

Baptist and Reflector

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News journal of Tennessee Baptist Convention

Tennessean condemns 'silence' on Nicaragua

By Erich Bridges

MANAGUA, Nicaragua (BP) — Declaring he can "keep quiet no longer," a Southern Baptist volunteer in Nicaragua has condemned U.S. government support for the Nicaraguan contra guerrilla movement and what he calls Southern Baptists' "polite evasion" of the issue.

"I am moved as a volunteer representative of our mission work in Nicaragua to personally condemn any further assistance to the counterrevolutionaries because to continue that aid violates our national law and international law, (and) it continues sustained persecution of our Baptist family," wrote Douglass Sullivan in an "open letter" to Don Kammerdiener, director of the Southern Baptist Foreign Mission Board's work in Middle America and the Caribbean.

Copies of the letter, dated March 10, were sent to Foreign Mission Board President R. Keith Parks, the Southern Baptist Convention's Executive Committee, the Baptist Joint Committee on Public Affairs, and the Baptist World Alliance, among others.

Sullivan, a native of Chattanooga, has taught church history and ethics at the

Baptist Theological Seminary in Managua since August 1984. He explained in his letter that he had remained silent as long as he could, wishing to honor the board's "tradition" of political neutrality. But he wrote that he had "long since tired (of) participating in the memorial services of innocent children and parents who have become victims to the horrible criminals which our government supports."

He claimed the contras have killed at least five Baptists and are responsible for closing four Baptist churches and destroying several Baptist health clinics.

Sullivan also charged that the Foreign Mission Board and Southern Baptist Executive Committee have "politely evaded any direct, prophetic challenge" to U.S. government policy and avoided substantive response to appeals for political intervention from Nicaraguan Baptist leaders, the Baptist World Alliance, and Argentine Baptists.

In a written reply to Sullivan dated March 13, Kammerdiener acknowledged that the volunteer's feelings are shared by many people in both Nicaragua and

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Baptist Convention of Nicaragua opposes U.S. funding of rebels

MANAGUA, Nicaragua — A statement by the Baptist Convention of Nicaragua opposing U.S. funding of Nicaraguan rebels (contras) was cabled March 10 to key members of the U.S. House of Representatives and Senate.

"In the name of the God of life," the statement reads, "we urge you not to approve the \$100-million for the counterrevolutionaries. Any amount of these funds would only serve to increase the

number of deaths and to intensify the pain of our suffering people."

The statement is signed by the Baptist convention's president, Eugenio Zamora, and its secretary, Marilyn Mendez.

Copies of the resolution were forwarded to several religious bodies, including the American Baptist Churches, the Southern Baptist Convention, and the Baptist World Alliance.

SBC gifts show strong increase

NASHVILLE (BP) — Southern Baptist Cooperative Program receipts for February climbed almost 19 percent beyond totals for the same period last year.

February contributions to the national Cooperative Program — the Southern Baptist Convention's unified missions, education, and ministry budget — totaled \$10,883,413.90, announced Harold C. Bennett, president and treasurer of the SBC Executive Committee.

The February total represents an increase of \$1,667,623.32, or 18.10 percent, over contributions in February 1985, which were \$9,215,790.58, Bennett said. Cooperative Program contributions for the first five months of the 1985-86 fiscal year are \$52,747,576.78, up 9.94 percent from the \$47,977,326.14 total for the same period in 1984-85.

The Cooperative Program gains stand opposed to an annual 3.9 percent Consumer Price Index inflation rate, said Tim Hedquist, Executive Committee vice-president for business and finance.

Bennett joined A. R. Fagan, president of the SBC Stewardship Commission, in expressing their belief that the convention's Planned Growth in Giving emphasis has helped to build Cooperative Program increases in churches and state conventions. Planned Growth in Giving is a new SBC campaign designed to encourage Southern Baptists to systematically increase their giving to their churches and to encourage churches, state conventions, and the national convention to channel more funds to the denomination's worldwide mission concerns.

Baptists top Gallup poll

WASHINGTON (BP) — Pollster George Gallup has reported that more Southern Baptists — 74 percent — say religion is "very important" in their lives than do members of any other major denominational body in the United States.

Mormons follow closely, with 71 percent agreeing religion is "very important."

In a comprehensive survey conducted last year and released recently, the famed pollster reported further that 55 percent of Lutherans describe their religion as "very important," followed by Catholics (54 percent), Methodists (53 percent), Presbyterians (46 percent), and Episcopalians (42 percent).

Overall, Gallup reported for his Princeton Religion Research Center, 55 percent of the American people say religion is "very important," with 31 percent describing it as "fairly important" and 13 percent as "not very important." Those figures have been statistically identical for the past six years. As recently as 1965, however, 70 percent gave their answer as "very important," and in 1952 fully three-quarters of the American people so described religion in their lives.

Besides the 74 percent of Southern Baptists surveyed who responded with "very important," another 21 percent said religion is "fairly important" to them, with only 4 percent describing it as "not very important."

HMB trustees vote to keep headquarters in Atlanta

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board voted to keep the agency's headquarters in Atlanta rather than relocate elsewhere in the city or nation.

The vote came on the heels of a report by the board's long-range site committee which recommended the board remain in its midtown Atlanta location and develop the property as future needs necessitate.

Site committee chairman Marvin Prude of Birmingham, Ala., in presenting the report during the board's March meeting, said the committee ruled out a relocation due to the general economy and inadequacies of proposed sites.

The committee, appointed in March 1984, studied but then eliminated 13 metro Atlanta locations as well as five cities. Cities considered were Dallas; Denver; Fort Worth, Texas; Kansas City, Mo.; and Oklahoma City.

Citing land costs of up to \$200,000 per acre in the vicinity and a current location considered ideal by area developers, Prude said the committee felt the agency should maintain the site it has occupied since 1968. The report also said the location currently includes room for expansion as long-range plans develop.

In other business, Travis Wiginton of Norman, Okla., was re-elected chairman of the board and Prude was given a second term as first vice-chairman. Wiginton is pastor of Bethel Baptist Church, Norman. Prude is a retired Birmingham, Ala., businessman.

D. F. Norman of Atlanta was re-elected second vice-chairman while Frank Wells of Atlanta was elected secretary. Barbara Fain of Atlanta was re-elected assistant secretary.

In a major staff appointment, Huey D. Perry of Conyers, Ga., who has been director of institutional and business-industrial chaplaincy for the board, was promoted to director of the chaplaincy

division at the board.

Perry will succeed A. Carl Hart, who took early retirement at the end of 1985 and now is chaplain for Motor Transport Inc., based in nearby Decatur. Later in the meeting, the board adopted a resolution expressing appreciation for the work of Hart, and of Leonoar C. Adams, who retired in February as administrative assistant to the president after 42 years with the board.

The board also named Thang Nguyen as national ethnic missionary for Vietnamese church growth in the language missions division. In the new position, Nguyen will initiate work among Vietnamese, be a consultant in development of programs and materials, and assist in refugee resettlement.

Responding to a request by the 1985 Resolutions Committee of the Southern Baptist Convention, the board concluded after a study by its interfaith witness department that dealing with Freemasonry does not fall within the scope of the board's assigned responsibilities.

A resolution by convention messengers Larry Holly of Beaumont, Texas, and Charles Burchette of Kirbyville, Texas, entitled "Freemasonry Not Compatible with Baptist Faith and Message, Bold Mission Thrust, or Cooperative Program," had been referred by the Resolutions Committee to the Home Mission Board. No action was taken on the resolution by the convention itself.

In presenting the report, Norman said while the department recognizes the possibility of any group becoming a form of religion, neither Freemasonry nor other fraternal orders currently are viewed as such.

In other matters, the board appointed four missionaries, two missionary associates, three church planter apprentices, 15 church pastoral assistants, two mission pastor interns, and a language pastoral assistant.

Five seminary presidents react to peace document

By Marv Knox

NASHVILLE (BP)— Affirmation mingled with concern characterizes reactions of Southern Baptist Convention seminary presidents to a statement on "theological diversity" drafted by the SBC Peace Committee.

The Peace Committee's statement, approved during the group's meeting Feb. 24-25, says in part, "We have found significant theological diversity within our seminaries reflective of the theological diversity within our wider constituency."

The report was written following visitations by Peace Committee subcommittees to all six Southern Baptist seminaries. It notes that examples of diversity "are found among those who claim to hold a high view of Scripture and to teach in accordance with and not contrary to the Baptist Faith and Message statement of 1963."

Topics about which the statement says teachers hold varying views include the historicity of Adam and Eve, the historical fact of "every event in Scripture," the authorship of Biblical books, and the nature of miracles.

Baptist Press contacted presidents of five Southern Baptist theological seminaries — Russell Dilday of Southwestern, Milton Ferguson of Midwestern, Harold Graves of Golden Gate, Roy Honeycutt of Southern, and Landrum Leavell of New Orleans. Randall Lolley of Southeastern was in Alabama for a funeral and could not be reached.

The seminary leaders unanimously expressed support for the work of the Peace Committee. "I applaud the work of the committee," said Leavell. "They have the only viable means of diffusing some of the anger and heat in the denomination."

The presidents also offered positive assessments of the basic assumption of the statement, although some of them expressed reservations about the way in which the report was worded.

"We do have diversity, not only between seminaries but on the same faculty of a given seminary," noted Harold Graves, president emeritus of Golden Gate, who has been named interim president following the resignation of Franklin Pollard.

Dilday also agreed there is diversity. "That is positive and affirmative. It is the Baptist way," he said. "We can be brothers without being twin brothers."

Ferguson pointed out the diversity the statement mentions "is appropriate and helpful, especially when it reflects the genuine diversity within our larger fellowship."

Despite their affirmations of the concept of diversity, the seminary presidents expressed some concerns.

"I was surprised to see the Peace Committee making reports through the press rather than to the convention of the whole," Dilday said.

He also shared reservations about possible interpretations of the statement. "The impression of the report about diversity is really misleading," he said.

H. D. Bruce dies

TOCCOA, Ga. (BP)— Harvey Daniel Bruce, president of East Texas Baptist University in Marshall for 18 years, died in Toccoa, Ga., March 2. He was 90 years old.

Bruce was president of the Texas Baptist school from 1942 until 1960.

"In reading the report, I would get the impression that about half the seminary professors hold views to the left of center and half to the right. That's simply not true.

"At our school, there would be a very small amount who would hold to the views described. The statement sounds like there is far greater diversity than we have."

Dilday said he fears the report will do more to raise "concern among our constituency" than it will to "move us toward peace."

Honeycutt related a concern regarding wording which located the diversity "within our seminaries" rather than among faculty members who teach at the seminaries.

"Seminaries don't teach; professors teach," he explained. "We need to keep in focus that these are not seminary divergencies, but rather diversity among professors who teach."

"Diversity runs through seminaries, local churches, and other Baptist groups," he said. "You cannot divide the convention along lines of diversity and isolate a school, association, or church. It runs through the very fabric of our convention," leaving each church or other unit a product of diverse Southern Baptists.

Ferguson echoed Honeycutt: "It is important to remember that there is also diversity among faculty members within our individual seminaries as well as among the institutions. This is appropriate and helpful, especially when it reflects the genuine diversity within our larger fellowship."

"Personally, I believe our unity in Christ is much deeper and much more profound than our diversity, as significant as that may be," Ferguson added.

Speaking of that unity, Graves, who first became Golden Gate's president in 1952, said: "I've been at this a long time, and I feel there is solid theological education in our seminaries. Our people are orthodox."

"My personal concern is not over the fact that there is diversity," added Leavell. "My chief concern would be the direction that could be taken by the proposed subcommittee to study negative (Cooperative Program) designations. This could ultimately sound the death knell of the Cooperative Program and our cooperative unity that has marked us since 1925."



