade in **Kingston, Jamaica**, Oct. 27-30. He did missions work there previously.

associations

■ **New Salem Association** has nearly completed the **Nat McKinney Library** at the associational office.

■ **The Tent Revival** held by **Holston Association** Sept. 8-12 drew about 8,600 during the five evening services. Six people made professions of faith and many made other spiritual decisions. **John Bisagno**, pastor, **First Church**, Houston, spoke.

■ **A Senior Adult Thanksgiving Celebration** will be hosted by **Knox County Association** on Nov. 7 at **Central Church**, Bearden, Knoxville. **Richard Couey** and Congressman **John Duncan** will speak. For more information call (423) 693-9097.

■ **Nashville Association** is holding a **Sunday School Rally** Nov. 7 on the theme, "Sunday School Trends into the 21st Century." It will be held at **Two Rivers Church**, Nashville, and feature **Bill Taylor** of the **Baptist Sunday School Board**, Nashville. Call (615) 259-3034 for more information.

churches

■ **First Church**, Carthage, will host a group of basketball team members from **Belmont University**, Nashville, on Oct. 27. They will lead the morning worship service.

■ **First Church**, Livingston, held a revival Oct. 13-18 in which 75 people made spiritual decisions. Of those, 16 were professions of faith and 10 were for baptism. **Harold Hunter**, evangelist of **Hermitage**, spoke.

■ **Hickman Church**, Hick-

man, has recently started a bus ministry to church activities.

■ **Bethel Church**, Cunningham, near Clarksville, will hold its fifth annual **Fall for Christ Crusade** Oct. 27-30. **Kim Allen**, pastor, **Little West Fork Church**, Clarksville, will speak. Special music will be led by several guests. Call (615) 387-4990 for more information.

■ **North Jackson Church**, Jackson, has reported 162 new members, of which 39 were by baptism during the past church year. The congregation attributes much of its growth to its pastor, **Randy Latch**, who has served one year.

■ **First Church**, Bethel Springs, will host "The Freemans," a music group, on Oct. 26 at 7 p.m.

■ **East Lake Church** and **East Ridge Church**, both in **Chattanooga**, held their first worship service after merging into one congregation. The church will use the name **East Ridge Church**. **Glenn A. Smith**, who was interim pastor of **East Lake Church**, will serve as interim pastor of the new congregation. **Rick Gates**, minister of music and youth at **East Lake**, will serve in that role. And **John Tappan**, the **East Ridge** minister of education, will serve the new

the schools

■ For the third consecutive year, **U.S. News & World Report** has named **Carson-Newman College**, Jefferson City, one of the South's most efficient schools, ranking it fifth among the South's liberal arts institutions in spending on education programs per student. Considered for the honor were regional liberal arts schools that finished in the top 25 percent of the "America's Best Schools" rankings by the magazine.

■ **Belmont University** (Nashville) Auxiliary will sponsor a book and gift fair on Nov. 7-8 to fund student scholarships. The fair will feature selected authors signing their works. Baked goods also will be available. For more information call (615) 460-5485.

■ **Belmont University**, Nashville, has received a \$50,000 endowment gift from the **William Randolph Hearst Foundation** to fund scholarships for African-Americans. The foundation intends to further fund the endowment for \$100,000.

■ **Carson-Newman College** has named **Clark Measels**, chairperson of the fine arts division as dean of the division. The former dean, **Louis Ball**, retired last spring. Measels joined the college 13 years ago as a voice professor.

■ The History of Nashville is being presented by **W. Ridley Wills II**, a local historian, at **Belmont University** on Tuesdays through Nov. 19. For more information, call the school at (615) 460-5485.

■ **Carson-Newman College** board of trustees honored outgoing chairman **Roger Purkey**, a **Morristown** businessman, for six years of service recently. Purkey is a member of **Manley Church**, **Morristown**.



BAPTIZING in **Smith Fork Creek** near Lancaster is **Jimmy Gregory**, right of center, pastor of **Lancaster Church**, Lancaster. He baptized seven adults at this recent event.

