

Baptist and Reflector

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SBC Executive Committee will act

Committee proposal would cut BJCPA budget funding

By Lonnie Wilkey
NASHVILLE — Southern Baptists' Cooperative Program financial support of the Baptist Joint Committee on Public Affairs may be reduced drastically if a proposal by the program and budget subcommittee of the Executive Committee, Southern Baptist Convention, is approved by the full committee in February and by the SBC in June.

Under the 1990-91 CP allocation budget adopted by the 26-member subcommittee, chaired by William Harrell of Georgia, Jan. 25 in Nashville, the Washington-based BJC's budget would be slashed 87.24 percent, from \$391,796 this year to \$50,000.

The final decision regarding the proposed cuts would be made by messengers to the Southern Baptist Convention's annual meeting June 12-14 in New Orleans, La.

The BJC's loss would mean large gains for the Public Affairs Committee and the Christian Life Commission. The PAC's budget allocation will increase 307.53 percent, from \$23,704 to \$96,600.

The Christian Life Commission will

gain an additional \$293,728 or 32.73 percent over its present allocation of \$897,508.

Those actions represent a change in how Southern Baptists will handle religious liberty and church/state matters in Washington, D.C.

For more than 50 years the Baptist Joint Committee on Public Affairs, which represents eight other Baptist entities, has been Southern Baptists' primary voice on such matters.

But in recent years, the BJC has drawn criticism from some Southern Baptists who feel the organization has not been sympathetic with their concerns, especially since the SBC provides a major portion of the BJC's funding.

The BJC's budget has been changed from the floor of the Southern Baptist Convention at several meetings and the BJC has been the subject of three special committees of the Executive Committee.

On the first night of the budget hearings (Jan. 24), however, the subcommittee approved two actions which change that approach.

The subcommittee approved a revision



TENNESSEE PARTICIPANTS — Two Tennessee Baptists attended the meeting of the program and budget subcommittee of the Executive Committee of the Southern Baptist Convention Jan. 24-25 in Nashville. From left, Don Whitt, pastor, First Church, Milan; William Harrell of Georgia, chairman; and James Cooley, layman from Chattanooga.

in the program statement of the Christian Life Commission that would allow the agency to have a voice in religious liberty matters. The CLC's proposed revisions were in response to the request of the SBC Executive Committee last September.

In a prepared statement released

after the session, CLC Executive Director Richard Land said, "These changes, if approved, would give the CLC a religious liberty responsibility, not the religious liberty responsibility, in relation to the Southern Baptist Convention."

The proposed revisions, adopted by the program and budget subcommittee, must also be approved by the full Executive Committee, the CLC's board of trustees, and the Southern Baptist Convention.

The subcommittee also adopted five "guidelines" for the Public Affairs Committee. The PAC, which has been operating under the program statement of the Baptist Joint Committee, is a standing committee and cannot have a program statement, according to SBC bylaws.

The guidelines are:

- Address matters of religious liberty and church-state issues concerning the Southern Baptist Convention and various state Baptist conventions.

(See page 5)

Bellevue, Oriente lead Tennessee baptisms

Figures compiled by the Evangelism Department, Tennessee Baptist Convention, show the largest Southern Baptist church in Tennessee leading the way with 461 baptisms in 1989. Bellevue Church, Memphis, topped the list.

Among the 50 churches best in ratio to resident membership, Mission Bautista Oriente, Hamilton, leads with five baptisms for their seven resident members — a ratio of 1.4 members for each baptism.

Bellevue stands alone with churches of 200 baptisms or more. Next in line is Two Rivers, Nashville, with 161.

There are 12 Tennessee Baptist churches with a hundred or more baptisms for 1989. Following Bellevue and Two Rivers are First, Hendersonville, 152; First Millington, 142; First, Clarksville, 136; Ridgeway, Memphis, 135; Colonial Heights, Kingsport, 135; Leawood, Memphis, 129; Sevier

Heights, Knoxville, 127; Germantown, 125; Central, Hixson, 113; and Beaver Dam, Knoxville, 106.

In addition to Mission Bautista Oriente, churches leading in ratio baptisms include: Second Chance, Midland Association, 2.2; Fredonia, Cumberland Plateau, 2.4; Walnut Grove, Shiloh, 2.5; Germantown Korean, Shelby, 2.8; Harvest Fields Mission, Nashville, 3.1;

Grace, Indian Creek, 3.2; Fellowship, Jefferson County, 3.3; Beech Grove, Mulberry Gap, 3.5; Grace Community Missionary, Loudon County, 3.6; and Union Valley, Giles County, 3.8.

Fifty churches had a ratio of six or less for 1989. And 50 churches had 51 or more baptisms for the year.

Associational leaders in total baptisms were Shelby County, 2478; Nashville, 2393; and Knoxville, 1684. Hamilton County had almost a thousand, with 989.

Associational leaders in member ratio baptisms include Judson, 14; Alpha, 16.4; Truett, 16.8; Cumberland Plateau, 17.2; and Stewart, 18. Ten other associations had ratios less than 28 members per baptism.

There were 22,976 baptisms by Tennessee Baptist churches in 1989, according to Jerry King, Evangelism Department director. He said the total is 297 less than the amount for 1988.

Thirty-two of the TBC associations reported gains over the previous year,

with the largest numerical gains coming in Stone Association, 95; and Concord, 93.

Speaking at a leadership banquet, which included directors of missions and associational evangelism leaders, Darrell Robinson, evangelism department, Home Mission Board, said, "It is possible for Southern Baptists to baptize a million people by 2000.

"God has in place a team to win over America — and also in Tennessee," he said. The session was held Jan. 22 during the State Evangelism Conference in Nashville.

● See statistical tables on page 6.

Best thus far

January CP gifts 'smashing'

January was a stellar month for the Tennessee Baptist Convention through Cooperative Program giving by the churches.

Gifts of \$2,944,405.09 smashed the records for any first quarter in TBC history — and lifted the total for the budget year 10.6 percent over last year thus far.

The January total was a gain of \$558,110.17 over January 1989.

At the end of the first quarter (Nov.-Jan.), CP budget gifts total \$6,878,399.87, a gain of \$661,340.19 over last year's first quarter.

Last November in Knoxville, Tennessee Baptist Convention messengers approved a 1989-90 CP budget of \$26,797,860. This was a modest increase over the previous year. Monthly giving should average \$2,233,155.

Actual gifts in December were about \$250,000 short of that average. According to D. L. Lowrie, many TBC churches "made up" their gifts in January.

"This January total is very helpful for the overall budget," he said. "We are back on target for a good budget year. We will continue to be good stewards in our work, and are appreciative of the generosity of our churches."

Also, at the end of the first quarter, giving is 2.67 percent above the budget.

The 1988-89 budget missed the goal by 4.4 percent, though the income was 6.3 percent over the previous year. This year, the Executive Board and TBC leaders designed a budget that was based more on previous year's actual income.

An inside look

Anti-pornography effort

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Editorials**Race Relations Sunday: Observe it February 11**

Born and raised in the deep south with grandparents who remembered civil strife and reconstruction, this editor knows something of racism.

In the county seat town, there were separate facilities for black and white. Citizen would not have been a proper designation for a black person. There were different places for drinking, a theater door and ticket counter for each, a backroom place to wait for a bus on which the front rows were taken by whites. Voting was out of the question for half the population.

Of course there were separate schools, and no buses for black children. On the farm when there was work in the fields, water was carried to the workers in two buckets — separate dippers.

Churches were where blacks could be in control of an event of life. Even then, structures were not any more equal than housing — because they did not have money to build a dream-fulfilling church-house.

That was long ago — but even thousands of sermons and scores of laws, hundreds of civil rights demonstrations and marches — have not halted racism. It's good to take stock as we approach Race Relations Sunday, February 11.

God is to be praised that we are doing better. Racism is only one form of discrimination or prejudice — but it is probably the strongest. While we should not be chained to the past, we must be active in the present, and learn from past failures. We also must remember that black-white is only one area of racial brokenness. All races must live, work, and grow together.

Tennessee has ethnic and language groups that stretch beyond black and white. Ten-

nessee Baptists, through local churches, associations, and TBC departments, are working for real reconciliation.

We are only beginning, but we must strive for the day when racism is not the norm. Printed here is a guest interpretation for Race Relations Sunday, February 11, written by Robert Parham. — *WFA*

God's impartiality

By Robert Parham

"God shows no partiality" — Acts 10:34-35.

Twenty-five years ago, Southern Baptists observed their first Race Relations Sunday on the denomination's calendar. The goal was improved race relations. The context was crackling racial tension.

That first, official emphasis Sunday occurred after the Supreme Court decision against the segregation of public schools, the Montgomery bus boycott, and the massive march on Washington, which had a profound impact on the nation.