Dykeman



James Lewis



Rose



Gunn

Church Media Library Convention features authors, study leaders

First Baptist Church, Maryville, will host the annual Tennessee Baptist Church Media Library Convention, April 18-19.

One highlight of the convention will be a Tennessee Homecoming '86 banquet and autograph party on Friday night at the Knoxville Airport Hilton. This event, open to the public, will feature Daisy King, author of the *Official Tennessee Homecoming Cookbook*; Jill and Ernie Couch, authors of *Tennessee Trivia* and members of Nashville's Haywood Hills Baptist Church; Wilma Dykeman, an author and essayist who contributed essays to *Tennessee: A Homecoming*; and Pek Gunn, poet laureate of Tennessee. Ten other authors will be present.

The convention, which begins at 1:30 p.m. and ends at 3:30 p.m. the following day, will feature Jim Lewis, director of the associational missions division of the Home Mission Board in Atlanta, Ga.; and the following church media library consultants from the Baptist Sunday School Board in Nashville: Don Carter,

Jack Lewis, and James Rose. Eleven media library experts from across Tennessee also will lead conferences.

These conference leaders will teach 16 conferences, of which 10 qualify for church study course credit. Jim Lewis will teach the book, *Our Situation is Different*, which is a required course in all subject areas for earning an associational diploma.

Interested persons should contact the TBC media ministries department, P.O. Box 728, Brentwood, TN 37027, for information on program, pre-registration, child care, lodging, and cost.

Cooper counters Criswell remarks

YAZOO CITY, Miss. (BP)— The last layman to serve as Southern Baptist Convention president has responded with "consternation" to another former president who has said the pastor is the "ruler" of the church.

"Sweeping statements that the pastor is the 'ruler' of the church and thus making subservient vessels of other church members cannot go unchallenged or unanswered," said Owen Cooper of Yazoo City, Miss., SBC president from 1972 to 1974.

Cooper referred to a comment made by W. A. Criswell, pastor of First Baptist Church of Dallas and SBC president from 1968 to 1970, during the closing session of the church's "School of the Prophets" in late February.

In response to a question about "shared ministry" between pastors, church staff, and laypeople, Criswell said: "A laity-led, layman-led, deacon-led church will be a weak church anywhere on God's earth. The pastor is the ruler of the church. There is no other thing than that in the Bible."

In a prepared statement, Cooper cited historical precedent: "Baptists have traditionally interpreted as Biblical the 'priesthood of all believers' and the lack of distinction among the people of God. They have recognized there are different functions within the 'laos' (laity), but there is no priestly or authoritative class. According to Baptist traditions, such a position itself is unscriptural."

Cooper said Criswell's statement that a laity-led church will be a weak church ignores Baptist lay forefathers who led in establishing churches in Europe and later in America, and it ignores lay-led work on many mission fields.

"The strength of the church is not represented by the number of members, the size of its budget, or the authority of its pastor," he insisted. "The strength of a church is in direct proportion to the extent the Holy Spirit empowers the members of the church to carry out the Great Commission, beginning in Jerusalem; and to help hurting humanity, in the name of Christ, wherever the hurting may be found."

Union campus day set for April 19

JACKSON — Union University will hold its annual campus day for prospective students on April 19 at 2 p.m. This year's "Spring Spectacular" will allow students to visit the campus as well as have an opportunity to speak with a professor in the students' chosen field of study.

Activities for the afternoon include a "Goofy Greek Olympics" and a hamburger cookout adjacent to the campus pool. David Garrard will host a Christian magic show immediately following the meal.

The cost for the event is \$2.50 which includes the meal, magic show, and all other campus events.

To make reservations or for more information, contact the Union University admissions department.

Computer evaluates Valentine

NASHVILLE (BP)— During more than three decades of leadership in the often-controversial field of Christian ethics, Foy Valentine's name has been met with a wide variety of responses.

A computer's recent assessment may have topped them all.

The incident occurred when David C. George, pastor of Immanuel Baptist Church in Nashville, and current vice-chairman of the Southern Baptist Christian Life Commission, was using his personal computer to prepare his column for the church newsletter. The subject was Race Relations Sunday, and George, who is Valentine's pastor, appropriately included a reference to his prominent church member's work in race relations during 25-plus years as executive director of the commission.

After completing his column, George used a computer program which checks for misspellings and typographical errors. The program stops at any word it does not recognize and suggests a spelling for it. If it does not find an alphabetically similar spelling, it gives a phonetic spelling.

When the computer came to Foy Valentine's name, it stopped and printed the following message:

"Suspect Word: Foy; Suggestion: Phooey."

George said he could not help but laugh aloud, since through the years "many benighted Baptists have had the same response."

Missouri editor testifies at hearing on postal rates

By Kathy Palen

WASHINGTON (BP) — A Baptist state newspaper editor, testifying before the Postal Rate Commission, described the importance of his and other such newspapers and the devastating effects recent postal rate increases have had on those publications.

Bobby S. Terry, editor of Missouri's *Word and Way*, testified before the commission during a non-profit mail hearing. Other witnesses included representatives from such non-profit organizations as the Disabled American Veterans, Council for Advancement and Support of Education, and American Red Cross.

Terry, immediate past president of the Southern Baptist Press Association, told the commissioners that members of that press association annually mail almost 100-million pieces using second-class, non-profit rates.

He contended the role of Southern Baptist state newspapers is "critical to the welfare of the denomination" due to the denomination's congregational nature.

"The only authority that can be exercised among Southern Baptists is the authority that goes with sharing common information," Terry said. "Southern Baptists understand that from common information come common goals, from common goals comes common action."

A person must be aware of the pertinent news and information of the denomination if he is to participate in and support it, he said.

"Without this news and information available to interested members, they cannot exercise soul liberty," Terry continued. "Instead, they become vulnerable to manipulation by those who subscribe to spiritual elitism whereby a

select group of individuals with access to reliable and accurate information subjugate the majority of members who, because they lack adequate information, become weak and dependent."

He added, "Take away the common base of information and one sows the seeds of destruction for all the ministries supported by the 14-million people who make up our national denomination."

Terry said the dramatic postal rate increases experienced by non-profit mailers since the beginning of 1986 threaten the vitality, if not the existence, of state Baptist newspapers. He offered several specific examples of increases experienced by his own publication, including the fact that *Word and Way's* postage has risen 75.83 percent since the end of 1985.

He argued that information released through the U.S. Postal Service about the first in a series of recent rate increases was inaccurate. The Postal Service information predicted an initial increase of about 30 percent, he said, adding the actual increase for his newspaper was 58.74 percent.

"The experience of *Word and Way* was not isolated," he said. "Every Southern Baptist state paper experienced substantially more than a 30 percent increase in postage. The Postal Service information shared through the news media was misleading."

Recent postal rate increases probably will force his newspaper to cut its annual number of issues by 25 percent, Terry said. Although such a cut might provide a short-term solution, it could have disastrous long-term effects, he added.

"The future of second-class, non-profit rates is vital to *Word and Way* and to the other member publications of the South-

ern Baptist Press Association," he concluded. "In fact, the rates are vital to almost 2-million Southern Baptist families. These families may never think about postage rates but their participation in the life of their local church, as well as their state and national conventions, will be impacted by postal rates."

The Washington hearing was the first

in a series of eight hearings on non-profit mail to be held by the Postal Rate Commission. Two other Southern Baptist Press Association representatives have asked to testify during those regional hearings. They are Jim Newton, bureau chief of Baptist Press' Atlanta bureau, and Presnall Wood, editor of the Texas Baptist Standard.



Hendricks

McMasters

Robertson

Morrell

Drama/Puppetry/Clowning Festival set for April 4-5 at Knoxville church

The sixth annual Drama/Puppetry/Clowning Festival will be April 4-5 at Central Baptist Church of Fountain City, Knoxville.

Performances by puppet and clowning teams and drama presentations from across the state will be featured.

Pre-festival conferences on Friday will include a symposium on the arts in worship and ministry from 10 a.m. to 2:30 p.m., and a director's workshop and youth workshop from noon to 4:30 p.m.

The festival will feature Mark McMasters, professional mime and clown from Charlotte, N.C.; Gloria Morrell, professional puppeteer from Nashville; and Ev Robertson, drama specialist at the Baptist Sunday School Board in Nashville.

The festival schedule is 6:30 to 10 p.m. on Friday and 9 a.m. to 4 p.m. on Saturday.

The pre-festival conferences will be led by William E. Hendricks of Southern Baptist Theological Seminary in Louisville, Ky.; Calvin Metcalf, pastor of Central Baptist Church; Bruce Forlines, minister of music at Wallace Memorial Baptist Church, Knoxville; Robertson; Cindy Pelphrey, clowning specialist from Columbus, Miss.; and Tom Rives, minister of youth and recreation, First

Baptist Church, Tampa, Fla.

Eleanor Yarborough of the Tennessee Baptist Convention's media ministries department noted that the pre-festival conferences are new this year and that conferences designed for youth are available throughout the event.

She also stated that performing groups should note that puppet teams will have five to seven minutes and must perform at least two selections. Clowning teams will have up to 10 minutes. Drama groups will have a maximum of 15 minutes unless special permission is granted. Each group is responsible for supplying its own equipment. Yarborough added.

Including some 50 training sessions, the festival will also provide entertainment, a creative worship service, and some meals. Between the pre-festival conferences and the festival, persons may play golf nearby.

The conferences cost from \$8 to \$12 or a total of \$17 for the pre-festival and festival conferences. The fees include some meals and materials.

For lodging and registration information, persons may contact TBC, media ministries department, P.O. Box 728, Brentwood, TN 37027.

Tennessean condemns . . .

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the United States. "and I have no doubt they are a sincere indication of your commitment to the cause of Christ."

Kammerdiener stated, however, political neutrality for Southern Baptist missionaries worldwide is "more than a mere tradition and more than simply evading the realities of our day. In point of fact, it is a clearly stated policy of the Foreign Mission Board not to become involved in political controversy."

The board has maintained a policy of political noninvolvement. It urges more than 3,600 Southern Baptist missionaries in 106 countries to refrain from activities or statements which either support or undermine governments or opposition groups. Following that policy, mission board officials believe, is the best way to continue serving people in countries ruled by rightist dictatorships, leftist regimes, and everything in between.

Sullivan first went to Nicaragua independently at the invitation of Nicaraguan Baptists but later applied and was accepted into the Foreign Mission Board's Mission Service Corps volunteer program. His original one-year Mission Service Corps term was extended through July 1986.

Southern Baptists sponsored career missionaries in Nicaragua from 1976 to 1982, but they left on the recommendation of Nicaraguan Baptists as anti-American feeling intensified. The Foreign Mission Board has continued to relate to the Baptist Convention of Nicaragua, providing relief aid for war refugees and assistance in literature ministries.

In his letter, Sullivan cited a 1984 request from Argentine Baptists that the Southern Baptist Convention urge the U.S. government to speed up dialogue with Nicaragua to bring peace to the region. Sullivan said Foreign Mission Board leader Parks "weakly responded" when he replied that the mission board's entry into foreign policy debate could jeopardize the work and safety of Southern Baptist missionaries.

Taking a stand on either side of the Nicaraguan war, according to Kammerdiener, would open the mission organization to charges that it supports the actions of one or the other. The Sandinistas and contras both stand accused of widespread civil and human rights abuses.

"The Foreign Mission Board is not willing to make such a choice," Kammerdiener said.

"Furthermore, how shall we reflect the equally sincere opinions of other Nicaraguan Christians who, with equal fervor and intensity, have come to exactly the opposite conclusions as have you?"