Church-planting program links SWBTS, other Baptist entities

By Craig Bird
For Baptist Press

FORT WORTH, Texas — God asks, "Who will go for me?" Southern Baptist mission boards and state conventions say, "We'll help you go."

So Southwestern Baptist Theological Seminary asked, "How can we best equip those who are going?"

The answer? A recently announced master of divinity in church planting degree program. The degree allows students to complete 70 hours on the Fort Worth campus while the final 20 hours revolve around actually starting a church, either in the United States or overseas.

The seminary already has received requests from around the world and across the United States to give students an

opportunity to immerse themselves in the language and culture and actually "do the work of an evangelist" prior to graduation.

Innovations bracket both end of the process. Early in the on-campus phase, degree candidates undergo a four-hour interview to assess their gifts and qualifications to be a church planter. Students in the two-year field project are guided by an experienced mentor and supported emotionally and spiritually by a regional network of other church planters.

The unique partnership linking the seminary, the Southern Baptist Home and Foreign Mission boards, and state Baptist conventions com-

bines traditional academic preparation with practical application.

"When our master of divinity in church planting students walk across the stage at graduation, they won't have just a diploma in one hand," Ken Hemphill, president of the Fort Worth, Texas, seminary, pointed out. "They'll have already started a church. They'll be carrying that successful experience in the other hand — they'll have both hands full as they answer God's call to plant churches."

Southeastern Baptist Theological Seminary in Wake Forest, N.C., pioneered the church planting degree program when its trustees approved the program in October 1994. In August 1995, nine Southeastern students and their families began a two-year stint in Kenya. Last August, 10 students and their families departed for a restricted country in Asia. In August 1997, 22 students in the church-planting degree program will leave Southeastern for Indonesia.

Keith Eitel, director of the Lewis Addison Drummond Center for Great Commission Studies at Southeastern, said the program already is showing great returns in students

committing to career missionary service as seven of the nine Southeastern students in Kenya are seeking career appointments by the Foreign Mission Board.

"If all six of the seminaries did the same thing, eventually we could have anywhere from 100 to 150 student church planters going everywhere in the world each year," he said.

Southwestern, in developing its program, went to the FMB, HMB, and state Baptist conventions and "asked them what they needed church planters in their areas to know, what they needed them to be able to do," explained Daniel Sanchez, head of the Scarborough Institute of Church Growth and professor of missions at Southwestern.

"We got a list of competencies from the state conventions and the mission boards and either created new courses or adapted existing courses to address those needs," he continued. "We added more family counseling and more leadership training."

State conventions also are putting resources into the Southwestern program, primarily in budgeting time and money to train mentors to relate to the students. As a re-

sult, "the states are more positive at looking to the seminary for church planters," said Joe Hernandez, assistant vice president in the HMB's church extension section. "Now they have input in the training, influence through the mentors, and confidence the church planter can succeed because he has been in the field and been successful."

The first participants could be involved in projects within a year, Sanchez said. "Students who have already taken a lot of the courses this degree requires could meet the other requirements fairly quickly and be working with the Foreign Mission Board or the Home Mission Board by late 1997 or early 1998."

Sanchez noted the Southwestern program gives the mission agencies the options of clustering of students in geographic proximity or of utilizing a student or one couple individually. Matching a student's abilities and commitment to the tasks of church planting is an important element in the process. Students must undergo an intensive four-hour interview early in the process before being allowed to continue. ■



Baptist and Reflector sponsors annual Joggers' Jubilee for all walkers, runners

The Baptist and Reflector staff is once again sponsoring the Joggers' Jubilee during this year's convention meeting.

This is not a race. It is a time of fellowship for early birds who like to walk or run. TBC institutions and departments have donated gifts to be given away as prizes. Every participant will receive at least one gift.

Those interested in participating in the Joggers' Jubilee should meet in the corner parking lot of Two Rivers Park, about a mile and a half from Two Rivers Church on McGavock Pike, at 6:30 a.m. on Wednesday, Nov. 13.