That observance came from the march on Selma, the scorching riots in Watts, the assassination of Martin Luther King Jr., the black power salutes at the Olympics, and the Kerner Commission which warned "our nation is moving toward two societies, one black, one white — separate and unequal."

Amid such tension, the Southern Baptist Convention voted in 1964 to place Race Relations Sunday on the denomination's calendar. The Christian Life Commission and the Home Mission Board jointly mailed a small packet of material throughout the Convention. It included a pamphlet entitled "The Bible Speaks on Race," a poster of people kneeling at the foot of the cross, a list of resources, and a page of quotations from missionaries, expressing con-

cern about the negative impact racial conflict was having on mission work.

While some Southern Baptists approved of the emphasis, many did not.

The Scriptural theme for that hallmark Sunday was the racial impartiality of God based upon Peter's contact with Cornelius. It was as timely then, as now.

In a sermon before the household of Cornelius, Peter preached: "Truly, I perceive that God shows no partiality, but in every nation any one who fears Him and does what is right is acceptable to Him" (Acts 10:34-35). When Jewish Christians, who belonged to the circumcision party, heard of Peter's association with a Gentile, an uncircumcised person, they were stunned. They questioned his judgment and criticized his actions. But Peter was convinced of the inclusive love of God, as well as committed to a community of believers without barriers based upon race.

Like the early church, we Southern Baptists have made many strides on the race front. But we are still an imperfect people. We have miles to go before we rest.

Here are some action and reflection suggestions:

- Consider observing Race Relations Sunday on Feb. 11.
- Pray about joining the long walk toward racial reconciliation, equality, and justice in 1990.
- Ponder ways you think and talk about minorities.
- Think about how you and our society act toward minorities.
- Find ways to give witness to the impartiality of God. — *Parham is the associate director of the Christian Life Commission of the Southern Baptist Convention responsible for race relations.*

Czech pastor of Baptist church happy about reforms

By Scott Collins

FORT WORTH, Texas (BP) — As Josef Solc weaved through the gauntlet of Russian tanks and soldiers 21 years ago on his way to freedom in the West, he distributed leaflets and tracts about Jesus Christ.

That was during the Prague Spring of 1968, when democratic reform swept Solc's native Czechoslovakia only to be crushed by armed forces from five other Communist nations.

Now, Solc, a Southern Baptist pastor of Hulén Street Church in Fort Worth, Texas, hopes to return for a visit to his homeland next year free to do what he couldn't in 1968 — preach the Gospel.

"For 40 years they were not allowed to do anything beyond the scheduled meetings in the church," Solc said of Christians in Czechoslovakia. "Now they are asking that everybody would be able to have the freedom of speech, which would apply to the church."

Solc said such a change means Christians would be allowed to gather in large numbers for the first time since Communists took over the country in 1949. Since that time, groups of more than five had to notify the government of a "meeting." Democratic reforms may mean freedom for Christians in Czechoslovakia, the Southwestern Seminary graduate said.

"Those Christians need a lot of encouragement — knowing that somebody prays for them and would

like to help them in these new possibilities," he said. "What they need is instruction on how to reach out to the rest of the country."

Along with encouragement, Solc said Czechoslovakians need "to know how to develop disciples. They need to be taught how to evangelize and how to grow Christians."

What Southern Baptists can offer to Christians in Czechoslovakia will depend on how quickly reforms occur, Solc believes. If the country's borders open wider, Solc said visits by Baptist groups will show Czech Christians that people around the world "care for them and pray for them."

"I would be really excited if I could take 70 or 100 people to Prague and go out and teach them (Czechs) how to boldly reach people for Christ. You don't get bold instantly. You need some good examples and we here in America are used to reaching out."

And while Solc believes the reforms in Czechoslovakia are real, he cautioned Baptists not to be too quick.

"What's important right now is for somebody to go in and find out how much of this is actually going to be possible," said Solc, who has talked with friends still living in Prague. They told Solc they are "elated" with the changes and said the reforms appear to be real.

For Solc, the lifting of the Iron Curtain is an answer to more than 20 years of praying.

The son of a Baptist pastor, Solc fled Communist-ruled Czechoslovakia in 1968 after he was refused admittance to the University of Prague three times because of his Christian convictions.

At the time, Solc was the top junior tennis player in the country and a member of the country's national hockey team. But even those talents could not get him into college. "They said they did not need me there."

Feeling a call to the ministry, Solc applied to the Seminary of Prague and was finally accepted only to receive a

letter from the government stating that "it was not in the interest of the State that I should study there."

Not willing to give in, Solc applied again in 1968 when democratic reforms were sweeping Czechoslovakia. He was told he could start at the seminary in September, but a month before classes were to begin the Russians invaded Czechoslovakia, dashing his hopes.

In 1978 he received American citizenship and married Joy Roeda. Solc has been pastor of Hulén Street Church since 1980.

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Trends are challenge to world evangelization, strategists say

By Leland Webb

RICHMOND (BP) — The unraveling of Soviet-sponsored communism and the rapid expansion of Third-World churches offer Christians new opportunities to evangelize the world in the 1990s, mission strategists have predicted.

But the rise of other opposing ideologies — particularly Islam — and the continuing struggle of Christians to cooperate with each other in world evangelization poses challenges the church has yet to overcome, they added.

As the final decade of the 20th century begins, eight mission strategists related to the Southern Baptist Foreign Mission Board predicted what is ahead in the '90s in the January issue of *The Commission*, the board's magazine.

If Southern Baptists and other evangelistic Christians want to make the most of the new decade, the strategists said, they must:

- Respond quickly to sudden opportunities.

Winston Crawley, retired vice president for planning, warned of "turbulence ahead."

In addition to the collapse of the Soviet empire, "many political changes are in the offing, some already determined and others in process or urgently needed," Crawley said. "Examples are the European Economic Community, Hong Kong, Cambodia, the Middle East and southern Africa. . . . Economic problems such as Third-World debt, trade imbalances and North-South tensions may get worse before they get better."

Christians must be ready to take advantage of an unexpected shift in attitude by a government, to enter a door that materializes in what once was a brick wall, the planners urged.

"The '90s may well be the time of the church" in communist countries, suggested Isam Ballenger, vice president for Europe, the Middle East and North Africa. "The old system has been shown to have failed. Change is taking place, and in many countries the people have tasted more freedom. The way back would have to be brutally oppressive; the way forward will necessitate adjustments to the ideology."

- Adjust to drastic changes in world economics and organization.

Internationalization of business, economics, information, and missions are "having impact beyond our ability to understand," presenting "new challenges and opportunities we have not yet carefully considered," said FMB President R. Keith Parks.

Emerging "city states" within regions will become the focus for economic and social life, demanding mission strategies to reach the cities, observed Bill O'Brien, executive director for public affairs.

During the '90s, "the world will become more urban than rural for the first time in human history," predicted Clark Scanlon, director of research and planning. By the end of the century 200 basically non-Christian "mega cities" with populations topping one million people each will dot the globe.

- Adapt to increased competition for

spiritual allegiances, including militant outreach by Islam and other religions.

"Islam constitutes the greatest single challenge to the Christian world mission," said Crawley. "We may have tended to think of communism in that regard, but Christian faith is growing rapidly in communist lands, while it struggles in Muslim lands."

About one of every five people on earth is a Muslim. Muslims are in the majority in 40 countries, where they often prohibit evangelism by other faiths, while spreading Islam elsewhere.

Islam poses a major challenge to Christianity but is only one among legions of competitors. British mission researcher David Barrett counts no fewer than 30,000 religions across the world.

"Hinduism and its various 'made in America' offspring have moved out of the fringes of society and into the mainstream" of Western thought, warned Don Kammerdiener, executive vice president. And "New Age thinking is rapidly becoming one more of the sale items in the supermarket of American religious plurality. It's beginning to infiltrate . . . church people who are hardly aware of its origins and ultimate enmity with the Christian Gospel."

- Adapt to the shift of Christian leadership away from the West.

Most of an estimated 21 million new believers who join the world Christian church each year live in the Southern Hemisphere. Barrett has charted the shift of the "Christian center of gravity" to Third World nations, as well as a shift eastward to the communist world. He also points to the "emergence of 1000 Third-World missions agencies," sending out tens of thousands of Asian, African, and Latin American missionaries.

"We now have the reality of a transnational missionary force," said O'Brien.

- Prepare to encounter higher barriers to missionaries.

Barrett said he counts 119 countries that restrict or bar traditional missionary residence, with four more being added each year. This reality demands "a commitment to new approaches" to sharing the news of Christ, said O'Brien.