Sullivan's letter arrived during the height of President Ronald Reagan's battle with Congress for renewed military and humanitarian aid to the contras. Nicaraguan Baptist leaders consistently have opposed such support, issuing "pastoral letters" in 1984 and 1985 urging world Baptists to help change U.S. policy. Sullivan said the Baptist convention's board of directors sent a cablegram to both houses of Congress March 10 calling for an immediate halt to further contra aid.

Automobile hits Texas Acteens

WACO, Texas (BP) — A 13-year-old Acteen from University Baptist Church in Fort Worth, Texas, is in critical condition in Fort Worth's Harris Hospital following a March 7 car-pedestrian accident on the Baylor University campus.

Stefani Johnson of Fort Worth has been in a coma since being admitted to Waco's Providence Hospital shortly after the 9:30 p.m. accident. She was transferred from Providence to Harris Hospital March 10, where doctors are reported to be "cautiously optimistic" after a CAT scan.

Two other Acteens and their 33-year-old leader — all from University Baptist Church — also were hospitalized during the weekend with injuries resulting from the same accident. The four were in Waco for "Acteens Impact 1986," the annual Acteens conference held at Baylor. Acteens is a missions education organization for girls ages 12 through 17.

Thirteen-year-old Carrie Bass of Fort Worth, was hospitalized at Providence in critical condition initially, but her condition was upgraded to "serious" on

March 9. The next day, she was in the intensive care unit in "stable but serious" condition, and on the day after, she was being moved out of intensive care, with her condition listed as "satisfactory."

Kelly Lynn Greene, 14, also of Fort Worth, was hospitalized at Waco's Hillcrest Baptist Medical Center until March 9, when she was taken home to Fort Worth. She is awaiting knee surgery at All Saints' Hospital in Fort Worth.

Melanie Tate, the girls' Acteens leader, was transported from Hillcrest March 10 after being listed in stable condition throughout the weekend. She was taken to All Saints' Hospital in Fort Worth, where she will undergo surgery on both legs.

The driver of the car, a Baylor senior, was not injured in the accident. He was issued a traffic citation for failure to prove liability insurance. The citation is considered a "pending charge," which means the person has 14 days to contest the citation, or in this case, to provide proof of liability insurance. No other charges have been filed.

EDITORIAL

What does the cross mean to you?

The period between Palm Sunday and Easter is commonly called the Passion Week in the life of our Lord Jesus Christ.

Many significant events occurred in His life — and the history of the world — between Jesus' triumphant entry into Jerusalem and His glorious resurrection from the tomb.

To a lost, sinful world, the Passion Week focuses on the cross.

What is the meaning of the cross?

In today's world, the cross is something beautiful. We see it in gold around a person's neck; it is elaborately carved on church furniture; it adorns the spires of many places of worship.

Yet, this was not always so. Do you recall ever seeing an electric chair so prominently honored in miniature on gold chains today?

During the Roman Empire, the cross was the instrument of death — a means by which a condemned criminal's life was taken.

It would seem that the Roman cross had several forms, but the most common was T-shaped. The condemned person's arms were stretched out across the horizontal beam with the hands either tied with ropes or nailed near the ends of the beam. The cross was tall enough so that the feet did not reach the ground.

In our day, when we decide to take a person's life by capital punishment, it is done quickly — using an immense surge of electricity, cyanide gas, or a lethal injection. These "humane" methods were not desired in the Roman period.

Death on the cross was designed to be agonizingly slow. Exposed to the elements, the criminal would hang suspended by his arms, putting great pressure on the body, especially the chest cavity. So that the criminal would not die "too soon," the feet were tied or nailed to the vertical beam, so that he could support himself — howbeit with great difficulty — and prolong life. Some apparently hung on the cross for days before death mercifully came.

The cross also was a symbol of shame. Naked, the condemned criminal was publicly displayed, as a warning to others who might consider a similar crime. To properly impress passersby, the crime which had brought such punishment was written on a

plaque and attached to the cross.

What changed this horrible instrument of death into an honored symbol? Obviously, it is because of what Jesus did for us on His cross.

As His disciples began to recognize that Jesus was indeed the Son of God and the promised Messiah, Jesus sought to tell them that He must face death on a cross. They resisted this idea; it did not fit their interpretation of messianic mission.

However, to Jesus this was the purpose of His mission — to pay the atoning price for the sins of the world. His death — on the most cruel instrument ever devised by fiendish mankind — is ample evidence of Christ's love for you and all sinners.

The New Testament not only focuses attention on the physical suffering which Jesus underwent, but also the shame and degradation which accompanied His agony. When He endured the cross, it was the shame that Christ despised (Hebrews 12:2), revealing the full measure of His obedience to the will of God (Philippians 2:6-8).

But the meaning of the cross is not confined to Jesus only. He taught us that if we are to be His followers, we must bear or take up a cross (Luke 14:27; Matthew 16:24). No believer truly denies himself unless, out of loyalty to Jesus, he accepts death in advance, even the most ignominious death possible.

Your "cross" then is whatever it takes for you to do the will of God for your life. It may not mean a shameful death, as in Jesus' case — but it could!

A Christian's cross is far greater than carrying for invalid relatives or tolerating a cantankerous boss. It means that we love the will of God more than anything in this world — even life itself.

Paul summed it up very well, "I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me" (Galatians 2:20).

Political committee?

A bill to clarify whether churches which take a stand on a referendum issue are to be classified as "political campaign committees" is being considered in the Tennessee General Assembly.

The 1980 Tennessee Campaign Financial Disclosure Act declares an organization which spends as much as \$250 in support of a candidate or referendum issue is a political campaign committee and must file financial disclosure forms of receipts and expenditures.

The act makes no specific reference to churches. Several Tennessee legislators have indicated that it was not intended that churches be included.

The issue came to light when 13 Jackson area churches declined to file disclosure forms and instead brought suit against the State of Tennessee on the grounds that such classification violates First Amendment freedom of religion guarantees. The churches lost that suit in Chancery Court of Madison County, but have filed an appeal.

Meanwhile, the Tennessee General Assembly is attempting to clarify the relationship of religious organizations to the financial disclosure act.

Senate Bill 1817 is scheduled for consideration this week by the Senate State and Local Government Committee. That bill, which is an amendment to the disclosure act, simply adds this sentence:

"Notwithstanding any provision of law to the contrary, a political campaign committee shall not include churches, synagogues, or other bona fide religious organizations unless such churches, synagogues, or other religious organizations were organized solely for the purpose of supporting or opposing any measure or candidate for public office."

We would strongly urge our readers to contact their senators and representatives to clarify this matter and pass Senate Bill 1817.

Cicero's comment



By the editor

Cicero sat in the Baptist and Reflector office with an excited young man who had called for an appointment. He identified himself as Jars Gonn, and announced that he was forming a new company to offer a needed service for pastors and their congregations.

"I got the idea recently as I watched the television network's presentation of an oval-office speech by President Ronald Reagan," Jars said.

I noted that I had seen the president's speech on the economic situation.

"But, did you notice what happened immediately afterwards?" asked Jars.

I didn't respond, so my visitor reminded me.

"Hardly had President Reagan ended his address, than all three networks presented several reporters to give their instant analysis," observed Gonn. "The television commentators immediately told us what the president had said — and what he really meant."

"That's true," agreed Cicero. "This is a pattern of the TV networks — but what does that have to do with helping pastors?"

Jars Gonn sighed impatiently because I had missed his point. "What I intend to do is, at the end of the sermons, to provide instant analysis and interpretation for the congregation of what the pastor said!"

He added that he was forming an organization called SAITH, which stands for Sermons Analyzed Instantly To Hearers.

Jars continued, "Too often sermons are filled with 'churchy,' multisyllable words — like justification, redemption, depravity, sanctification, conviction, repentance. Visitors — even some younger Christians — don't always know what these words mean, because — if they are used in non-church language — the meaning is obscure."

My visitor added that to someone without a religious background, it might appear that a church is an exclusive club — with passwords and "inside" phraseology.

Jars Gonn further explained that this service would also help interpret illustrations used by preachers. "Recently I heard a minister describing how quickly God comes to help us — as 'fast as Dan Patch,' he told the congregation. I would interpret this in my instant analysis that God's help comes to us in less than a millisecond."

He offered another example. "In explaining how Christ helps us bear our burdens in life, I heard a preacher say that it was like Jesus hitching up His trace chains to a double tree with us. In my instant analysis after the message, I would explain that when our missile of life blasts off, that Jesus' rocket power supplements our human efforts."

Cicero admitted that doubtless there were situations where SAITH services were needed. "Have you had any interest in your instant analysis for sermons?"

"No, not really," said Jars. "But I have had several who want me to do this for Baptist and Reflector editorials!"

CIRCULATION THIS ISSUE — 74,657

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Letters to the Editor

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address and telephone number. Letters must not make personal attacks on the character or integrity of individuals.

Acknowledging diversity

Dear editor:

The statement acknowledging the diversity within the SBC adopted by the SBC Peace Committee Feb. 24-25 and reported in the Baptist and Reflector (March 5) is one of the most promising happenings for us Southern Baptists. The examples of the diversity cited were well selected and illustrative.

If we can come to recognize and welcome one another in our diversity, we will come to know anew who we are: not all cut from one pattern, we never were. Our church polity and our approach in understanding the Bible, and our diverse historic roots all point us to be a varied people.

Yet, we are believers and followers of our Lord, who are seeking to be led by the Holy Spirit to understand and live by the Word of God. We do have a common mission, and as Southern Baptists we have devised a means of fulfilling this mission in a cooperative way. Our Lord's commission can be our Center.

Douglas J. Harris
Route 2, Box 732, Timberlake
Talbot, TN 37877

Priority of the gospel

Dear editor:

King David wrote, "How good and pleasant it is when brothers live together in unity!" (Psalm 133:1). Can we claim this pleasantness and goodness today? In all honesty we must answer, "No!" What a sad realization for us to come to.

As a student at Southwestern Baptist Theological Seminary, I am in constant conversation with people from all over this great land of ours. Yet I find one common goal and desire among all. This goal is to see men come to a saving knowledge of Jesus Christ and to become an active part of a local fellowship of believers. We as Southern Baptists have always held this as our greatest calling. Our Baptist denomination was formed long ago for the express purpose of spreading the gospel. Do we still see this calling as a priority in our day? I feel that we do.

When I pick up a copy of the Baptist Standard or receive my copy of the Baptist and Reflector in the mail, I cringe when I read about lawsuits, fightings, and controversies. Our convention has survived many crises and controversies in past history. Will we allow the current controversies to tear us apart?

We are a body based on a Cooperative Program of giving. The Cooperative Program has been and is very successful in propagating the gospel message of our Lord. It will continue to be successful, if we allow it to be.

How can we expect a non-Christian to be attracted to the church of Jesus Christ if all they can see is controversy and infighting? We should return to proclaiming the gospel and fighting the devil instead of our own! Let us return to a truly cooperative spirit and to doing the job that Christ has commissioned us to do.

Boyce Russell Parrish
921 Glenda Drive
Bedford, TX 76022

Ascending liability

Dear editor:

In the Feb. 5 issue, there is an article that is of front page importance to every member of the Southern Baptist Convention. The title is "State conventions ponder ascending liability."

This article deals in part with the problem convention-sponsored schools are having with the epidemic of lawsuits arising from personal injuries supposedly suffered in accidents. In past generations such accidents were considered commonplace and were given no more than passing attention. Today, we have become a nation of gamblers; just as we may hope to win in a lottery or sweepstakes, we hope that an occasion will arise which will provide the basis for a lawsuit.