For more information, call the Baptist and Reflector at (615) 371-2003. ■

Subscribe to the Baptist & Reflector for a Friend (615) 371-2003

For Sale

Computer Network: 3-386 SX IBM PS2 units w/ file server, software. IBM laser printer. \$2,500 obo — (615) 242-6400

For Sale

Church Organ, Allen Model 603-3, 2 manual, 2 computer; presently in 800-seat sanctuary; perfect for same or smaller church; \$16,000; Contact Forest Hills Baptist Church, 2101 Old Hickory, Blvd., Nashville, 37215; (615) 373-8074.



Available in 20' to 33' models
(12 to 38 Passenger, New and Used)

Classified

OPENING: Dynamic growing church needs Minister of Adult Education and New Member Assimilation. Membership is approx. 4,000 with average attendance of 1,700. Send resumes to Personnel Committee, 11704 Kingston Pike, Knoxville, TN 37922.

WANTED: Part-time youth minister for Oakview Church in Walland, a small country church with an average attendance of 250 and about 40 youth, located beneath the Great Smoky Mountains. Send resume to Glenn Gamble, Oakview Baptist Church, 2704 Ellejoy Road, Walland, TN 37886.

FOR SALE: 1993 Ford Super Club Wagon XLT, 15-passenger, fully loaded, 59,000 freeway miles on full 75,000 mile warranty, \$16,995. (615) 871-0677.

Church Buses

- We rent new buses!
 - We buy used buses!
 - Guaranteed buy back!
- Call Henry Headden
Carpenter Bus Sales
Brentwood, Tenn.

1 (800) 370-6180
1 (615) 371-6180

Position Open

Westwood Baptist seeks an experienced Business Administrator with working knowledge of Accounting Principles. At least 3 years experience required. Must be skilled in all computer processes of accounting and budget management, and experienced in a computer network environment. Able to supervise our computer system. High quality job requiring high quality person. Salary commensurate to ability. Send resumes with references to (no phone calls please): Personnel, Westwood Baptist Church, 2200 Peerless Road, Cleveland, TN 37311

Director/House Managers

Rainbow Adult Homes for the developmentally disabled seeks Christian ministry-oriented, experienced residential house managers and relief house managers, and a part-time director, for two new homes in Knoxville. Call (423) 584-5859 or write to P.O. Box 27491, Knoxville, TN 37927.

Call for Free
BAPTISTRIES
HEATERS, PUMPS
FACTORY DIRECT
TOLL FREE NATIONWIDE
1-800-251-0679
FIBERGLASS BAPTISTRY CO.
3511 HIXSON PIKE • CHATTANOOGA, TN 37415

BAPTIST CUSTOM PUBLISHING
238 Seaboard Lane • Franklin, TN 37067

Specializing
in helping
churches
publish histories

Call Charles Deweese
Director of Baptist Publishing

1-800-321-5692

A & O CHURCH FURNITURE
4871 HARVEY RD. • P.O. BOX 1053
JAMESTOWN, NORTH CAROLINA 27282
— SOLID OAK PEWS —
PEW UPHOLSTERY / REFINISHING
BAPTISTRIES STEEPLES
EDUCATIONAL FURNITURE
LIGHTING CARPET
NC 1-(800)-222-7895

WHY PAY MORE FOR LIFE INSURANCE?

Age	\$100,000	\$250,000
50	14.61	24.50
60	22.14	43.31
70	49.00	110.47

Please call Roy Napier (Knoxville, TN)
Toll Free 1-800-274-0776 • 9-9 Mon.-Sat.

Jackson National Life, Lansing, MI. Rated A (Excellent) by A.M. Best. Yearly Renewable Term to age 100 - Choice form #L1692. Preferred. Non-tobacco rate. Above premiums are first year only. Premiums increase annually to age 100. Preferred, Female rates illustrated above. Please call for other ages and Male rates.