The '90s will call for a "significantly altered approach to missions as we learn better how to think, plan, and strategize on a global basis," said Parks. "Through tentmakers, non-residential missionaries and (other methods), we will have supplementary and complementary approaches to the career missionary that will be of greater significance than we have yet envisioned."

Missions will be harder, not only in the matter of securing resident visas, but also in "living conditions (and) danger," predicted Kammerdiener.

As a further indication of a world hostile to the Christian Gospel, Barrett reported martyrdom of Christians in at least 50 countries may reach 300,000 a year.

- Continue a holistic ministry to people's physical and spiritual needs, with greater attention to injustice, oppression, and the environment.

Africa's poor teeter "on the brink of disaster," Scanlon said. "With the world's fastest-growing population and a loss in agricultural productivity, parts of Africa are nearing a hunger holocaust."

- Cooperate with other Christians committed to the Biblical "Great Commission" to evangelize the world.

"The whole interaction with our own (Baptist) partners in mission activities, as well as the 'Great Commission' Christian community, has significance we have not fully understood nor properly harnessed," said Parks. "We're entering a new age of relationship that will cause a significantly different approach to missions. Our challenge is to remain distinctively Southern Baptists, while identifying and cooperating with these other groups."

Retired editor suffers stroke

Richard Owen, editor of the *Baptist and Reflector* from 1950-68, suffered a stroke Jan. 27 at his home in Nashville.

Owen, 91, is undergoing occupational, physical, and speech therapy, according to his son, Richard Owen Jr.

Owen, until the day before the stroke, was totally independent and even walked two to three miles daily when weather permitted, his son said.

Owen is in Room 5131 at Baptist Hospital in Nashville. Visitors and phone calls are discouraged, but cards are welcome, Owen's son added.

Nashvillians show support for anti-pornography efforts

By Connie J. Umstead, news assistant
A crusade to eliminate hard-core pornography is in full swing in Nashville.

A crowd of 4500 packed the Grand Ole Opry House Feb. 1 in support of the Nashville Coalition Against Pornography (NCAP).

Prescott sponsors meeting on racism

A weekend meeting on racism and the community is scheduled for Feb. 11 at Prescott Memorial Church, Memphis.

"Christian responses to racism" is the theme for the series of workshops, messages, worship, and fellowship. Conference leaders include John Emmott, journalism professor; Fred C. Cotton, pastor of Metropolitan Church, Memphis; Ivor Jenkins, Baptist minister from South Africa; Brooks Ramsey, pastoral counselor; Ken Hesther, Baptist Peace Fellowship of North America; and Clyde Tilley, Baptist author and teacher.

The meeting begins with fellowship Friday night (Feb. 9), convenes on Saturday morning and concludes Sunday with lunch.

NCAP is a broad based group of citizens representing the business, religious, political, and civic communities fighting against the sale and distribution of hard-core pornography in Nashville.

Jerry Kirk, former pastor of a Cincinnati, Ohio, Presbyterian church and president of the National Coalition Against Pornography, in his keynote address said pornography destroys through addiction.

"Men get into it. Then they want more, then need harder and harder stuff, and then they act it out," Kirk said. "Pornography destroys women who are raped by men . . . and the children through molestation."

Kirk said one out of four girls will be molested by age 14, and the cases of rape have increased 523 percent since 1960.

"Men, when are we going to wake up and care about the women in our lives? If pornography treated Jewish people or blacks the way it treats women, there would be a revolution in two weeks," Kirk said. "The time has come for the women of America to rise up and not stand for it."

Kirk related the successes of anti-pornography campaigns in other cities.

Cincinnati, Kirk's home city, has no X-rated book stores. A crusade in Oklahoma City resulted in the closing of 150 sexually-oriented establishments, resulting in a 26.7 percent drop in rapes in the city.

Statewide in Oklahoma, rapes increased 20 percent during the same time, Kirk said. There is currently an effort in Los Angeles to tighten regulations concerning hard-core pornography establishments.

Pornography is an \$8 billion industry, which is 85 percent controlled by organized crime, according to the NCAP. America has 15,000-20,000 adult bookstores. Nashville alone has six adult pornography shops and one suspected producer of hard-core pornography.

Pornographers say banning pornography would violate their constitutional rights, according to the NCAP, but the Supreme Court reaffirmed in 1973 the Miller v. California decision that obscenity is not protected by the First Amendment.

"We're here to commit ourselves," Kirk said. "The laws are on our side.

The Lord is on our side. Truth is on our side and people are on our side. We're going to win."

Michael R. Gilstrap, executive director of NCAP, said child abuse is one of the fastest growing crimes in Davidson County, with a 437 percent increase in cases between 1982 and 1988. According to NCAP information, more than 250 out of 450 pornographic magazines contain child pornography.

"We must raise the community standard of Nashville," Gilstrap said.

Davidson County District Attorney General Torry Johnson urged the audience to rally behind the anti-pornography cause.

"Illegal pornography is a community problem and it is a community issue. It is not just a law enforcement problem," Johnson said.

Moore accepts pastorate

Peterson Lake Church, Memphis, called Jack Moore as pastor, effective Dec. 31, 1989.

Moore was most recently pastor of Emmanuel Church, Greenville, Miss. He has also served Oakhaven Church, Memphis; First Church, Fishersville; and First Church, Ruleville, Miss.

Our Readers Write

Blame controversy

If the SBC had not had a controversy the past ten years, what would we have done for an excuse for our failures and agency problems?

For one, I am tired, tired of that "old gray mare" being trotted out in every arena and on so many occasions.

If any decline in enrollment comes, it is the controversy.

If any downturn comes in missionary appointments, it is the controversy. If baptisms are down, it is the controversy.

If the Cooperative Program struggles or decline shows up, it is the controversy.

If a seminary overkills a poor, protesting student, it is the controversy.

If a person wants to announce a candidacy, early, it is the controversy that must be corrected.

If an agency head needs to have his course corrected, it is the controversy.

If a missionary candidate is turned down, it is the controversy.

When will Southern Baptists admit our hearts are unbelieving and cold? When we do, and turn from our evil paths, it just may be that revival will sweep our land.

Clay J. Frazier, pastor
Alpha Church
245 St. John Rd.
Morristown 37814

GUIDELINES: Opinions of Tennessee Baptists on religion-related subjects are welcomed. Letters should be brief and concise, no more than 250 words. Letters may be shortened and edited at discretion of the editor. Unsigned letters will not be read or used, but writer's name may be withheld for sufficient reason. There must be at least one month between publication of letters from the same writer. Letters must not make personal attacks on the character or integrity of anyone. Writers are encouraged to write in a positive, Christian manner. Short letters are preferred. Address and phone number must be included.

Different meanings

Which is correct, "Holy Spirit" or "Holy Ghost"?

Pneuma is the Greek word from which we get the phrase, the Holy Spirit.

"Pneuma: a current of air, i.e. (human) the rational soul, mental disposition. (Super-human) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: — ghost, life, spirit, mind." — Strong's Greek Dictionary.

"A ghost is a human spirit." — Zonder-Pan Pictorial Bible Dictionary.

We find the phrase "Holy Ghost" in the King James Bible only. In 1611 the words "Ghost" and "Spirit" had the same meaning. In Modern English they do not.

"There are more than 300 such words and phrases in the King James Bible that do not mean what they did in 1611." — Preface, Revised Standard Version.

Another example is the word "conversion."

Roy R. Hicks
Route 3, Box 32935
Madisonville 37354

Lay involvement

Recent letters and editorials have addressed the issue of lay involvement. Why are so many people not involved in the work of the church? Some possible answers are:

As most people are followers rather than leaders, there is a limited number of people available for positions of leadership/service.

The rise of divorce among Baptists. Once you become divorced, your opportunities for service and leadership are limited or nil.

The effects of materialism, humanism, secularism, liberalism, and the "me" generation.

The old idea or attitude that men's work is secular work and women's work is church work.

The effects of fundamentalism and conservatism.

Divisive attitudes.
The great falling away in the later days.

Who am I to criticize or to judge why others are not actively involved in the work of the church? But perhaps the real answer is that we are trying to put old wine into new wineskins or that the mystic faith is no longer competitive to the age of power and exploration.

Jim E. Pennington
P. O. Box 5445 EK5
Johnson City 37603

Racing legislation

The opportunity we have to communicate with elected officials, voicing our convictions, to those representing us, is a privilege we as Christians accept.

A bill has been introduced to repeal Tennessee's Racing Control Act of 1987. The timing is right. Let us express our interest in this legislation with calls and letters.

We also can let our officials know that we are satisfied with our state constitution, if we accept the basics of our present constitution.

"Eternal vigilance" is required, to insure that the voices of Christian citizens are considered.

David Cooper
CLC Chf., Hardeman Association
816 Butler St.
Bolivar 38008

Eastern Europe: A reader's view

Can a reporter be a prophet? Kindred kernels of truth are at the core of questions posed recently by two dissimilar journalists.