It seems time that the SBC legal staff should make an in-depth study of ways of defending our churches, schools, hospitals, and other agencies.

One possibility that comes to mind is by putting the public on notice that these are private institutions, and as a consideration of being allowed the privilege of using their facilities for the benefit of themselves or their minor children, users acknowledge that every reasonable precaution is being taken for the safety of all users and they agree to assume all risk of accidents that occur in normal usage, and they agree to waive their right to bring a lawsuit arising out of any such accident.

This is a problem that we all share, and we had better recognize the necessity of doing something about it now.

L. W. Duggins
Rt. 3, Box 112
Chuckey, TN 37641

Principles forbid genocide

Dear editor:

The Campaign for United Nations Reform will, of necessity, address expanding the advisory jurisdiction of the International Court of Justice.

The Berlin World Conference of the World Peace Through Law Center dealt with advisory opinions and with increasing the use of the court for this purpose.

My own resolution in Berlin in July 1985 called upon the International Court of Justice to render an advisory opinion holding that modern sources of international law — the Universal Declaration of Human Rights, among others — forbid capital punishment.

The Universal Declaration of Human Rights provides in Article 3: "Everyone has the right to life." This is the fundamental human right.

Article 38 of the Statute of the International Court of Justice provides: "The court ... shall apply ... the general principles of law recognized by civilized nations."

By common consent and consensus, civilized nations agree that genocide outrages the conscience of mankind. There is, therefore, a common law of the world against genocide. Because genocide is immoral and wrong, it violates "the general principles of law recognized by civilized nations."

Genocide is the systematic destruction of a group of human beings. The national group about whom I am concerned are the condemned — over 1,500 men, women, and, yes, juveniles in the United States. Each has been sentenced to death at the hands of the State. Each is the victim of a modern-day form of genocide that is being committed upon him. All have standing to have their records con-

solidated and certified to the International Court of Justice for an advisory opinion forbidding capital punishment; and, with a further prayer that the court — The World Court, as it is often called — invoke its inherent extraordinary jurisdiction and issue an injunction against the carrying out of any executions in any political subdivision of the United States.

O. Meredith Smaw
1612 17th Ave. South
Nashville, TN 37212

Hawaii calls!

Dear editor:

If you, at any time since 1946, have served in Hawaii as a BSU summer missionary, please contact me.

The Baptists of Hawaii want to have a reunion for all these summer missionaries. Please tell me that you will be present at this reception on Wednesday, June 11, at the Omni International Hotel in Atlanta at 9:30 p.m.

It will be a time of fellowship, appreciation, and aloha for all former summer missionaries

Don H. Kong
Hawaii Baptist Convention
2042 Vancouver Drive
Honolulu, HI 96822

As one of those former summer missionaries to Hawaii (1954), I am looking forward to this reunion. (editor)

Baptized for our sins

Dear editor:

I would like to answer the question asked by Marvin E. Hines Sr. in the Baptist and Reflector (Feb. 26), concerning the baptism of Jesus.

John the Baptist was the only man qualified to baptize Jesus, regardless of how many men were baptizing in that day. John the Baptist was the forerunner of the Lord Jesus Christ (Malachi 3:1; Matthew 3:1-17; Mark 1:1-11; Luke 3:1-18; and John 1:15).

John was baptizing men unto repentance for the remission of sin. Jesus was made to be sin for us (2 Corinthians 5:21). "For He (God) hath made Him (Jesus) to be sin for us, Who (Jesus) knew no sin: that we might be made the righteousness of God in Him (Jesus)."

Therefore, I believe that Jesus was baptized unto repentance for the sins of the world since He was made to be sin for us, Who Himself did not commit sin as He was sinless.

Every sin that man has committed or ever will commit was paid for on the cross. Therefore, the sin debt has been paid once and for all, and man must believe it, receive it, and let the Lord Jesus Christ be lord of his life.

The baptism of Jesus is symbolic of the death, burial, and the resurrection of the Lord Jesus Christ.

Arthur H. Cate
Rt. #2, Box 552
Rockwood, TN 37854

Likes 'Christian rock' music

Dear editor:

I read with interest an article in the Feb. 6 Tennessean, titled "Baptists wary of 'Christian rock' beat." Since I am a Christian of Southern Baptist heritage, imagine my amazement to learn from Robert Tenery, a trustee of the Baptist Sunday School Board, that "Baptists won't buy Christian rock." I wish I had known that before I bought all of those albums.

I respectfully but adamantly object to Tenery's attempt to determine what

Southern Baptists will or will not listen to. His statement is by its nature an unbaptistic remark.

I also reject his claim that Christian rock is a contradiction in terms. I challenge Tenery to support his belief with sound Scriptural evidence. I seriously doubt he can do it.

His remarks lead me to the conclusion that his opinion of Christian rock music is founded on personal preference, not on Scriptural authority. He is apparently content to condemn the musical medium without examining the lyrical content. His "blanket" statements indicate that he hasn't done much research on the subject.

Whether Tenery and others like it or not, rock music is a legitimate art form and, when delivered from a Christian perspective, is quite capable of being evangelistic, instructional, and theologically sound. However, like any other genre of music, some of what is labeled "contemporary Christian music" (rock or otherwise) is not very good on an artistic level, musically or lyrically. Of course, this is merely my opinion as a listener who knows what he likes and why.

It has been said that the world doesn't need more Christian writers, but rather more Christians willing to try to be writers good enough for everyone. I believe the same applies to musicians, singers, and composers. Even we Christians have different tastes in music. Yet, each style can be a valid expression of faith and life in relationship to God and mankind, regardless of "the beat."

Alan Medley
305 Gaywood Drive
Nashville, TN 37211

There is 'Good News'

Dear editor:

What a wonderful time of the year to be blessed with the privilege of life. Trees bursting forth in bud, flowers blooming in brilliant color, and the song of birds proclaim to all that spring is coming. The sun warms the air, and the wind whispers its warm breath across the earth bringing new life all over our land. "Good News!" shouts the flower; "Good News!" shouts the bird; "Good News!" shout our hearts for new life is coming forth!

The wonderful news of spring is that it touches every hill, valley, pasture, and city lot. All the earth responds to the warmth of the sun.

Good News America, God Loves You! God's love pours upon our lives as water on thirsty land. God's love rushes through the dryness of our souls as streams in a desert. God's love allows our hearts to spring up like grass amid waters — like willows by flowing streams (Isaiah 44:3-4).

There are not persons in the world who live outside the promise of God's love in their troubled lives.

Use our lives, oh Father, to radiate the warmth of your love into the darkness of every soul. Good News Tennessee, God Loves You!

Jess Love
2635 Nolensville Road
Nashville, TN 37211

New Hope church calls, ordains Barrett pastor

W. Allen Barrett was ordained by New Hope Baptist Church in Lawrenceburg on March 9. He has been serving as pastor of the church since Jan. 5.

Participating in the ordination service were Danny Jones, pastor of Union Valley Baptist Church in Ethridge, and Carl Bond, director of missions for Giles County Baptist Association.

Barrett is a native of Murfreesboro.

Baptists continue aid after Colombia volcano

By Leland Webb

IBAGUE, Colombia (BP) — From their new Center of Hope in Ibague, Baptists in Colombia are seeking to meet continuing spiritual and physical needs of refugees from the volcanic eruption that destroyed the western Colombian city of Armero in November.

The ministries and concern they already have shown have resulted in contacts and opportunities for witness that at least one Southern Baptist missionary calls unprecedented.

Baptists opened the center as a base from which to offer continuing ministry to survivors of the disaster, which claimed an estimated 24,000 lives. Through the center, Baptists are providing various kinds of occupational therapy and practical training to help restore the refugees to self-sufficiency. As part of evangelistic outreach, Bible study is held at the center each Thursday night.

In Lerida, a town only a few miles south of where Armero stood, two homes have been opened for Baptist worship services as a result of Baptist assistance to a family, reports Missionary Bob Caperton. He and his wife, Joan, temporarily have been reassigned to Ibague from Barranquilla to assist with the center.

"About 20 attended the first service and 30 were in another in a neighbor's home," says Caperton. Most of the rebuilding for Armero survivors apparently will be in Lerida.

Baptist work in Guayabal, a town a few miles north of the old Armero site, "is very promising," adds Caperton. More than 200 people attended an open-air worship service conducted by Baptists in mid-February at the place where a number of refugees temporarily have been housed, he reports.

Seven patients released from the Ibague hospital for the afternoon attended an informal opening and reception at the Center of Hope in early February.

The first to arrive was Jose Orozco, 20, who had been a math teacher at Armero and who lost his right leg above the knee in the disaster. When Southern Baptist Missionaries James and Mary Nell Giles first visited Orozco at the Ibague hospital, they found him despondent and unresponsive, despite gifts of devotional books and other materials they brought. Finally she brought him an electronic calculator left behind months earlier by a team of Baptist volunteers from the United States. When Orozco received it, he had "a smile from ear to ear, just like a light had been turned on," she says.

The missionaries gave him a Bible and continued to offer him a Christian witness. "We just saw a complete transformation in him," she says. "He is just a new person now and really knows the Lord."

The question has been raised of whether Baptists should be doing spiritual work or social work, she says. "To me, when a Christian does social work, it IS spiritual work."

Two days before the center's opening reception, more than 20 people responded to an invitation to accept Christ as Saviour after a religious film was shown at the center. The 75 people attending included not only refugees but also residents from the neighborhood where the center has been established in a rented house.

Missionary ministry to patients at Federico Lleras Hospital in Ibague opened the way to distribute Bibles to patients and staff, Mary Nell Giles reports,



TRYING A NEW LEG — During the opening of Baptists' Center of Hope in Ibague, Colombia, Missionary Joan Caperton demonstrates an artificial limb to Jose Arevalo, who lost his right leg in November's mudslide.

adding, Baptists gave out hundreds of Bibles at the hospital and at refugee centers in the period following the disaster.

In her 27 years as a missionary in Colombia, she says, "I don't think I've ever seen the Lord open doors for us like He has since this time of Armero."

Baptists have been asked by local leaders to set up a rehabilitation center for amputees at the Ibague hospital. Caperton and Rafael Blanco, Colombian Baptist home missionary assigned to the Center of Hope, represented Baptists at a mid-February meeting of Red Cross, government, and civic leaders to seek ways to get help more directly to survivors.

Many of the estimated 60 to 80 victims who lost limbs as a result of the volcano disaster are expected to receive artificial replacements provided by Baptists. The Colombia mission, organization of Southern Baptist missionaries, will make available the prosthetic devices as patients are ready for fitting at hospitals in Ibague or Bogota, the capital.

A number of the artificial limbs will come from a supply valued at about \$6,000 and assembled over a period of several years by Jerrell Ballard, a prosthetic specialist who was a missionary in Colombia for 10 years. In cases where the correct size of prosthesis is not among the stock, Ballard hopes to locate



SEARCHING FOR LANDMARKS — Amid the boulder-strewn desolation that once was Armero, Colombia, a family tries to find the place where their house once stood so they can place flowers in memory of family members killed by the volcanic mudslide that claimed about 24,000 lives.

the right device in the United States and supply it to Colombian doctors.

The artificial limbs had remained in storage at Baptist Hospital in Barranquilla for more than two years after the Ballards found it necessary to return to the United States. The volcano disaster, which resulted in an unusual number of injuries requiring amputation, created an urgent need for the prostheses.

"We're fortunate to have these supplies on hand right now to meet a need that's crucial," says Ballard, who spent a week in Colombia consulting on the use of the limbs. Christian F. Siewers, a prosthetic specialist of Fayetteville, N.C., also spent a week there examining and measuring patients for prostheses.