Magnum Transportation



"Bus Sales, Service,
& Refurbishments"

1228 Lakeview Dr.
Franklin, TN 37067
(615) 790-8990 FAX (615) 790-8989
"Your Transportation Solution"

Belmont Alumni & Friends Luncheon

Tennessee Baptist Convention
Tuesday, November 12, 1996, 12-1:15 p.m.
Spring House Golf Club
Entertainment by Belmont Men's Chorus

Call for reservations by:
November 1, 1996
Cost \$15 per person
(615) 460-5517
Office of Development



**BELMONT
UNIVERSITY**

What's in a name

By Ron Galyon

Focal Passage — Exodus 20:7; Malachi 1:10-14; Luke 11:2, James 3:9-12

Do you recall trying to pick out names when you were going to have a baby? I remember reading through the list of names in the baby books. We wanted names that would fit our children and also make them distinct. Our first child was a son and we had carefully chosen the name Russell, which means "red like a fox." We liked the sound of the name more than the meaning. When Russell was born the first thing one of the nurses said was, "He has red hair!" He did and still does.

Our names are important to us. People like for others to call them by name and to pronounce their name correctly. My last name is Galyon pronounced Gal (like a girl is a gal) and yon (as in over yonder). It is very pleasing to me when someone attempts to pronounce my name for the first time and they pronounce it correctly.

What is in a name? Why was God concerned about the abuse of his name? Does the abuse of God's name have an impact on us? Do you realize that in a G-rated movie God's name can be used in vain?

As we look at the Third Commandment we need to attempt to understand the Old Testament practice, draw from it God's eternal principle, and make an application of the principle in our lives.

The Old Testament practice prohibited the abuse of God's name that diminished his greatness. The Old Testament was originally written in the Hebrew language. It reflects a different way of thinking than our western thought. A name had greater significance for the Hebrew people than it does for us today. For the ancient Hebrew the name was a summation of the essence of the person. One way to understand this thought is to look at how we would use a nickname because of some outstanding characteristic of a person, like "Red" for someone with red hair. Yet, despite this similarity there is a much greater intensity with the importance of Old Testament names.

For Israel there were two very important aspects to God's name. When God revealed his name he revealed himself. That is why this commandment follows the commandment concerning no idols. The idol revealed the false god and God's name reveals the true God. Second, God appeared to be present when his name was spoken.

The Hebrew people became very careful about the use of the personal name of God. If you are a student of the Old Testament, you will discover the word lord is written in three different ways because it is used three different ways. It is written lord to refer to human master. LORD means the word has been substituted for the personal name of God. In order not to take God's name in vain they would say LORD rather than God's personal name.

The eternal principle and application is that we are to experience an abundant life through God's greatness. The truth is that we do not diminish God or take anything from God when we abuse his name. We take from ourselves the quality of the relationship that God desires to have with us.

For us to experience the abundance of the life God has created for us, then the emptiness of our life must be filled with him. The way we use God's name reflects whether we are allowing God to be all he is in his greatness to us. ■ — Ron Galyon is pastor of First Church, Pulaski.

Personal responsibility

By Michael Smith

Focal Passage — Ezekiel 18:1-5, 7-13, 19-20

A rabbi once said: "A man cannot be redeemed until he recognizes the flaws in his soul and tries to mend them ... Whoever permits no recognition of his flaws ... permits no redemption." Ezekiel would have agreed. Confronting his own people in exile, Ezekiel insisted individuals accept responsibility for their sin and its consequences.

A divine corrective (vv. 1-5). Through his prophet, God challenged the validity of a standard proverb: "The fathers eat sour grapes, and the children's teeth are set on edge." The question in verse one is rhetorical. God knew very well what the people meant when they cited the proverb. They blamed their present condition on the sins of previous generations and accepted no personal responsibility. In effect, they claimed to be blameless. By doing so, they implied their punishment was unfair, thus calling into question God's justice.

Family Bible Lesson

God destroyed their paradigm or model of reality. No longer would he allow his people to hide behind an old saying. He, instead, gave them a new proverb, one that stressed contemporary, personal responsibility: "The soul who sins is the one who will die." Each person in each generation would be judged according to his or her deeds.

Three illustrations (vv. 7-13). Ezekiel illustrated the new proverb's meaning. He led his listeners to imagine a righteous man. Drawing on laws found in Leviticus 17-26 and Deuteronomy 20-24, he defined

righteousness in three categories: avoidance of idolatry (v. 6a), avoidance of sexual immorality (v. 6b), and practicing social justice (vv. 7-8).