Richard Bernstein and Mike Creswell may not share the same world view, but their queries send similar signals to Christians.

In the wake of political changes in Europe, Bernstein — a reporter for *The New York Times* — asks:

"Has the agenda proclaimed by the coalition of forces that made up American conservatism lost its purpose now that its chief foreign policy enemy has been vanquished?"

Also in the context of collapsing Communism, Creswell — FMB overseas correspondent — asks:

"Will ... Baptists miss the chance to minister where zealous Baptists have prayed and struggled against overwhelming odds for decades to maintain a Christian witness?"

The secular journalist asks if the defeat of Communism is an end in itself — while the religious journalist asks, "where do we go from here?" Their questions can serve as a call to action.

Western Christians witnessing Communism's demise on part of the planet are making decisions about what was once viewed as "an evil empire." In the euphoria of celebrations over freedom in Europe, thoughtful Christians remember that Marxism is alive and well in China, Latin America, and other areas. The immediate issue for Christians is a timely response to Europe's "white harvest fields."

Some people respond with skepticism bred by years of cynicism. The "you-can-always-trust-a-Communist-to-be-a-Communist" syndrome is still found. Those with a waning interest in maintaining a menace mentality will just keep on cursing darkness.

Others, happily, will light candles. George Bush calls them "points of

light." Among them are folks referred to by Jesus as "the light of the world."

These purpose-people are now able to help hurting Europeans. For decades Christians around the world prayed for the fall of the Berlin Wall along with a re-ignition of freedom's flame behind the wall. God has answered their prayers.

The Cold War is over. Now, it's time for another post-war "Marshall plan." This time, materials and spiritual aid must go from Christians in the West to Christians in the East.

Out of the abundance with which God blesses America, there must flow all sorts of aid for victims of Communism. The U.S. Congress will see that some tax dollars will flow through newly opened European doors. But a voluntary, private donation of time and money is always a better response.

Several centuries ago, Christians in Europe could not imagine the prosperity of their prosperity in America. Would our prosperous piety be possible without the earlier sacrifices of European Christians?

Christian families in America often count more than 20 Bibles in one family circle. In eastern Europe, one Bible may be shared among 20 families. Americans have a fresh opportunity to give added significance to the hymn, "In Christ There Is No East or West."

Delay could be disastrous; doors can close as quickly as they opened, doors for Bibles, buildings, immigration.

Individual believers, congregations, denominations, and interdenominational organizations must re-evaluate missions priorities immediately.

Paul changed his "game plan" when an unexpected door opened to Macedonia (modern Bulgaria).

May 20th century Christians have equal faith and fidelity in answering a new European call!

— Dick Jensen, Memphis layman, wrote this response article at the editor's request.

Memphis pastor writes fifth book

Come to Worship, the fifth book written by Roger Lovette, pastor of Second Church, Memphis, was released by Broadman Press in late January.

The book is a practical guide for planning worship services on a weekly basis.

"This book deals with all the different elements in a typical Baptist worship service," Lovette said. "It's theory in practice."

Lovette recalled that when he entered the ministry, pastors had little guidance in planning worship services.

"I've been writing this book for 27 years ... it comes out of my own experience of what I've learned in worship services and experimentation in worship services," Lovette said.

In the 11-chapter book, Lovette explains why Baptists have specific elements in worship services, and then describes successful methods for including the elements. Chapter subjects

include prayer, the Bible, children, preaching, baptisms, and special days. The book also contains a guide for group discussion.

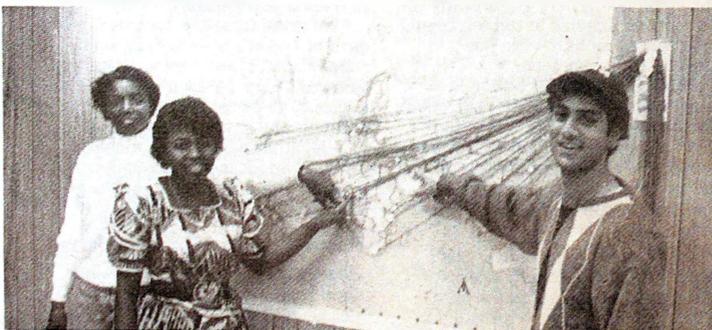
"I think worship is one of the most important things we do and one of the most neglected," Lovette said. "It can be life-changing, but it is so often predictable and even boring."

Lovette added that he believes Isaiah's experience in the temple can still happen today. "He heard the call of God and his life was changed. His nation was changed because of what began in a worship service," Lovette said.

He explained that he wrote the book for pastors and ministers of music who must prepare services each week, and for lay people who are interested in understanding what it means to "worship in the Baptist tradition."

Lovette believes it will be used in colleges and seminaries, and will be useful to people in all evangelical denominations, not just Southern Baptists.

Other books by Lovette are *For the Dispossessed, A Faith of Our Own, Journey Toward Joy, and Questions Jesus Raised*.



LOCATING HOME — International students, from left, Kade Lincoln of Liberia, Agnes Ghanashah of Ghana, and Muhammad Jawad of Iran were three of 85 students who attended the annual International Student Conference last month at Camp Linden.

— Photo by Jarvis Hearn



LOVETTE

Call to solemn assembly draws terminology questions

By Terri Lackey

NASHVILLE (BP) — The Old Testament term "solemn assembly" used in connection with a call to prayer and repentance by Southern Baptist prayer leaders is drawing questions from people unfamiliar with the term.

"Solemn assembly is a very serious meeting with God," said Avery Willis, manager of the leadership development section of the Southern Baptist Sunday School Board's Discipleship Training department. He said he has received several calls from church leaders who do not understand the term or who want to know how to conduct a solemn assembly.

"Solemn assembly is a Biblical term," a call to prayer and fasting issued from God to the people through revered church leaders, and it comes out of the book of Job, said Henry Blackaby, director of prayer and spiritual awakening at the Southern Baptist Home Mission Board.

"It is a very solemn gathering of the people of God to come face to face with God and discuss what he has on his agenda," added Blackaby.

Prayer leaders from the Southern Baptist mission boards joined leaders from the Sunday School Board in

teaching more than 180 church leaders how to conduct intercessory prayer ministries during the first Church Program Training Center seminar on prayer Jan. 22-25. Minette Drumwright, director of the international prayer office at the Foreign Mission Board, and T. W. Hunt, prayer consultant at the Sunday School Board, also participated in the seminar.

"Solemn assembly is a time to read God's Word, understand that God is speaking to us, and that we must respond to God," Blackaby said during an interview with the four prayer leaders. "It is not only a Bible study time but an encounter with God."

Solemn assembly does not have a specific agenda, but it should be a planned meeting of the church, association or state convention, the prayer leaders agreed.

"In most cases during Old Testament times, the prayer meetings lasted about a day, but we could say it should be an extended period of time when God's children meet and communicate with him," Willis said.

Drumwright said a solemn assembly might be better received and scheduled if called before an already-planned meeting, such as an

evangelism conference or board meeting.

For example, John Jackson, president of the Southern Baptist General Convention of California, called a solemn assembly prior to a state evangelism conference, Jan. 16-17.

"I think it brought revival to the hearts of a number of pastors who will, in turn, go back to their church members and set them on fire," Jackson said. "Everybody said they recognized a change in our evangelism meeting. God just came down."

Jackson, pastor of Crescent Southern Church in Anaheim, and a trustee of the Foreign Mission Board, said he believes a solemn assembly should assume "a very detailed and planned agenda."

"I planned every song down to how many minutes they would be," he said. "The Lord didn't build the earth in a disorganized way."

California's solemn assembly ran from Monday afternoon to Tuesday morning and included "praise worship through singing, six 20-minute messages, and prayer," Jackson said.

Drumwright noted that Foreign Mission Board trustees and staff have called a solemn assembly prior to their meeting Feb. 12. Jackson is chairman of the committee that is organizing the FMB solemn assembly.

During a called solemn assembly,

Blackaby said, "the Word of God is always prominent. We need to read from the Word of God. We must look at His laws, hear from God and let Him tell us where we need to adjust our lives."

Solemn assembly involves confession, celebration, and covenant-making, Willis said.

The result of churches calling solemn assemblies, listening to God and responding to Him, Willis said, is "spiritual awakening" across the nation and the world.

"Before we see spiritual awakening in America and the world, it is going to take time for enough people to get right with the Lord," Willis said. "That is one of the purposes of a solemn assembly — an urgent call to prayer and repentance."

The prayer leaders believe if people respond to God in solemn assemblies, he will bring about spiritual awakening.