The request for Baptists to assist at the Ibague hospital "means we will need a prosthetist to come from time to time and give technical assistance," says James Giles, who is disaster relief coordinator for the Baptist mission.

Missionaries stationed at International Baptist Theological Seminary in Cali plan to continue a ministry to the area, says Giles, who also is seminary president. Plans are to send teams of students and faculty members regularly on weekends for evangelism as well as offering counseling, handicraft training, and other services to survivors as they reorder their lives.

Contact between missionaries and disaster victims has involved the missionaries personally, says Mary Nell Giles, who helped to reunite some family members among survivors in the confusion following the eruption. "We're so bonded

together now, we're just like family," she says.

"They just can't give up hope," she says of the survivors nearly three months after the disaster. "They still all have hope that they're going to find all their family members living somewhere. This, of course, is what really breaks our heart — to see that they cannot bury them yet."

The Southern Baptist Foreign Mission Board made about \$300,000 available for relief after the disaster. Ellis Leagans, administrative chairman of the Colombia mission, reported to the Volcano Task Force at the U.S. Embassy in Bogota. Besides enabling opening the Center of Hope, funds also have provided medicines, portable power plants, food, blankets, and numerous other items.

Colombian Baptist home missionaries serving at the Center of Hope besides Rafael Blanco, who is taking a year off from study at the seminary in Cali, are his wife, Mary, and Lidia Kelly, a recent seminary graduate.

Three Tennesseans win SBTS awards

LOUISVILLE, Ky. — Three Tennesseans have been named 1986 Rice-Judson Award recipients by Southern Baptist Theological Seminary, where each will begin studies this fall.

The award winners are Gina Barkley of Old Hickory, James Chamberlain of Maryville, and Cheryl Denise Coleman of Waverly.

Barkley expects to be graduated from Belmont College, Nashville, in May. Her home church is Old Hickory First Baptist Church.

Chamberlain, a member of Calvary Baptist Church, Alcoa, will be graduated from Carson-Newman College, Jefferson City, in May.

Coleman expects to earn her degree from Union University, Jackson, in May. Her home church is First Baptist Church, Waverly.

The Rice-Judson Awards, established in honor of Missionaries Luther Rice and Adoniram Judson, are granted to 20 incoming students each year. Recipients are selected on the basis of outstanding leadership, scholarship, and commitment to ministry.

Study shows strength of laity

MIAMI (BP) — Church-type missions conceived by laity are twice as likely to constitute into self-supporting churches as those begun by clergy, participants of a national church extension conference were told.

The insight into starting new churches was compiled from a study of 3,963 churches which constituted between 1972 and 1984 said Jack Redford, director of the church extension division of the Southern Baptist Home Mission Board. He noted the report underscores the importance of utilizing laity in launching new congregations.

"When you have a strong lay leadership base in a new mission, you have a core of individuals who will be in the congregation indefinitely," Redford said. "When a pastor begins the work, he sees the community as a group of people to be reached but he has no foundation on which to build, and that can work to his disadvantage."

The study revealed that missions that constitute into churches were more likely to have had 10 or more lay leaders. In contrast, three-fourths of missions that disbanded had five or fewer lay leaders.

SBC hunger experts note danger of 'donor fatigue'

By David Wilkinson

NASHVILLE (BP) — While the Africa hunger crisis may no longer be Page One news, two Southern Baptist hunger experts have warned the crisis is far from over.

"Tremendous progress has been made, but to breathe a sigh of relief when millions of people still face critical food shortages would be premature and potentially disastrous," said Robert Parham, director of hunger concerns for the Southern Baptist Christian Life Commission.

Parham said desperately needed rains in some areas, combined with millions of dollars in international aid, have relieved the famine crisis in some countries. Nevertheless, 17- to 19-million Africans this year will require emergency assistance because of continued food shortages.

John Cheyne, Southern Baptist Foreign Mission Board senior consultant for human needs ministries, pointed out that

Africa is still "only one minor drought away from utter catastrophe." Cheyne recently surveyed Southern Baptist ministries in famine-stricken Ethiopia where the Foreign Mission Board has channeled \$4-million for hunger relief and development.

Ethiopia has benefited from "spotted, reasonably good rains" for the 1986 growing season, he said, and if the rains continue, the country "may be in a position to do slightly better than last year." Nevertheless, "these people are extremely vulnerable. They are living on the edge of human existence."

Parham said the United Nations Office for Emergency Operations in Africa still includes six nations on its "critically affected" list:

—Angola, with more than 500,000 people facing severe food shortages while civil war disrupts the economy and hampers agricultural recovery;

—Mozambique, with 2.2-million people critically affected as civil strife continues;

—Botswana, where drought continues for the fifth consecutive year, leaving 600,000 of its 1.1-million people with acute food shortages;

—Ethiopia, where the total of 6.2-million critically affected people will climb as harvests in some provinces are depleted by late March;

—Cape Verde, where a severe drought that began in 1969 has left one-third of its 300,000 inhabitants facing critical food shortages;

—Sudan, where 5-million persons — nearly one-fourth of the population — are critically affected and 1-million people in the western part of the country face starvation.

Seven other nations are being monitored closely because of continued food shortages in some areas — Burkina Faso, Chad, Lesotho, Mali, Mauritania, Niger, and Somalia.

UN relief officials estimate the continent still has \$880-million in unmet emergency needs. Parham pointed out these needs do not address the massive problems associated with chronic malnutrition which affects more than 30 percent of African children.

In the face of continued need, Parham and Cheyne expressed concern about the level of giving to hunger relief in 1986.

Cheyne said officials of one of the largest volunteer relief agencies in the world told him declining funds will force the organization to cut relief to Ethiopia by 75 percent compared to last year. Throughout his visit, he said, relief workers repeatedly mentioned the problem of "donor fatigue."

Among Southern Baptists, Cheyne noted the Foreign Mission Board received more than \$5-million for hunger relief during the first four months of 1985 following the news media blitz that focused the attention of the world on the Africa crisis. While receipts in January 1986 of more than \$1-million were only 19 percent less than January 1985, February receipts of \$600,498 were more than 61 percent less than the same month last year.

Parham called on Southern Baptists, who gave a record \$11.8-million last year to domestic and overseas hunger relief, to "let needs rather than news be the basis for our response."

"Without continued aid," he said, "the Africa crisis that has moved to Page Three will return as the Africa disaster on Page One."

Devastating drought hits south Brazil's 'flood' area

CURITIBA, Brazil (BP) — Brazil's southern region, hit hard by flooding in the past few years, is now in the midst of a devastating drought, which has destroyed crops and forced the rationing of water and electricity.

Though the weather has been dry for several months, the drought became critical in mid-February when rivers and reservoirs went dry. The world famous Iguacu Falls nearly are dry.

Southern Baptist Missionary Sistie Givens said the water levels in city reservoirs of Curitiba, Parana, are "so low that the water is light brown in color and has to be boiled to use." There are fears of epidemics due to the lack of pure water.

She and other missionaries feel the situation may worsen because that part of Brazil is beginning its usual dry season, which normally lasts until July.

Nearly half of the coffee, wheat, and soybean crops have been lost in the area. Those products are the main sources of income for the agricultural region, which has been a rich farming area.

Brazilians in the region, already experiencing high inflation, now are facing still higher consumer prices because of the unavailability of some products.

The drought has "particularly affected the poor people and the babies," said Givens, disaster relief coordinator for the South Brazil Mission.

"There are very definitely some people who are very hungry," she added. "The situation is very, very serious. Most things are expensive if they are available at all."

Givens called upon Southern Baptists in the United States to "pray that the people will have courage. They're losing hope."

The state governments of Parana, Santa Catarina, and Rio Grande do Sul tried rationing water for several weeks, but that proved to be a poor solution. For two weeks, those governments have been rationing electricity to cut back water consumption since water is used to produce electricity.

Givens said the water rationing plan did not work because it adversely affected hospitals and schools. During the rationing, she said, the people were given water every fourth day.

Some residences have water boxes in the attic that collect water, but most people cannot afford such a storage system. The box is connected to street pipes and collects water at certain times of the day as the municipal water is turned on.

As part of the conservation efforts,

residents have been given a consumption chart to check their electrical use every three days to determine if they are exceeding their allotment. If residences do exceed the monthly limit, the electricity is turned off.

Everything that uses electricity either has been eliminated or cut back by 40 percent. Elevators, escalators, and air conditioning in buildings are turned off. Stores are allowed a minimum amount of lighting. Every other street light is disconnected.

R. Byrd to write lesson comments

Robert O. Byrd, professor of religion at Belmont College, Nashville, will write the Uniform Series Sunday School lesson commentary for the Baptist and Reflector, beginning with a commentary in this issue.



Byrd

Byrd joined the college's faculty in 1972. Previously, he was assistant pastor of DeHaven Memorial Baptist Church, LaGrange, Ky., for six years. Earlier, he had served as assistant pastor of Riverside Baptist Church, Nashville; as interim pastor of Woodcock Memorial Chapel, Nashville; and as pastor of churches in Tennessee, Mississippi and Alabama.

A graduate of Belmont College and Southern Baptist Theological Seminary, Louisville, Ky., Byrd also attended Stetson University, DeLand, Fla., and Murray State University, Murray, Ky.

Texas Baptist college gets \$3-million gift

ABILENE, Texas (BP) — An additional \$1-million from Mrs. Charles Logsdon of Abilene, Texas, will make possible a \$3-million theology building and chapel at Hardin-Simmons University.

Trustees for the Texas Baptist school approved plans for the new building and chapel at their semi-annual meeting in late February.

Logsdon recently transferred property valued in excess of \$2-million to construct the new building and in recent days has committed another \$1-million to add the chapel, said Jesse C. Fletcher, president.

Personal Perspective

By Tom Madden

TBC Executive Secretary-Treasurer



When I was a child, I used to watch my mother as she cooked. There were certain stages of cooking when she would put in a pinch of this and a dab of that and shake something out of a container.

I would ask what she was doing and she would answer, "I am just seasoning it." All I know is that when we sat down at the table it was surely good.

I thought of that experience recently when I read Mark 9:50: "Have salt in yourselves, and have peace one with another."

This is one of those striking statements that Jesus leaves us to interpret for ourselves.

We ordinarily would interpret salt as preserving and purifying. Certainly this is a truth that we need to emphasize. God's people are undoubtedly a saving factor, a purifying and preserving element in the human race.

However, I believe Jesus is talking about seasoning. There are many foods that are almost tasteless without salt. This spiritual seasoning adds an element of vitality to our Christian character. Our religion is to taste good. It should thrill and move the hearts of those with whom we come in contact. We are to have some distinctive flavor, some pungency, in our Christian living and witnessing. We are to awaken in others spiritual energy and enthusiasm and stir up the smoldering embers in their hearts.

At the same time, we are to be peaceable Christians. "Have peace one with another." Have spiritual spice in your Christian life, put spiritual seasoning in your Christian living, be a spiritual agent, make yourselves felt as a power in your church, but do not be domineering. We need to have respect for others' views and convictions and have regard for others' feelings and desires.

The right kind of seasoning in a Christian life surely does make for a much more appealing witness.



Tennessee/Venezuela Prayer Net Partnership

(Each week the Baptist and Reflector will print specific prayer requests related to the Tennessee/Venezuela partnership. Please clip these out and pray diligently for God's blessings on this exciting opportunity.)

- Pray for the release of a mission van which has been impounded by the Venezuelan government.
- Pray for the availability of supplies and materials for use in construction projects for the Venezuelan Baptist Convention.
- Pray for Clarence "Buck" Smith, a Southern Baptist missionary in Maracaibo, who is directing construction projects for the Tennessee/Venezuela partnership.
- Pray for Beverly Wilson, a missionary journeyman teaching missionary kids, whose birthday is March 24. Her address is Apartado 4113, Puerto La Cruz, Venezuela 6023-A.