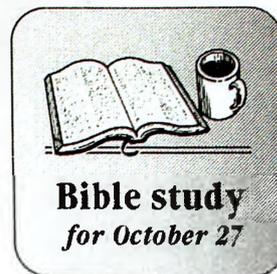
Such a man, declared Ezekiel, shall live, that has received God's approval. The exiles had no quarrel with his conclusion.

Next Ezekiel asked them to imagine that the righteous man had a son who lived an unrighteous life (vv. 10-13). The son would commit idolatry, commit sexual sin, and harm others. God would hold such a man accountable for his deeds and bring him to judgment. Again, the exiles accepted Ezekiel's reasoning.

But suppose, said Ezekiel, the unrighteous son had a son who practiced righteousness (vv. 14-17). How would God evaluate the righteous man's life? Ezekiel concluded that God would accept such a man, that he would live.

The principle of responsibility (vv. 19-20). The exiles were in a quandary. According to their oft-repeated proverb, God would hold the righteous son accountable for his father's sins. Could such a thing be possible? Of course not, answered Ezekiel. God is just. He holds us responsible for what we do with our lives. God is merciful as well and will forgive one who repents.

Ezekiel's words may sound simplistic to us. We are keenly aware of environment's impact on human development. His words, though, were a needed corrective to a people who had come to believe that their present condition was utterly determined by the actions of their predecessors. He calls us to believe in the possibility of right choices, accept responsibility for shaping our lives, and rejoice in the possibility of new beginnings under God's grace. ■ — Michael Smith is pastor of Second Church, Memphis.



Excelling in righteousness

By Thom Tapp

Explore the Bible Lesson

Focal Passage — Matthew 5:17-20, 38-44, 48

Fulfilling the law and the prophets (vv. 17-20). Punishment and reward are strong incentives. Our pious standing in the community might motivate some to serve God. But we should serve him because we love him.

Verse 17: We have no righteousness within ourselves. Our righteousness is Jesus Christ. Jesus says he is the fulfillment of the law of God. He didn't come to do away with the law but to be the continuing legal satisfaction of the law on our behalf.

Verse 18: Jesus assured his disciples that God's Word was absolutely dependable. We should always adapt ourselves to God's Word, rather than adapt God's Word to our views.

Verse 19: Jesus taught an active faith. He tells us we can't separate our faith from our action.

Verse 20: Jesus asserts his authority. We read "It has been said," and "But I say unto you" many times. Jesus denounces legalistic interpretations of Old Testament passages which were taken out of context.

The danger of anger — vv. 21-

26. Uncontrolled anger is destructive. Anger is not a sin, the Bible says "be ye angry and sin not."

Some people allow anger to destroy their lives. Jesus stressed that a man shouldn't murder, but he should also not hate. He should not despise others.

The danger of lust — vv. 27-30. Jesus teaches us that sin is first in the heart. Legally, adultery was defined as sexual interaction with another person's mate. Christians should have higher standards.

The sanctity of marriage — vv. 31-32. Marriage is the first institution established by God. His will is for a man and woman to live together in marriage until "death do they part." In Jesus' day if the husband left her, and didn't give her a writ of divorce, she couldn't remarry. Since there were few jobs for women outside the home, many turned to sinful lifestyles to support themselves. Jesus stressed the sanctity and security of a Godly marriage.

The importance of integrity — vv. 33-37. A Christian's word should be adequate. In all relationships we should demonstrate honor and integrity as a Christian.

The Christian response to evil — vv. 38-42. The Bible doesn't teach revenge, but many people think it does.

Jesus said we should love our enemies. The "eye for an eye" passage limited punishment to no more than the offense.

A Christian should go beyond what is required, and return good for evil, even when there is a price to pay. Jesus was our example, as he went to the cross for us.

Borrowed money has destroyed more friendships than we will ever know. When a neighbor needs something, and we can provide it, we should want to help.