Prayer leaders have announced plans for a National Prayer Conference, June 7-9, at New Orleans Seminary just prior to the Southern Baptist Convention annual meeting.

A text outlining a "Call for Solemn Assembly and Prayer," is available by sending a self-addressed stamped envelope to National Prayer Corps, 127 Ninth Ave., N., Nashville, Tenn. 37234.

Committee proposal would cut . . .

(Continued from page 1)

- Represent the SBC on the Baptist Joint Committee on Public Affairs with the understanding that the BJC shall not address issues other than those regarding religious liberty and separation of church and state.

- Relate to and cooperate with the Christian Life Commission in areas of joint concern and in particular as to matters of religious liberty where there is a possibility of jointness in such ancillary endeavors.

- Relate to Southern Baptist entities, Baptist state conventions, associations, churches, and Baptist leaders and other interested persons promoting and encouraging religious liberty.

- Relate to the Baptist Joint Committee on Public Affairs and be the vehicle through which the BJC makes its budget requests and in regard to which the BJC will account financially and have a review of their program and personnel for and in behalf of the BC.

After the program statement revision and guidelines were adopted, the committee began hearing budget requests from heads of SBC agencies and related organizations.

Most of the requests were from three to ten percent increases though higher requests were made by Southwestern Baptist Theological Seminary, Historical Commission, Radio and Television Commission, PAC, and CLC.

After the requests the subcommittee began deliberations on the 1990-91 budget allocations. The new budget total of \$137,332,523 is based on receipts of the last fiscal year (1988-89) in question, a 1.89 percent increase over CP receipts for 1987-88.

This performance-oriented method of deriving a budget goal was adopted by the Executive Committee at its meeting last February.

As a starting point each agency and organization was granted a 1.89 per-

cent increase over the 1989-90 budget.

An amendment was offered to take \$70,000 from the budget of the Education Commission and give it to PAC. The amendment failed after it was suggested that increases to PAC or CLC should come from the BJC's budget because of similar program statements.

Committee members dealt with the question of those three entities' budgets for more than two hours. The primary focus was on an amendment that would cut the BJC's funding to \$50,000.

Members finally approved, with about four dissenting votes, to reduce the BJC's funding to \$50,000. PAC would receive \$96,600 with the remainder going to the CLC.

The Public Affairs Committee was the only organization which received the full amount it requested. In their budget report, PAC officials indicated most of the additional funds would be used for a Religious Liberty Conference and production of a quarterly newsletter.

The CLC, which received an additional \$293,728, had asked for an increase of \$310,850. CLC officials indicated a need for \$50,000 for expansion of its Washington office which is being relocated due to renovation of the existing space.

The remainder of the increase would be used for hunger relief, computer replacement, increasing from four to five the number of issues of *Light*, and basic price index adjustments, according to the written budget requests.

EDITOR'S NOTE — *The Baptist and Reflector* covered the January 24-25 meeting of the Program and Budget Subcommittee, SBC Executive Committee, in Nashville, under assignment of the Southern Baptist Press Association. Associate Editor Lonnie Wilkey was the reporter. The meeting was conducted under background rules which do not allow use of direct quotes.

One Word More By Wm. Fletcher Allen, editor

John Pollock, in his book *Christian martyrs, Victims of the Long March*, describes for us life and death experiences of several soldiers of the cross who have already been welcomed into the Master's presence.

It is extraordinary how ordinary people react to the extreme vicissitudes of life — when they've committed everything to Jesus the Christ.

Note, in true-life examples such as the ones Pollock describes, the apparent ease with which fear and death are dispatched. It is as if these two enemies of humanity have lost the great battle.

They have.

Staring at the most improbable circumstances, they lived their last moments in the calm and joy of their Lord.

Witness how they passed the baton of life to the next generation.

It was 1934 when John and Betty Stam reached China. She was a missionaries' daughter, had grown up in China. They met at Moody Bible Institute.

They went to China, finally settling in an abandoned house in Tsingteh. The local magistrate assured John that though there had been dangerous bandits around — the countryside was now safe for them.

So he brought Betty and their year-old Helen Elizabeth to the little village. They had also been told that there were no marauding Communists around — they had not yet reached that area on their "long march" as they sought to escape from Nationalist soldiers.

It was not true, this assurance. The Communists did come, and they did arrive suddenly at the Stams' home —

pounding on the door while the Stams' and local friends were praying inside. They did not have time to flee.

After rudely interrogating the couple, they threatened them and finally decided to kill them because of their faith. An old farmer, watching the "trial," pled for the Stams and said they had done nothing deserving of death. When he interceded at the risk of his own life — he was killed.

A weak disciple then took up the cause of the missionaries, and he too was beheaded. John Stam, in pleading for the life of his intercessor, was cut down by the knife's blade.

Betty Stam fell across her husband's body — and it was her turn.

Two days later, after the Communists moved on, leaving a trail of blood and smoke from burning homes and unharvested fields, Mr. Lo, a

"lukewarm" evangelist from nearby, sorted out the horror, found little Helen Elizabeth unharmed, and began a hundred-mile escape with the baby.

Before he left, he took the baton of faith from the Stams' rich life. Gaining courage, he brought caskets to the spot where their bodies lay. A crowd followed. He preached to them of the faith exemplified by the Stams, told the people they now knew about Jesus — they should repent, and be saved.

The crowd wept at Mr. Lo's words, wept as he gathered up the baby, and left on his long trek. He carried the baton — it had not fallen — it had been passed on.



ALLEN

Bivocational ministers conference to stress growth

JACKSON — Bivocational pastors and ministers of music and youth will be equipped for enhanced growth of their churches and Sunday Schools at a Feb. 23-24 conference at Union University in Jackson.

Participants will also receive an overview of Southern Baptists' upcoming "Here's Hope" national simultaneous revivals. The evangelistic meetings, sponsored by the Home Mission Board, will be held March 18-April 29 across the denomination.

John Adams, dean of religious affairs at the college, said the conference will seek to affirm the role of bivocational staff members and help them grow spiritually and intellectually as they seek to reach the nation for Christ.

The overnight conference will also target ways the ministers can improve their outreach to unchurched members in their communities, Adams said.

Helping Adams with the conference will be Dale Holloway, consultant for bivocational ministries with the Home Mission Board. The workshop, which begins with registration at 4:30 p.m. Feb. 23, will conclude with a celebration led by Holloway at 11:45 a.m. the following morning.

Jimmy McCaleb, bivocational minister of music and youth at Southside Church in Jackson, Miss., will lead a two-part workshop on "Improving the Work of the Bivocational Minister of Music and Youth." In addition to being a church staff member McCaleb also serves as consultant to

bivocational music ministers with the Mississippi Baptist Convention.

Other speakers include Hoyt Wilson, pastor of First Church, Lexington; Fred Ward, pastor of First Church, Huntingdon; Greer Ruble, director of the Sunday School Department for the Tennessee Baptist Convention; Richard Harris, director of the mass evangelism department of the Home Mission Board; Joey Rosas, assistant professor of religion and philosophy at Union; and Wm. Fletcher Allen, editor of the Baptist and Reflector.

Registration costs for the workshop will be \$10 for an individual or \$15 per couple. The fee covers costs of the conferences, the opening banquet at 5:30 p.m. on Feb. 23, and materials.

Participants should make their own

lodging reservations. Special rates are being offered by the nearby Casey Jones Motel and Hampton Inn.

The third annual conference is being sponsored by Union, the Tennessee Baptist Convention, and the Home Mission Board.

Jones Chapel Church calls Dwayne White

Jones Chapel Church, Sevierville, called Dwayne White as bivocational pastor.

White was formerly pastor of Henderson Chapel Church, Pigeon Forge. He was ordained in 1985 at Oak City Church, Seymour.

He and his wife, Janice, have three children.