Florida Baptist employee pleads guilty to charge of mail theft

JACKSONVILLE, Fla. (BP)— An employee of the Florida Baptist Convention has entered a guilty plea to a charge of stealing mail from a postal branch office in Jacksonville.

Allen Knight, a service center attendant in the Baptist Building, could be sentenced to up to five years in prison and fined up to \$250,000 on the charge. He entered his plea March 7 after having been arrested Feb. 27.

Knight's arrest followed a four-week investigation by postal officials into the disappearance of about 500 letters from the Southside postal station. Postal Inspector Richard Johnson said Knight

was arrested after trying to conceal a package that had been planted as part of the investigation. Johnson said Knight, in a sworn confession taken after his arrest, admitted to the Feb. 27 theft and implicated himself in the disappearance of some other mail.

Knight, whose work duties require him to pick up and deliver FBC mail from the postal branch one block from convention offices, had been a suspect in the investigation for some time. His supervisors were notified of the investigation Feb. 20 and were asked to cooperate.

Postal officials said Knight's confession indicated financial difficulties. "His motive was to obtain cash," Johnson said, "but I don't think he got very much."

Knight, who is married and has three young children, was placed on "suspended employee status" by the convention following his arrest. He was terminated March 7.

Don Hepburn, director of public relations for the state convention, said Knight, who was hired two years ago, falsified his employment application in order to conceal the fact he had served time in prison for previous criminal convictions for petty larceny and forgery.

Hepburn said the theft did not involve FBC mail or money, adding, "All Cooperative Program and mission offerings are received in a special locked mailbox and handled by the bank."

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BOOK REVIEW

By Michael Davis

Ministering through management

Church Administration Handbook compiled by Bruce P. Powers; Broadman; 318 pages, \$9.95.

This fine handbook provides useful information for ministers and ministerial students who have a keen desire to focus on the specifics of church administration. It will assist church leaders in developing their management skills and perspective on ministry.

The six contributors have made an excellent presentation of the many details involved in the operations of the church. The general headings indicating the contents of each chapter are: Managing Christian Institutions, Church Organization, Working with People, Personnel Administration, Office Administration, Financial Procedures, Planning and Budgeting, Designing and Managing Facilities, Planning Special Congregational Events, Church Publications, Food Services, Legal Matters, Establishing a Mission/Starting New Work, Administration in a Small Church, Cooperative Relationships, Staff Relationships, Managing the Minister's Personal Life, and Perspective on Ministry. These chapters combined form a com-

prehensive approach to church administration that enhances spiritual growth and helps the church achieve its mission.

The larger purposes and personal dimensions of church administration are clearly stated: "Church administration is ministry, not methods. It's people, not paperwork. It's human processes, not inhumane policies. It's management, not manipulation." It's a science to be learned, an art to be enhanced, and a spiritual gift from God.

Readers will find the chapter dealing with the minister's personal life in the context of church management a refreshing experience. Those who have not integrated this aspect into their management perspective will appreciate the insights into marriage and family relationships, career examination and growth, career cycle, and the management of stress.

The importance of establishing good interpersonal relationships with staff members and volunteer workers is well presented. The focus on the covenanting concept for staff members is viewed as a continuing process. The covenant relationship is defined in specific terms that emphasize shared responsibility and authority. The guidance offered for working with volunteers is helpful and reflects the people-oriented approach to church administration.

The authors, William G. Caldwell, Robert D. Dale, J. Ralph Hardee, Bob I. Johnson, Bruce P. Powers, and Mark Short, are all seminary professors well qualified in the church management field.

Fain, Senterfitt get C-N awards

JEFFERSON CITY — John Nicholas Fain, class of 1956, and Donald Taylor Senterfitt, class of 1941, have been named recipients of Carson-Newman's 1986 Distinguished Alumni Award.

The annual award gives recognition to outstanding alumni whose personal lives, professional achievements, and community service exemplify the objectives of Carson-Newman College.

Fain is professor and chairman of the biochemistry department at the University of Tennessee Medical School, Memphis.

Senterfitt, president of the American Banking Association and vice-chairman of Sun Banks Inc., lives in Orlando, Fla.

The awards will be presented at a 7 p.m. dinner, March 21, in Stokely Memorial Cafeteria on the Carson-Newman campus.

Seminary extension starts video course

NASHVILLE (BP)— The Southern Baptist Seminary Extension Department turned the corner into the electronic era this spring with the introduction of "Clinical Pastoral Training," its first college-level course to utilize videotape.

While department officials have expressed pleasure with the results, they maintain they are determined the medium will not overshadow the basic purpose of the course.

"In many respects this course is different from any we have ever offered before," acknowledges Raymond M. Rigdon, executive director of the Seminary External Education Division. "It provides a new kind of learning experience, but video is just one of the elements that makes the course effective."

Designed particularly for volunteer hospital chaplains and ministers who need pastoral care training, the course requires 10 sessions of three hours each.

Half of each session centers around a videotape presentation by G. Wade Rowatt, professor of psychology of religion at Southern Baptist Theological Seminary in Louisville, Ky. A local learning leader guides each class in a discussion period both before and after viewing the tape. The other half of each session consists of clinical or simulated learning exercises to help students apply the material covered earlier.

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PEOPLE . . .

First Baptist Church, Lawrenceburg, held a commissioning service Feb. 23 for Ken and Lori Wicher, who will be serving in Ogbomoso, Nigeria, for two months. William P. Oakley is pastor of the Lawrenceburg church.

Ed and Imogene Coulson were honored for their 50th wedding anniversary on March 6, by Temple Baptist Church. Al Styron is pastor of the Memphis church.

Sharon Baptist Church in Knoxville honored their pastor, James E. Robertson, during the week of March 9-16 for his 15th anniversary with the church.

Tom and Sarah Abernathy were honored for their 50th wedding anniversary on March 1 at First Baptist Church, Kingston. Ronald F. Murray is the pastor.

George C. Becvar is retiring from the pastorate after serving in churches in Florida and Tennessee for the past 30 years. He will make his home in Hermitage after moving from Yulee Fla., where he has been pastor of Yulee Baptist Church. He will be available for pulpit supply and interim pastorates.

CHURCHES . . .

First Baptist Church, Sparta, held a dedication service on March 2 for their new worship center. Doug White is the pastor.

Hopewell congregation calls D. Henry to lead

Darrell Henry is serving as pastor of Hopewell Baptist Church, Cleveland. He began Jan. 1.

Henry is a native of Decatur and a graduate of Cleveland State Community College and the University of Tennessee at Chattanooga.

Previous pastorates include Lamontville Baptist Church, Calhoun; Shiloh Baptist Church, Decatur; and Mount Carmel Baptist Church, Cleveland.

Henry has been associational chairman of the Baptist Student Union committee and a member of the nominating committee for the associational pastors' conference.

Historians to meet in Nashville church

Immanuel Baptist Church, Nashville, will host a meeting of the Middle Tennessee Baptist Historical Society, April 7 at 7 p.m.

Featured speakers will be Gaye L. McGlothlen, who currently is writing a history of Immanuel Baptist Church, and Charles DeWeese, director of publications and communications at the Southern Baptist Historical Commission and author of a new book, *Prayer in Baptist Life*. Both men will discuss their recent writing projects.

Judson Baptist Church, Nashville, is celebrating its 75th anniversary throughout the month of March. Special services are planned each week with the theme "Where there is no vision the people will perish," from Proverbs 29:18. There will be commissioned anthems, histories, dramas, and other activities complementing the sermons delivered by Raymond Langlois, pastor of the church. Features include the release of Albert Wardin's history of the church during the climax of the anniversary celebration March 23.

REVIVAL PRAYER REQUESTS . . .

Round Lick Baptist Church in Watertown will hold revival services March 26-30, led by the pastor of the church, Nicholas Holman. Darryl Billingsley will lead the music.

James R. Nalls, pastor of Westview Baptist Church in Cookeville, will lead in revival services April 6-11 at Poplar Heights Baptist Church in Jackson. The pastor of the church is Ron Rogers.

REVIVAL . . .

The deaf congregation of First Baptist Church, Memphis, held their annual re-

James Hickey accepts Lewisburg church post

James Hickey is now pastor of East Commerce Baptist Church in Lewisburg. His ministry there became effective March 1.

A native of Sparta, Hickey is a graduate of Tennessee Technological University, Cookeville, and Mid-America Baptist Theological Seminary, Memphis.

Previous pastorates include First Baptist Church in Benton, Saulsbury Baptist Church in Saulsbury, Shiloh Baptist Church in Ocoee, and Welchland Baptist Church in Spencer.

Denominational service includes terms as moderator, chairman of the missions committee, and church training director for Polk County Baptist Association. Hickey also served as Sunday School director and Vacation Bible School director for Hardeman County Baptist Association.

vival services March 7-9. Buddy Burgess is pastor of the 110-member deaf congregation. Arthur Craig, minister of the deaf at First Baptist Church in Houston, Texas, was the evangelist. Maranatha, a deaf signing choir from Dallas Baptist College, Dallas, Texas, led the music. Earl Davis is pastor of First Baptist Church, Memphis.

LEADERSHIP . . .

Joel Tilson, a student at Carson-Newman College in Jefferson City, has accepted the call to serve as part-time youth director at Mt. Harmony Baptist Church, Knoxville. Jerry Heflin is the pastor.

Gary Burkacki began serving as interim pastor of Bethpage Baptist Church, Kenton, Feb. 19.

Dean Armour has resigned as minister of music and youth at Fellowship Baptist Church in Milan to accept a staff position with First Baptist Church in Greenfield, where Dan Farmer is pastor.

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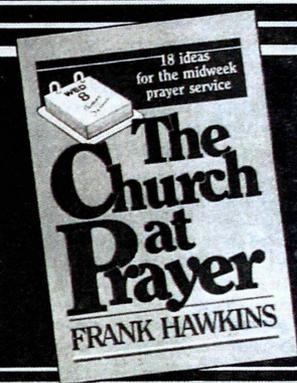
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Chris Francis has resigned as pastor of Crab Orchard Baptist Church in Oakdale.

Kirby Woods Baptist Church in Memphis called Sonny Hargrove as associate pastor in administration and counseling. He began March 16 at the church where Bill Darnell is pastor. He comes to Memphis from Waco, Texas, where he was associate dean in student services with Baylor University. He has also served as director of student services at Mid-America Baptist Theological Seminary in Memphis.

James Settles has resigned as pastor of Coal Hill Baptist Church in Harriman.



18 ideas for the midweek prayer service

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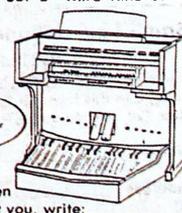
Formerly a missionary to Brazil, Frank Hawkins is pastor of First Baptist Church, Kingsport, Tennessee.

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BIBLE BOOK SERIES
Lesson for March 23

Sound doctrine, right living

By Ray Newcomb, pastor
First Baptist Church, Millington

Basic Passage: Titus 2:1 to 3:15
Focal Passages: Titus 2:1-6, 11-14; 3:1-7

Christlike preachers are important, but Christlike congregations are essential. There is no double standard in the New Testament.

Paul listed the ministerial qualifications in chapter one. He now turns to individual Christianity.

Paul advised Titus to "speak the things which become sound doctrine." Germs affect a physical body as false teaching affects a spiritual body, the church. In chapters two and three, we have a beautiful blending of doctrinal teaching and practical admonition.