The Christian practice of love — vv. 43-48. Jesus taught us to return love for hate. Anyone can hate, but love is God's ideal. Real forgiveness requires love. Pray for those who have done you wrong. God can change the situation.

Our goal is perfection. In practice we fail. Our failures do not excuse our responsibility to "strive for perfection."

Jesus preached personal responsibility for sin, and forgiveness for repentant sinners in the same sermon. As Christians we should be Christlike in our dealings with others. We then will see others come to the Lord. ■ — Thom Tapp is pastor of Oral Church, Lenoir City.



world news

GGBTS trustees ask SBC to boost seminary funding

Baptist Press

MILL VALLEY, Calif. — Trustees of Golden Gate Baptist Theological Seminary approved a resolution Oct. 8 asking the Southern Baptist Convention to hike Cooperative Program allocations for the six SBC seminaries.

"Our part of the pie has continued to shrink" over the years, said William O. Crews, Golden Gate president. He said there is some hope that the current SBC restructuring will yield "a considerable sum of money" that can be reallocated among the convention's seminaries.

"Everybody's getting in line" for the money, Crews said. He said the six seminary presidents agreed in September to seek approval of the resolution by their respective trustee boards. They hope a unified appeal will strengthen their bid to get a bigger CP share.

The resolution thanks Southern Baptists for supporting the seminaries. It also appeals for additional aid, citing "remarkable opportunities and pressing needs" facing the seminaries. ■

Samford enjoys 'stone-cold' sober ranking

Baptist Press

BIRMINGHAM, Ala. — Samford University, in the opinion of the *Princeton Review*, is the No. 7 "stone-cold sober school" in the nation.

Princeton Review, which garners publicity via its yearly list of the top "party" schools in the nation, also published a list of opposites this year.

"We party — in an acceptable way," Mary Wimberley, a spokeswoman for the Baptist-related college, told *The Birmingham News*. "It's a nice honor. ... I'm sure the parents will be pleased." ■

Christians burned by Indonesian extremists

Baptist Press

SITUBONDO, Indonesia — A pastor, his family, and two others were burned to death in their church Oct. 10 during extremist Muslims' latest attacks on the minority Christian community on Indonesia's most populous island.

In addition, mobs destroyed 18 churches, two Christian schools, and an orphanage in four cities of East Java, according to sources close to the Christian church in Indonesia. Churches affected were of the Reformed, Pentecostal, and Catholic denominations. No Baptist churches were located in any of the cities.

A mob riding in three trucks and 20 motorcycles was

stopped as it was heading toward Banyuwangi, however, where a Baptist church is located. The mob destroyed three churches in a nearby village, the sources said.

No groups have claimed responsibility for the attacks.

Indonesian Christians are asking others around the world to pray that they would remain faithful and boldly stand for Jesus Christ, and that the government of Indonesia will be just in applying the law, sources said. ■

Foster named editor in Illinois

Baptist Press

SPRINGFIELD, Ill. — Ferrell Foster has been named editor of the *Illinois Baptist* newsjournal and director of Illinois Baptist State Association's communications department, according to IBSA Executive Director Bob Wiley.

Foster, 41, had been serving as the department's acting director since March 1 when former director Bill Webb became editor of Missouri's *Word and Way* newsjournal.

He has been associate editor of the Illinois paper since 1987. Foster and his wife, Trese, have four children. ■

Enrollment rises at Golden State

Baptist Press

MILL VALLEY, Calif. — Enrollment is up sharply this fall at Golden Gate Baptist Theological Seminary campuses.

President William O. Crews told trustees recently that eth-

Lottie Moon Christmas Offering gifts help in remote region

Baptist Press

METETI, Panama — What happens to Southern Baptists' sacrificial gifts through the Lottie Moon Christmas Offering for foreign missions?

Some might help Foreign Mission Board missionaries Jackie Cooper spread the Gospel in the Darien, Panama's most remote region.

Cooper and his wife, Arlene, live in Meteti. It's only 150 miles from Panama City, but the road to their house is actually eight spine-jolting hours long.

The Coopers go up and down that road and others to various mission points every week. Because of the condition of the roads, distances where they live are measured in hours, not miles.