TOP 15 ASSOCIATIONS BAPTISMAL RATIO TO RESIDENT CHURCH MEMBERSHIP

Association	Total Baptisms	Ratio	Res. Memb.	Director of Missions
1. Judson	101	14.	1413	Charles Livengood
2. Alpha	123	16.4	2016	Charles Livengood
3. Truett	105	16.8	1763	J. D. Rains
4. Cumberland Plateau	233	17.2	3998	Roy Davis
5. Stewart	76	18.	1366	William Gray
6. Maury	222	21.5	4777	Elmer Crosby
7. Union	127	21.9	2777	Ray A. Maynard
8. Shiloh	329	23.7	7802	Edwin Alexander
9. Fayette	138	23.8	3279	B. F. McIlwain
10. Stone	317	23.9	7577	Michael Prowse
11. Lawrence Co.	273	24.4	6660	Bob M. Polk
12. Giles Co.	166	24.7	4094	Carl Bond
13. Cumberland	445	25.	11,112	L. R. Baumgartner
14. Indian Creek	90	25.6	2305	David Miller
15. New Salem	50	27.1	1356	Emery Farmer

TOP 15 ASSOCIATIONS IN TOTAL BAPTISMS — 1989

Association	Baptisms	Director of missions
1. Shelby County	2478	John McBride
2. Nashville	2393	Carl Duck
3. Knox County	1684	Walter Taylor
4. Hamilton County	989	David Al Myers
5. Holston	804	Talmage Thompson Jr.
6. Chilhowee	756	John Churchman
7. Madison-Chester	625	Herbert Higdon
8. Concord	473	James Powers
9. Clinton	455	Michael Pearson
10. Bradley	445	Raleigh Brady
10. Cumberland	445	L. R. Baumgartner
12. Watauga	407	William Powell
13. Big Emory	403	J. W. Bargiol
14. Nolachucky	394	James Williams Jr.
15. Sullivan	350	Thomas Holtzclaw

1989 TOP 50 CHURCHES IN RATIO

Ratio	Church	Assoc.	Total Bapt.	Res. Memb.
1.4	Mission Bautista Oriente	Hamilton Co.	5	7
2.2	Second Chance	Midland	19	41
2.4	Fredonia	Cumberland Plat.	25	61
2.5	Walnut Grove	Shiloh	34	84
2.8	Germantown Korean	Shelby Co.	10	28
3.1	Harvest Fields Mission	Nashville	7	22
3.2	Grace Baptist Church	Indian Creek	28	90
3.3	Fellowship	Jefferson Co.	6	20
3.5	Beech Grove	Mulberry Gap	2	7
3.6	Grace Community Missionary Church	Loudon Co.	22	80
3.8	Union Valley	Giles Co.	26	98
4.	Maple Valley	Alpha	10	40
4.	Only Baptist Mission	Alpha	7	28
4.	Mason Wells	Madison Chester	2	8
4.	Church of Living Word	Shelby Co.	25	100
4.3	First, Arrington	Nashville	14	60
4.3	Alta Loma	Nashville	14	60
4.5	First, Pinewood	Alpha	17	76
4.5	Essary Springs	Hardeman Co.	15	68
4.5	Thompson Station	Nashville	13	59
4.5	Antioch	Sweetwater	4	18
4.6	Ridgeway	Knox County	13	60
4.6	Emmanuel	New River	24	110
4.6	Cranmore Cove	Tennessee Valley	5	23
4.8	Southside Missionary	Beech River	23	110
4.8	Fairview	Big Emory	6	29
5.	Browns	East Tennessee	1	5
5.	Oak Ridge	Indian Creek	2	10
5.	Carthage Rd. Chapel	New Salem	1	5
5.1	Pioneer	Loudon Co.	12	61
5.2	Scenic Drive	Concord	60	312
5.3	New Vision	Concord	27	142
5.3	Friendship Chapel	Holston	18	95
5.5	Farmington	New Duck River	32	177
5.5	Mount Sinai	Stewart Co.	21	115
5.5	New Grove	William Carey	17	93
5.6	Peterson Lake	Shelby Co.	5	28
5.6	Vietnamese Baptist	Shelby Co.	8	45
5.6	Brotherton	Stone	14	79
5.6	Walnut Grove	Judson	19	106
5.7	Riverdale	Concord	6	34
5.7	Bethlehem	Cumberland Plat.	26	149
5.7	Pine Eden	Cumberland Plat.	35	200
5.8	Northside	Shiloh	4	23
5.9	Jones Chapel	Sevier Co.	15	89
5.9	Union Hall	Sweetwater	22	130
6.	First, Mason	Big Hatchie	11	66
6.	New Liberty	Campbell Co.	3	18
6.	Ridgecrest	Hamilton Co.	5	30
6.	South Main Baptist Mission	Robertson Co.	25	149

1989 TOP 50 CHURCHES IN BAPTISMS

Baptisms	Pastor	Church	Association
461	Adrian Rogers	Bellevue, Memphis	Shelby
161	T. Jerrell Sutton	Two Rivers, Nashville	Nashville
152	Glen Weekley	First, Hendersonville	Nashville
142	A. Ray Newcomb	First, Millington	Shelby
136	C. Dennis Newkirk	First, Clarksville	Cumberland
135	William A. Smith	Ridgeway, Memphis	Shelby
135	Glen M. Rogers	Colonial Heights, Kingport	Sullivan
129	Jerry L. Glisson	Leawood, Memphis	Shelby
127	Hollie S. Miller	Sevier Heights, Knoxville	Knox
125	Kenneth P. Story	Germantown, Memphis	Shelby
113	Ron Phillips	Central, Hixson	Hamilton Co.
106	Terry Taylor	Beaver Dam, Knoxville	Knox
95	Billie K. Friel	First, Mt. Juliet	Wilson Co.
93	Bob Mowrey	Park Avenue, Nashville	Nashville
83	Charles E. McAlister	Central, Chattanooga	Hamilton Co.
81	James McCluskey	Wallace Memorial, Knoxville	Knox
81	James A. Kay	Bartlett, Memphis	Shelby
81	Steve McDonald	Calvary, Oak Ridge	Clinton
80	Verlon W. Moore	Hilldale, Clarksville	Cumberland
78	Richard D. White	First, Franklin	Nashville
77	Morris Anderson	Dotson Memorial, Maryville	Chilhowee
77	Larry W. Fields	Central, Bearden, Knoxville	Knox
74	O. E. Mims	First, Cleveland	Bradley Co.
74	Tod Ziegler	First, Alcoa	Chilhowee
74	Robert C. Burch	Calvary, Knoxville	Knox
73	Charles D. Page	First, Nashville	Nashville
72	Tim Floyd	First, Columbia	Maury
71	Doug Westmoreland	Tusculum Hills, Nashville	Nashville
70	Larry L. Gilmore	College Heights, Gallatin	Bledsoe
69	Paul F. Durham	Radnor, Nashville	Nashville
68	(No Pastor)	Central, Oak Ridge	Clinton
66	Terry D. Wilkerson	Rayon City, Old Hickory	Nashville
65	D. Frank Blevins	First, Bluff City	Holston
63	Ken Clayton	Tulip Grove, Old Hickory	Nashville
61	Calvin S. Metcalf	Central, Fountain City, Knoxville	Knox
61	Raymond Langlois	Judson, Nashville	Nashville
60	Doyle Hayes	Scenic Drive, Murfreesboro	Concord
59	Gary Watkins	First, Collierville	Shelby
59	Don Whitt	First, Milan	Gibson Co.
57	Drew A. Hayes	First, Loretto	Lawrence Co.
57	Dean Haun	First, Sparta	Union
55	William Henard	First, Lawrenceburg	Lawrence Co.
54	Chuck Herring	Mullins Station, Memphis	Shelby
54	Bob Ward	Washington Ave., Cookeville	Stone
54	Jerry Gallimore	Bethlehem, Henry	Western District
53	Robert C. Pitman	Kirby Woods, Memphis	Shelby
53	Kenneth Hubbard	Smyrna, First	Concord
52	Bob E. Bell	Westwood, Cleveland	Bradley Co.
52	Robert C. Stitts	Bayside, Harrison	Hamilton Co.
51	Don Long	Chamberlain Mem., Chattanooga	Hamilton Co.
51	Gerry S. Claybrook	Long Hollow, Hendersonville	Nashville
51	Richard Emmert	Manley, Morristown	Nolachucky
51	Jack May	Broadmoor, Memphis	Shelby

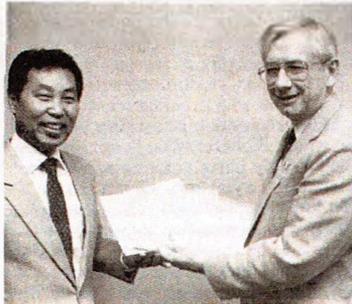
Ethnic missionary takes training personally

Middle Tennessee Missionary Sei-Hun Kim recently earned four church study course awards, but he hastens to note, "It's not by me; it's by my Savior and my God."

A void of trained ethnic leadership exists, reported Kim, multi-ethnic catalytic language missionary for Nashville and Concord associations. He is now able to plan training for ethnics in the area of Sunday School.

Ethnic leadership face barriers, discussed Kim. Leaders may not have Christian educational backgrounds or Christian heritages. Kim's desire is to lead new Christians "immediately into fellowship in discipleship training."

To earn the diplomas, Kim studied at least 25 books and another three manuals or participated in three conferences. In preparation Kim also



SETTING EXAMPLE — Missionary Sei-Hun Kim, left, of Nashville, hopes to encourage other ethnics to receive training such as he completed to earn four church study course diplomas presented by James Redding, TBC Missions Department.

earned a diploma that required study of six books.