The Christian life advice (2:1-10)

The first instructions are for the older men of the church. They are the natural leaders of the church and accordingly receive the first set of instructions (v.2). These instructions stress a holy way of life for an unholy day. They are, therefore, significant in the present age.

They must be "sober." The word means "temperate" or "vigilant." They must be "grave." This means serious and not flippant. "Temperate" means "prudent." Older Christians must be controlled by the Holy Spirit. They must be "sound in faith." The word "sound" means "healthy." They must be "sound in charity" (healthy in their love). Finally they must be "sound in patience," which means "endurance" or "fortitude."

The aged are to be an example. This is true of elderly women as well as men. The word "likewise" in verse three could possibly mean that the older women were to have the same qualities as the older men, plus the additional ones listed. The behavior of these older women must always reflect holiness. They must not be "false accusers." The Greek word is "diabolos" or "devil" which means "slanderers," picking up gossip and spreading it. They must be temperate in their use of wine. They are to be "teachers of good things." This means they are to be examples of the good life.

Paul encourages the young women to listen to the older women and learn from them how to be godly wives and mothers. A description is given to the young women (vv.4-5). They must be sober, taking a serious attitude toward marriage and the home. Love is vital to a happy home, so Paul reminds them to love their husbands and children. The Christian wife must have careful conduct - discreet and chaste. "Keepers at home" literally is "home-workers" or "home-makers." She should not put outside interests ahead of her husband and children. Why? "That the Word of God be not blasphemed."

The young men must "be a pattern of good works that all may follow" (vv.6-8). They are to be "sober minded," sound in doctrine, grave, and sincere. In verse eight he reminds them that their speech must be Christian, lest the enemy find something to criticize.

Christlike conduct will even make unbelievers ashamed, as Paul emphatically sets forth. Witnessing the life of a great Christian is like beholding one's face in a mirror. That spotless mirror shows one what he really is. An unbeliever is ashamed in a believer's presence, because he is convicted of his own unrighteousness.

The Christian life is amazing (2:11-14)

The grace of God redeems us. Only the grace of God brings salvation. This grace is for all men. In verse 14, Paul explains that Christ "gave Himself for us." He redeemed "from all iniquity," which means that sin should no longer master our lives.

The grace of God reforms us. In verses 12 and 14, we see grace frees us from the slavery of sin. It also changes our attitude, appetite, ambition, and action. "Teaching" has the idea of "disciplining." Grace reforms us because God purifies us and makes us His own special possession. We are His "peculiar people." This means "a special people for God's own possession."

The grace of God rewards us. Through grace we can look for Jesus Christ to return. This is our hope. We should live each day expecting His return and live like those who will see Him face to face.

The Christian life in action (3:1-7)

In Paul's day it was important that Christians be good citizens without compromising the faith. "Ready to every good work" means "cooperating in those matters that involve the whole community." The word "gentle" means "an attitude of moderation, a sweet reasonableness." "Meekness" is that disposition that keeps one's power under control.

Paul linked duty to doctrine. "Don't be too critical of your pagan neighbors," he wrote. "Just remember what you were before God saved you!" We were foolish, disobedient, deceived, serving diver's lusts and pleasures, malice and envy, hateful, and hating one another.

What a difference the kindness and love of God make! The grace of God is our motive for honest living. It is made very clear in verse five that salvation is not by works. He saved us by the "washing of regeneration." The washing has nothing to do with baptism; this is the word "laver" and refers to the Old Testament laver where the priest washed himself after the sacrifice in the tabernacle. Throughout the Bible, water for washing pictures the Word of God (John 15:3). The believer is justified by grace and is an heir of God. We are blessed in Christ. This wonderful salvation motivates us to be better citizens.

Conclusion: Paul conveyed some personal information to Titus in the closing of his letter. He insists that God's people "learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives."

He ended the letter with a variation of his usual benediction. "Grace be with you all." Grace and good works go together.



Newcomb



Byrd

UNIFORM LESSON SERIES
Lesson for March 23

A hope leading to action

By Robert O. Byrd, professor of religion
Belmont College, Nashville

Basic Passage: 1 John 1:1 to 3:24
Focal Passages: 1 John 2:1-6, 28 to 3:3

At various times, the opponents of Jesus and His followers, as well as casual observers, probably concluded that the impact of the new religious movement had been blunted.

Such an idea may have been in the minds of the Roman and Jewish leaders involved in the crucifixion of Jesus.

At a very early time a movement developed in relation to the Christian faith which threatened to alter the essence of the Christian faith. The very center of Gnostic beliefs was the notion that matter was, by definition, evil. The consequence of this view was that this group came to deny the genuine humanity of Jesus. Many Gnostics carried this to the conclusion that personal morality was not important. They believed their enlightenment delivered them from the possibility of sinning.

It is against the backdrop of such misguided beliefs that 1 John was penned.

Absolutes: demand and grace (2:1-2)

The issue of sin had already directly surfaced in 1:8-10 and perhaps even at 1:6-7. It has been suggested that this earlier passage is a response to claims of the Gnostics that ethics was not important (1:6), that they were beyond sin (1:8), and that, in fact, they had not sinned (1:10).

Perhaps John saw that at this point his own comments could be misconstrued to

mean that since everyone sins no one should worry about it.

There is a sense in which 2:1-2 should be understood as affirming the writer's belief in both God's standards and God's forgiveness as absolute.

Here he depicts the very purpose of his writing to say to his readers: "Don't sin!" That is God's intention for His people. Idle speculation about the influence of sin is misguided. These words are written to confront his readers with God's ultimate purpose for their lives "that you may not sin."

In the same breath he equally acknowledges that where there is sin there is absolute forgiveness. In 1:7 Jesus' death is the basis for cleansing from sin. In 2:2 it is observed that in addition to giving His life for our forgiveness, Jesus intercedes as our advocate with the Father.

One writer notes that the word "paraclete" here means "a friend 'called in' to support a party to a lawsuit or the defendant in a criminal trial." Another term used to depict Jesus' redemptive work is "hilasmos," "the means by which our sins are forgiven" (TEV).

Obedience: key to assurance (2:3-6)

In a move which was directly contradictory to the Gnostics, the writer of 1 John specifies obedience to God as the essential evidence for knowing God. John's words should not be turned into a doctrine of "works' righteousness." Obedience to "His commandments" is not the means whereby knowledge of God is earned; it is the expression of the experience of knowing God.

The Gnostics could not be permitted to make knowledge (for all its importance) a substitute for obedience. Likewise, we must guard against substituting less important elements of our religious experience for the more important. As Christians it is possible for us to be misled by our best religious feelings. We can become selfish instead of serving and substitute words for action. See also Matthew 7:17-21; Romans 2:6, 13; and James 2:22-27; 2:14-26.

Confident action in hope (2:28-3:3)

The word translated "confidence" has the sense of freedom of speech or freely speaking. It is the kind of joy that must have been in the hearts of the disciples as they considered their worthiness "to suffer shame for His name" (Acts 5:41). First John 3:3 should be understood as an expression of the reality of purity in the lives of those who have hope.

Harriman church calls Mike Winters as pastor

Mike Winters has been serving as pastor of Walnut Hill Baptist Church in Harriman since Dec. 30.

The Gainesville, Ga., native comes to Harriman from Richmond, Ky., where he was pastor of Kirksville Baptist Church. He has also been pastor of Pleasant Run Baptist Church in Stab, Ky., and Fairview Baptist Church in Tazewell.

While he was in Kentucky, Winters served on the Executive Board of the state Baptist convention.

Winters surrendered to preach at the Walnut Hill church and was later ordained by the church.

Seminar targets youth problems

NASHVILLE - Youth ministers from Tennessee Baptist churches have been invited to a seminar on "Moral Problems and Youth" April 21-23 in Nashville.

The meeting, sponsored by the Southern Baptist Christian Life Commission, is an opportunity for youth leaders to discuss ways to deal with the growing problem of teen-age sex and other moral issues confronting today's young people.

Speakers will include Charles Petty, president of Family Success Unlimited, Raleigh, N.C.; and Lane Powell, a family life educator from Lubbock, Texas, who has designed programs for local churches to use in working with teenagers and their sexuality.

The seminar also will include discussion of issues such as abuse of alcohol and other drugs, materialism, depression, suicide, pornography, and moral values in television and other entertainment media.

Sessions will be held at the Southern Baptist Convention Building in downtown Nashville. Registration is \$20 per person. For details, including special hotel rates, contact David Lockard at the Christian Life Commission.

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LIFE AND WORK SERIES

Lesson for March 23

Hope from the cross

By Thom H. Bartlett, youth and recreation minister
Highland Heights Baptist Church, Memphis

Basic Passage: Matthew 26:47 to 27:66
Focal Passages: Matthew 27:11, 28-29, 37-43, 54

God offers us hope in the midst of agony and tragedy even in the shadow of the cross. He offers hope in the midst of life as it really is — not through rose-colored glasses nor pie in the sky by and by, but now, here, today.



Bartlett

Not to sound gloomy or pessimistic, but our world has lost hope. Though financially, technologically, medically, and economically we are at a zenith, there seems to be a constant undertone of remorse, resignation, and apathy. Perhaps we have put our hope in the wrong things, such as government, money, military might, and education. There is nothing wrong with these institutions if they are kept in perspective and in the right priority. Too often we put hope in these until they fail; then we put our hope in God to save the day. Ultimately, our only hope can be found in Jesus Christ.

Two thousand years ago, people put their hope in Caesar, gold, Roman Legions, and religion. Not much has changed. What led up to the question and response in Matthew 27:11 is pretty indicative of where people put their trust and hope.

According to some, the trial of Christ was illegal because the Sanhedrin convened at night and did not follow proper procedure by allowing an accuser to speak before the accused man's witnesses. Though Caiaphas was high priest, the real power of the Sanhedrin rested with Annas (his father-in-law and past high priest).

One of their big family money makers was the business they did selling animals and religious trappings at the Temple. From a rather eventful visit earlier in Jesus' ministry to the Temple, these men no doubt were glad to see this day. Their motivation was revenge and greed. They used existing institutions to serve their own ends. They would not even enter Pilate's judgment hall for fear of becoming "unclean" and forfeiting their privilege of observing the Passover, yet they sent the Messiah to the cross.

Jesus had already acknowledged to the Sanhedrin that "I Am" (the name being the most holy and unspeakable name of God). They went into a rage. In dealing with Pilate and Herod, the only argument that the Jews could use to arouse the Roman puppets was Jesus' kingdom. But even thinking in earthly terms of a kingdom still did not convince these rulers to kill Jesus.

Ultimately, Pilate was swayed by the crowd and their threats despite his conscience and his wife's misgivings.

The soldiers beat Jesus, mocked Him, and placed a crown of thorns on His head, all in jest and for a laugh. The sign above His head on the cross in Aramaic, Greek, and Latin so all could understand was "tongue in cheek" but little did they know.

Crucifixion is a horrible death, totally devoid of any dignity and torturous to say the least. Yet in it there is hope for us, our only hope.

Throughout Jesus' life, people (friend, foe, or indifferent) took note that Jesus was dramatically different. His crucifixion was no exception. He lived as no

man had; neither did he die as any man had. Look no farther than the battle-hardened centurion, a man who had seen it all. Watching Jesus in death, he came to the stark realization of Who Jesus really was and is. The centurion was not a Jew, yet he needed no religious background to recognize God when he saw Him.

Where is the hope? In the last few lessons, we have seen how God uses the common things of this world to radically catch our attention. This is no different. In spite of the illegality, hatred, amoral and unethical handling of this situation, God still showed us hope.