Such roads take their toll, even on tough four-wheel-drive vehicles such as the Toyota Land Cruiser the Coopers drive. Such vehicles are the only ones that can get to Meteti.

The Coopers used their Land Cruiser as an evangelistic tool. Often, people need help getting to a hospital. One time Cooper even drove a body into Panama City for a funeral.

Other persons just need to get from Point A to Point B. There aren't many people with cars in Meteti, so the Coopers and their Land Cruiser are well known among the people. Each passenger receives a verbal witness — or at least a tract.

But the Land Cruiser costs about \$20,000. A set of tires, \$500; a battery, \$90. This is one place where the Lottie Moon Offering pays off.

The Coopers are the only FMB missionaries in the Darien. The Lottie Moon offering helps keep ministry there alive. ■

nic leadership training and continuing education programs are leading this year's 35 percent overall enrollment increase.

He said 1,425 people are enrolled in seminary programs this fall, with more than half that number (788) on the seminary's main Mill Valley campus. ■

Plan will allow state staff to work from homes

Baptist Press

SALT LAKE CITY — If a plan is approved by messengers to the annual meeting of the Utah-Idaho Southern Baptist Convention in November, program directors for the convention will become "teleworkers" from their homes using computers, modems, and fax machines.

In September, the convention's executive board approved the proposed long-range plan, which would make the Utah-Idaho staff the first Southern Baptist-related organization with a majority of its staff teleworking.

The convention sold its building in July as part of a plan to end its debt by 1997. If the long-range plan is approved and program directors choose to work out of their homes, a smaller building will be purchased.

Teleworking would allow the convention's employees to

live anywhere in the two state area, rather than in Salt Lake City where the convention office has been since 1964. ■

Skelton takes overseas position

Baptist Press

RICHMOND — Martha Skelton, a leading writer and editor for the Southern Baptist Foreign Mission Board's monthly magazine, *The Commission*, has been named director of the European Baptist Federation's press agency.

Skelton's assignment with European Baptist Press Service will entail publishing articles about work within Baptist unions in Europe and helping the federation service the unions' other communication needs.

Beginning Jan. 6 Skelton will live in Hamburg, Germany, and work out of federation offices there. She will remain on the FMB staff, where she has served since 1978. ■

King returns to HMB news post

Baptist Press

ALPHARETTA, Ga. — Martin King, a Midwestern Baptist Theological Seminary staffer, will return to the Home Mission Board Oct. 28 as director of news services and public relations, a position he resigned a year ago. ■

God uses plumbers, too, in mission endeavors

Baptist Press

NEW ORLEANS — Sure, God needs preachers, evangelists, and teachers.

But who can figure out the drainage field requirements for a sewer system and speak words of truth from God's Word at the same time better than a Christian plumber?

Alton Bene can whip out a New Testament and flip the pages over to John 3:16 just about as fast as he can rig up a shower. And now, thanks to donations from friends and members at his home church, Bene has been able to use his skills — both the ministerial and the plumberial — to help out on global missions projects.

An expert with pipes, plungers, and plugs, Bene went to Albania this past summer with Project AERO,

a joint work of the Southern Baptist Brotherhood Commission and Foreign Mission Board, Campus Crusade for Christ, and Helimission. His task was to help convert an old flour warehouse into sleeping quarters for more than

300 people from 10 nations, including 50 staff members, who went out from the compound area to the countryside "trusting the Lord to provide them with food, lodging, and a place to show the 'Jesus' film," Bene said.

"It never ceases to amaze me how a diverse group of people can come together and

work so well when they are committed to Christ and the building of his kingdom," said Bene, concerning his third mission trip.

Better known as "Bizzie" on the campus of New Orleans Baptist Theological Seminary, Bene has been an NOBTS specializing in plumbing since 1989.

Led to the Lord and disciples witnessing in his neighborhood, Bene's first missions project was to Honduras in 1991 on a construction team.

"I've gotten to see firsthand the Word of God come alive right before my eyes," Bene said.

"But then, this is the same Lord that I trusted to let me go on these mission trips. Nothing is impossible for God!" ■



missions work