Kim earned Sunday School Leadership Diploma for Adult Leaders, Sunday School Advanced Leadership Diploma for Adult Leaders, Sunday School Advanced Leadership Diploma for General Officers, and Associational Sunday School Leadership Diploma.

A measure of his work was seen last October at the Regional Sunday School Leadership Training Conference in Nashville. Fifty-one ethnics gathered for the age-level training coordinated

by Kim, some from as far away as Arkansas.

It was the largest turnout of ethnics for a Sunday School training event in the state, reported Greer Ruble, Tennessee Baptist Convention's Sunday School Department director.

And the missionary has trained the first Korean ASSIST (Associational Sunday School Improvement Support Team) group and plans to train Spanish and Chinese teams.

"I want to inspire our ethnic people," said Kim.

U.S. Congressman Bob Clement calls for Christians to battle immorality

NASHVILLE (BP) — U.S. Congressman Bob Clement has called for help from the grassroots to battle immorality that is pervading the nation today.

Speaking in Jan. 19 chapel services at the Southern Baptist Sunday School Board, Clement, a Democrat who represents Nashville's 5th district, said: "I need your help. The government cannot solve all the problems."

Clement referred specifically to the use and sale of drugs among adults and children and to pornography, which he said has infiltrated the country.

"We all have to stand up and fight," he stressed. "It is important for us to do our part, whether locally, on a state basis or national."

Clement recounted a visit he paid to a "middle-income" Nashville elemen-

tary school where several third- and fourth-graders told him their parents and other relatives use drugs. One child told Clement a neighborhood resident was soliciting the child to sell drugs.

"Then, this fourth grade kid got up and said, 'Congressman Clement, what are you going to do about this drug ice?'"

"I didn't even know what ice was, but he knew what it was," said Clement, who explained the drug is a strong derivative of cocaine.

The nation's drug problem will not be solved by "more laws on the books," Clement said.

Clement criticized a U.S. Supreme Court decision that partially struck down a law passed by Congress that would ban all dial-a-porn.

TeamTalk

By D. L. Lowrie

Did you see that big smile on Vern Powers' face last week in the Baptist and Reflector? He was representing Tennessee Baptists at West Jackson Church. This good church, under the leadership of Pastor Steve Gaines, was giving a thirteenth check to the Cooperative Program. The generosity of this church and others like them put a big smile on my face.



LOWRIE

When Martha Grove gave me the January Cooperative Program report, my face broke into a smile. In January Tennessee Baptists broke all records in Cooperative Program giving. We gave \$2,944,405.09. This put us over the budget for the first quarter of our budget year. This is a remarkable recovery from devastating December.

How do you explain this recovery? God answers prayer. Your Executive Board staff has been seeking the face of the Father concerning the financial needs of Tennessee Baptists and world missions. We know that God is the source. We know that God ordinarily provides through His people but He is still the source. So we give thanks to God for His provisions in January.

God's people have been faithful. West Jackson Church is only one of several who made extra gifts to the Cooperative Program. God blessed these churches and they were able to go over their budget for the year and they recognized their responsibility for world missions. A number of other churches used December and early January as a time to catch up. For one reason or another they had gotten behind in their Cooperative Program giving and they made it up. Thank God for His faithful churches.

One criticism often heard about Cooperative Program is that it is not personal. Let me assure you that where I sit it is very personal. When you have to ask a dedicated staff to cancel a needed event because there are not enough funds with which to do it, it becomes very personal. When you hear from a missionary about unmet needs in their place of service, it is very personal.

We must ever remember that this is

God's work we are doing. We are privileged to be a part of it. I join you in thanking Him daily for His great mercy that has placed us in this work. We can be assured that God will provide that which is needed to do the work that He has assigned.

So thank you Tennessee Baptists. Thank you for allowing God to work through you in getting the Gospel to the ends of the earth and across our state. Let's rejoice together in the provisions and goodness of our Father.

Pastor's healing prevents kidney dialysis

By Connie Davis, assistant editor
HENDERSONVILLE — Stubbornness may have helped Philip Dougan resist the debilitating effects of kidney disease for five years. But a miracle enabled him to lead a normal life until his recent kidney transplant operation, he claims.

"I would have lost five and a half years of my life hooked up to a machine," said Dougan, referring to kidney dialysis treatment.

His struggle with the disease began while he was pastor at Gath Church, McMinnville, and experienced blurred vision. Because of what he described as his "perfect health," he was shocked by the discovery of kidney disease which would immediately require dialysis.

Just the previous Sunday, Dougan had preached a message on divine healing. One night seven men from the church arrived and formed a "circle of prayer around me," he described.

The next blood test was "phenomenal," termed Dougan's doctors, who canceled dialysis.

Dialysis, the filtering of the blood, demands five-hour sessions three days a week. It's a depressing measure that is ineffectively sustaining a victim of kidney disease, views Dougan.

He even rejected a strict diet after some experimentation.

"I thought, I'm going to claim the Lord's healing. . .," said Dougan.

About a year ago he tried to enter a research program of Nashville's

Vanderbilt University Medical Center but was rejected because of his bad report. Dougan had only six to eight percent use of his kidneys. Again he was advised to begin dialysis.

"I stalled another year. . . I felt great," said Dougan, adding that he suffered none of the evidences of renal failure — swelling, nausea, bone and muscle deterioration, lack of energy. Dougan only reported an occasional bout with fatigue.

He was pastor of Madison Creek Church, Goodlettsville, from which he recently resigned. The Dougans attended the annual Southern Baptist Convention in Las Vegas, driving through 13 states in 13 days at one point. And he served as moderator of Bledsoe Association for the past two years.

"I have not missed one Sunday



PHILIP and NORENE DOUGAN

preaching, one engagement or appointment," said Dougan, who also formerly served churches in Collinwood, Paris, Alexandria, Chapel Hill, and two churches in Ohio.

During the past year Dougan's son, David, and his family decided to relocate from their home in Florida to the Nashville area. While staying in the Dougans' home, medical reports revealed the need for a transplant and David offered to be the donor. The family recovered from the December surgeries together.

"I'm not one to shake my fist at God. I don't think he owes me anything special above anyone else."

Besides a new kidney, Dougan has received "a greater empathy with people who are sick and in hospitals. . ." and an understanding of what faces transplant patients.

"The key to answered prayer and healing is coming to the place when you can say, 'Lord, whether I die, you heal me, or I go on dialysis, whichever way you get the glory, do it.'"

Dougan admits it took him about two weeks to make that decision.

Norene Dougan views it as "living day by day, moment by moment."

And the fact that they are seeking another place of ministry may seem to place them in a more vulnerable position.

"We've had a real peace about it," said Dougan.

"Before a thing like this you don't think your greatest years of ministry are ahead of you."

Seminary professor describes type of pastor churches look for today

By Guy Greenfield

During the 1960s and 1970s there was a trend for Southern Baptist churches to look for the following traits in a pastor: young, aggressive, handsome, a fast and effective speaker, a "go-getter," one who claims to believe every word of the bible, evangelistic, a builder, and one who can "produce" in terms of impressive statistics (baptisms, new members, budget contributions, all exceeding previous years' records).

In recent years, however, a change is beginning to take place as pastor search committees are looking for traits that are deeper than what is on the surface. Layspersons seem tired of young, inexperienced, arrogant, slick talkers in the pulpit who underneath it all have little integrity and less character.

Lay leaders in more churches are looking for depth in pastors who understand the significance of developing meaningful relationships.

Many churches are now turned off to "boy wonders" who are actually using each church they serve to advance to a "bigger and better" church. These "climbers" are now perceived to be master manipulators of unsuspecting layspersons who are now expecting better than this from their pastor.

The "youthful look" is not as desirable as it once was among thinking layspersons who seek a godly pastor. This trend was observed as several significant churches in the SBC recently called men from age 55 to about 62. Many well-known pastors continue to serve effectively churches well above 60 and 70, e.g., W. A. Criswell of First Church, Dallas, and Warren Hultgren of First Church, Tulsa, Okla. Senior adult pastors are some of the best we have.

Moral scandals among several well-known pastors illustrate that "looking good," "sounding good," and "building good" do not make good substitutes for "being good" in character and integri-

ty. Most of these "fallen pastors" are young, aggressive, effective, and productive, outwardly at least.

Pastor search committees are looking for men who practice what they preach, who not only say they believe the whole Bible but who live it sincerely on a daily basis at home as well as at church. Layleaders want a pastor who has clear perception into human needs, who is sensitive to people as persons to be respected, who has a vision for building a caring congregation, who knows not only how to reach people but how to grow and keep them, who not only can talk with meaning about God but who obviously knows God in Christ in a very personal way.