Everyone as devout Jews had to hurry to observe Passover, sacrificing the lambs and sprinkling their blood over the doors. Yet, God allowed His only Son, His precious Lamb, to be slain for us. From death will come life, hope, and faith.

If we had been there, would we have even noticed the commotion that day about a carpenter, would-be prophet, and king being crucified? We probably would have been too busy doing all of our religious "stuff" in observing Passover to notice God's Son being crucified. You see, on that day, a handful mourned, a few hundred mocked and jeered, but many thousands just ignored it.

God save us from our apathy and indifference and help us see the Light of Hope in a dark world.



Breeden



Allender

Two Tennesseans earn RA awards

Two Tennessee Royal Ambassadors, Michael Breeden and Ken Allender, both of Beech Grove Baptist Church in Louisville, have earned the ambassador service national award, the highest award in the missions program for boys in grades one through 12 in Southern Baptist churches.

To earn the awards, the RAs completed 750 hours of service and work in the areas of application, education, worship, and ministry in the ambassador service program. The RAs are eligible to receive a \$1,200 scholarship from a participating Southern Baptist college.

Breeden, a member of his church's youth choir and clowning ministry, is a high school senior. He is a member of the Fellowship of Christian Athletes and a special high school singing group. Breeden plans to attend the University of Tennessee, Knoxville, where he will study business.

Allender is also a member of Beech Grove Baptist Church's youth choir and clowning ministry. A high school senior, he is a member of the Fellowship of Christian Athletes, and has served as state RA secretary. He plans to attend the University of Tennessee, Knoxville.



RELIGIOUS EDUCATORS — Eastern Baptist Religious Education Association officers, who met recently to plan the annual meeting set for Oct. 27-29, are (left to right) Kenneth Myers, president; Sandra Sigmon, registration secretary/treasurer; William Johnson, vice-president; Dwayne Zimmer, recording secretary; and William Rogers, president-elect. Zimmer, the only Tennessean, is minister of education at Woodmont Baptist Church, Nashville.

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- Dr. Jim Lewis (HMB)
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Barrett notes decline in global Christianity

By Art Toalston

RICHMOND, Va. (BP)—The population explosion has "completely outstripped" evangelism in the world's urban areas, says missions researcher David Barrett.

Barrett is the author of *World-Class Cities and World Evangelization*, a pioneering study of Christianity in cities with more than 1-million people. The study recently was released by New Hope, a publishing arm of the Southern Baptist Woman's Missionary Union.

A 30-year Anglican missionary and researcher, Barrett has been based in Kenya during much of his career but now is at the Southern Baptist Foreign Mission Board under a three-year contract.

Christianity in urban areas has "suffered a marked and progressive decline throughout this century," he says. Churches are "fast losing the battle for the cities."

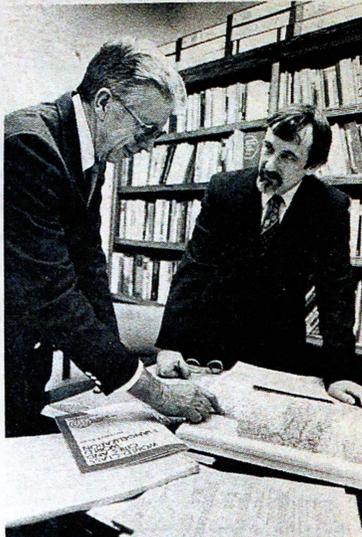
For example, 17 of the world's 25 largest cities will be non-Christian by the year 2000, just 14 years from now, Barrett says. Nearly all 17 are strongholds of Islam, Hinduism, or other non-Christian beliefs, and many are "hostile to Christian missions."

In 1950, only seven of the 25 largest cities were predominantly non-Christian.

This summer, Barrett plans to complete a study of the world's 2,700 cities with 100,000 or more people. He wrote the 1982 *World Christian Encyclopedia*, a 14-year project during which he visited 212 nations.

He estimates that in about 500 big cities, there are either no Christians or no Christian activities or churches.

"Cities are the great phenomenon of the Third World and the 20th century," he says. "The Third World is largely non-Christian; therefore, its cities are going



CHECKING DATA — Researcher David Barrett (right) and Missionary Dale Hooper, who is serving as Barrett's research associate, examine resources used in a study of Christian strength in major world cities.

to be largely non-Christian."

The world's urban areas are growing by more than 80,000 non-Christians a day, counting births minus deaths and the influx of people from rural areas, Barrett says.

Christians accounted for 69 percent of the world's urban population in 1900; today, they total only 46 percent, he reports. By 2050, he estimates they will represent just 38 percent.

Three Islamic cities will join the top 25 by the year 2000 — Karachi, Pakistan;

Baghdad, Iraq; and Dhaka, Bangladesh, each growing to more than 11-million people, according to United Nations statistics used by Barrett.

Four other Islamic cities already among the top 25 will continue to mushroom — Cairo/Giza/Imbaba, Egypt, from 8.5-million in 1985 to 13.2-million in 2000; Jakarta, Indonesia, from 7.9-million to 12.8-million; Tehran, Iran, 7.2-million to 12.7-million; and Istanbul, Turkey, from 6.6-million to 11.9-million.

Two Chinese and three Indian cities likewise will remain on the list — Shanghai and Beijing, each with more than 10-million people and millions more in adjacent urban areas by 2000, and greater Bombay, Calcutta, and Delhi, with populations ranging from Bombay's 16.3-million people to Delhi's 13.3-million.

Mexico City, with an estimated 26.3-million people, will become the world's largest city in 2000, replacing Tokyo/Yokohama and its estimated 17.1-million people by that year.

In the United States, Chicago will drop off the top-25 list by the year 2000. New York City/Northeast New Jersey will fall from third to fifth; Los Angeles/Long Beach from seventh to 15th.

By 2050, New York no longer will be among the 25 largest cities.

In Africa at large, the population explosion is bolstering Christianity, Barrett says. Churches are growing by 6-million people a year, and two-thirds of them are from Christian families.

Among measures Barrett advocates for reaching urban populations are "megaministries" geared to reach 100,000 to 1-million people a day through radio, TV, films, and Bible distribution; giving evangelistic priority to areas where there are no Christians; and inter-denominational cooperation.

"No denomination," he says, "can evangelize the world by itself."

As the population explosion continues, Barrett notes, "Everybody is going to run into trouble. It's not just going to be a missionary problem or a church problem." Terrorist attacks may spiral; the international business community may falter; desperately poor people may form a sea of humanity and swarm into neighboring countries.

Even if Southern Baptists reach their Bold Mission Thrust goal of 5,000 missionaries, Barrett asks, "What is their impact on a world of 5-billion people? The answer is, one missionary per 1-million people. That's not all that powerful an influence."

And many Communist and Islamic countries are closed to missionaries from the United States. Efforts to assist Christians abroad who can gain entry must be expanded, he says.

Counting all Christian groups in the world, there are 250,000 foreign missionaries. Strategists say the number must quadruple. But, Barrett says, each Christian faces a serious question: "Am I prepared to quadruple my own support, financial and spiritual? Unless I do, I'm not really making any impact at all on the world." Christians worldwide presently give an average of only 10 cents a week to foreign missions.

Missions as a whole also faces a personnel problem, Barrett says. Much of the force is 60 years old and above. The validity of foreign missions has been debated in various denominations since the early 1970s, cutting the flow of new recruits. The Anglican agency to which Barrett belongs, for example, has declined from 1,200 members to 200. Southern Baptists are among the few groups which have increased their missionary force.

Baptists in Philippines help prevent bloodshed

By Jan Hill

MANILA, Philippines (BP)— Baptist church members in the Philippines were among other Christians joining a "people-power" movement to prevent bloodshed during four days in late February when control over the country shifted to President Corason Aquino.

Baptists were among the 1-million people whose rallies formed a human buffer separating military forces loyal to former President Ferdinand E. Marcos and forces rebelling against him. The rebels were led by Marcos' former deputy armed forces chief, Lt. Gen. Fidel V. Ramos, and his defense minister, Juan Ponce Enrile, who announced on Saturday, Feb. 22, their backing of Aquino as president of a new government. Ramos and Enrile called the rallies "people power."

Though Baptist church members supported both sides of the conflict between Aquino and Marcos, they prayed together for a peaceful resolution to it. They were among other evangelicals and Catholics who opened their sanctuaries and formed "chains" of people to pray for the country before, during, and after the national election that both can-

didates claimed to win.

After a tense Saturday night in which Filipinos began responding to Ramos and Enrile's plea for unarmed citizens to surround and seal off their headquarters at Camp Aguinaldo and nearby Camp Crame, Baptist churches throughout Manila filled as pastors called their members to pray. Party affiliation among the members made no difference.

Military Col. Romy Montero, a member of International Baptist Church in metropolitan Manila, was at Camp Aguinaldo when Ramos and Enrile announced they were breaking with Marcos. Montero helped set up barricades along Epifanio de los Santos Street, a major Manila artery, which runs between the two camps, and gathered intelligence reports to prevent military conflict.

On Monday morning, Montero said he prayed harder than he ever had prayed in his lifetime, as he watched military helicopters sent from Marcos flying toward the camp with orders to bomb and strafe the rebel stronghold. The helicopters landed at the camp and the troops were welcomed. "I had claimed the promise of God and asked for a miracle," he said. "I saw the hand of God in everything that took place."

Montero circulated in the crowd and encouraged prayer. He prayed for God to answer the nation's need, he said. "Many of the people (Catholics) brought their images of the Virgin Mary and idols to the rallies. My prayer was for God to

look beyond all of this and answer our need of the hour." He was pleased to see members of his church among the crowds telling about the gospel and the love of God, and handing out tracts.

Tuesday evening, just before Marcos fled his home and offices in Malacanang Palace, Montero went on government-run television to ask volunteers to assemble in front of Camp Crame and clean up after the crowds. About a thousand people came, with brooms and buckets. They worked until the street was clean.

One Filipino, a young man from Village Baptist Church, joined the rallies around the camps early one morning in response to reports that tanks loyal to Marcos were approaching.

"By 5 a.m. we formed a people's battalion behind a barricade of cars," he said. "I was very afraid." He watched as the tanks approached and were plastered with Aquino campaign stickers and yellow ribbons before they retreated.

Later in the day, many Filipinos among the crowd professed faith in Jesus Christ after Eddie Mesa, a former movie star and born-again Christian, sang and gave his testimony.

Myra Gaculais, a member of Evangelical Christian Baptist Church, participated in a special prayer meeting led by her pastor Sunday afternoon and the next day responded to a request over the radio for type AB blood, rare among Filipinos. When she arrived at the hospital, the names of donors who had arrived

before her took up five pages.

Those among the rallies could feel the love for fellow countrymen, Gaculais said. "Everyone was friendly and smiling, volunteering food. The rich and the poor alike slept on the ground."

In Baguio City, about five hours north of Manila, students at the Philippine Baptist Theological Seminary passed a resolution to have an all-day prayer rally and cancel classes during the week of the conflict. They organized a 24-hour prayer chain. Some wanted to go to Manila to minister to the people and act as agents of reconciliation. Their main concern was that bloodshed be avoided.

Another member of International Baptist Church, Henry Pascual, was one of several hundred people standing at the gates of Malacanang Palace after Marcos and many of his closest associates were airlifted to Clark Air Base. He, like most Filipinos, had never seen the palace. He was among those who persuaded a man climbing the wall not to rip down the Philippine flag. "Don't take anything," he shouted.

Pascual stayed on the grounds of the palace with hundreds of others for four hours. He said he believed it was important for him to participate in the people-power rallies.

"I felt it was my Christian duty," he said. "I have been taught to obey authority, but I felt the rallies were legitimate."

—Jan Hill is missionary press representative for the Philippines.

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