For the mature laysperson, therefore, the age of the pastor is becoming incidental. However, to have some depth and experience the older a pastor gets the more effective he ought to be. American secular culture has so elevated and deified "youth" that many churches have been blind to the value of a seasoned and experienced pastor. But now the tide is turning. Lay leaders now recognize that it matters not how young or old one is, but how wise and godly one is.

Responsible Baptist layspersons are no longer looking for a dashing "boy preacher" who can entertain them from the pulpit each Sunday. They are looking for a wise and godly pastor who has a shepherd's heart, who is willing to plant his roots among the people and stay, who is a man of solid moral character, faithful to his wife

and children, who relates the Bible to real life needs, who models what the Gospel is about, and whose personal life reflects the very presence of Jesus.

If he has these traits, as far as the average person in the pew is concerned, he will be a very good preacher.

Greenfield, a former pastor, is professor of Christian Ethics, Southwestern Baptist Theological Seminary, Fort Worth.

Wells accepts pastorate

Owen Wells recently joined the staff of Hampshire Church, Hampshire, as pastor.

He has been pastor of Williamsport Church, Williamsport; Pine Grove Church, Duck River; and Swan Creek Church, Hampshire.

The Columbia native and his wife, Arline, have five children.



PIONEER EFFORT — The Royal Ambassador Pioneers of Blairland Church, Loudon, recently sponsored a food drive for the needy in their area during the holiday season. They collected 206 canned and dry good items for 16 needy families. From left, (seated) Roy Stringer, Eric Karr, Marshall Miller, Matt Finn, and Jan Cathey. (Standing) Michael Bivens, Josh Green, Bobby Shubert, Jason Sweeton, and Chase Lambert. Nathan Tucker is their counselor.

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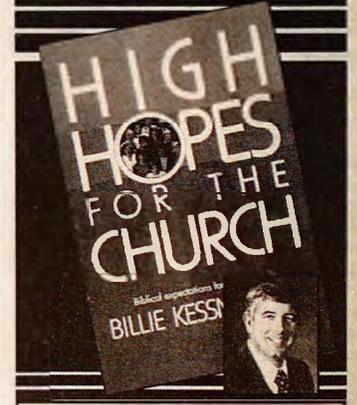
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Rev. Billie Kessner Friel has been pastor First Baptist Church, Mount Juliet, Tennessee, since 1973. He has written widely for magazines and periodicals.

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TenneScene

You might travel to these Tennessee towns ...
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Associations ...

Tennessee Valley Association held an associational evangelism conference and one-night revival Feb. 1 at First Church, Spring City. John Hunt led the revival service and the associational evangelism choir provided music.

Baptist Student Unions ...

Fifteen BSU students at Rhodes College, Memphis, participated in a SPOTS Project in Flomaton, Ala. They worked with the local association repairing churches and leading worship services and children/youth programs.

Five students from the Chattanooga State Community College BSU worked with the local association and Northside Neighborhood House Community Services in January to paint and clean homes of elderly people living in the area.

Churches ...

A new auditorium was recently completed at Valley View Church, Niota.

Members of North Etowah Church, Etowah, held a note-burning service Jan. 14 to celebrate paying off the church debt. Former pastor Don Pharis spoke. Ansell Baker is interim pastor.

The congregation of Poplar Avenue Church, Memphis, will hold homecoming March 18. Gerald Martin will be guest speaker and dinner will be held.

A new family life center was recently completed at Brownsville Church, Brownsville.

Visiting engineers from China attend First Church, Oneida

First Church in Oneida served as host recently for a delegation of engineers from Mainland China who had been in the area for the past several months, learning techniques at the local plant headed by Elmer Hughett in preparation for the startup of battery-producing operations in their own country.

The group, which has since returned to China had requested the opportunity to visit a local church and learn more about the Christian religion, having had very little previous exposure to religion of any type in their home land.



CHINESE GUESTS — Philip Kaze, third from left, pastor of First Church, Oneida, recently welcomed the delegation of engineers from Mainland China who visited the church. The group has been studying techniques at K and S Tooling, Inc., at Huntsville for the past several months in preparation for the startup of battery manufacturing operations in China.

Photo by Richard Magyar

Leadership ...

Flewellyn Church, Springfield, recently called Jim Ryan as pastor.

Sam DePaul recently joined the staff of Michigan Avenue Church, Cleveland, as interim pastor.

Lynn Paschall recently joined the staff of Mansfield Church, Mansfield, as pastor.

Eric Morris has been called as interim minister of music to Alta Loma Church, Nashville. Morris and his sister, Crystal, have performed nationwide in their music evangelism ministry. He is a graduate of Belmont College.

Elk River Church, Butler, recently called Charles Cable as pastor.

New Friendship Church, Cleveland, recently called Julius Mahon as interim pastor.

Robby Hughes has been called as pastor of Pleasant Grove Church, Leoma.

Leslie Baumgartner, former director of the Tennessee Baptist Convention's Missions Department, has been called as interim director of missions for Cumberland Association, effective Jan. 29.

Frazier Hill has been called as pastor of Charity Church, Cleveland.

Thomas Gibson, Cleveland, has been called as interim pastor to Kirkwood Church, Clarksville, effective Jan. 21.

Philip Kaze, pastor of the church, presented members of the group with Bibles, translated into Chinese, prior to the beginning of Sunday morning's worship service.

His message, which focused upon many of the basic beliefs of the Christian faith, was translated into Chinese for the group by an interpreter.

Following the service, the group enjoyed lunch as guests of the church at a local restaurant. Helping to coordinate their visit was church member Ralph Jeffers.

Haven Lowe has been called as interim pastor to Big Springs Church, Elizabethton.

Southside Church, Lebanon, recently called Mike Canter as pastor.

Rick Nauck, pastor of Calvary Church, Cleveland, recently resigned to become pastor of a church in Jakota, Indonesia.

Greg Jones joined the staff of Gists Creek Church, Sevierville, as pastor.

George B. Scott, Jackson, began serving Jan. 14 as interim minister of music at First Church, Dyer.

Thomas Sullivan has been called as pastor of Liberty Church, McEwen.

Kelver Mullins, pastor of Gray Church, Gray, will retire, effective Feb. 28. He will be available for pulpit supply and interim work.

Billy Edmonds has been called as minister of music and singles ministry director to Calvary Church, Oak Ridge.

Second Church, Clinton, recently called Gary Higdon as minister of music.

Ordinations ...

David Webb was ordained to the ministry Jan. 7 at East Lake Church, Chattanooga. He is minister of youth and outreach at the church.

First Church, Jackson, ordained Ken Hartley Jr., to the ministry Jan. 28. He is minister of music at First Church, Huntingdon.

Lincoya Hills Church, Nashville, will ordain Henry Martin and David Parker as deacons.

Forest Hill Church decides to stay

Forest Hill Church has decided to stay.

Jan. 17 was a great day for the Forest Hill congregation.

On Forest Hill-Irene Road near Poplar Pike and Poplar Avenue, the church has served east Shelby County residents since 1910. But the area is changing rapidly, and that change is accelerating with the development of the area around the church building — the "triangle," as some people call it.

Germantown has given final approval for the construction of a shopping center which will touch the church's property on three sides. The old Forest Hill Church is no longer the quiet country church that it once was.

Faced with such prospects and the fact that the congregation owns only five acres of land, members approved on Jan. 17 the recommendations of the Long Range Planning Committee, chaired by Charles Perkins.

The recommendations propose that: (1) The church keep its present location despite limited space available for growth;

(2) evangelistic and missionary thrusts be increased by spreading the Gospel and the congregation "by developing new mission churches and ministering to the needs and spiritual

growth of people in the community;" and

(3) the proposed "Master Site Development Plan" be approved and a northwest corner of the property be designated first for parking enlargement. This plan gives preliminary approval to ultimate construction of a multi-purpose building, a new sanctuary, and additional facilities.

Stringfield named marketer of the year

C. David Stringfield, president of Baptist Health Care System, has been named "marketer of the year" by the Nashville Chapter of the American Marketing Association.



STRINGFIELD

The award, presented annually by the AMA in conjunction with the Nashville Business Journal, honors outstanding marketing achievement in the greater Nashville area, according to AMA President Emma Thomas.

Stringfield will be honored at an awards banquet on Feb. 8 at the University Club of Nashville. He will speak about the hospital's award-winning marketing efforts.

Among highlights in the award nomination was Stringfield's capacity to analyze and predict the changing course of health care delivery in America, including the change in emphasis on long-term acute care to preventive medicine, health and fitness, outpatient surgery, and other new health-related services.

To meet that changing atmosphere, Stringfield was instrumental in the accomplishment of a six-year, \$165 million building and modernization program that included the construction of an extensive outpatient facility and health and fitness center. He also created and developed the Baptist Center for Health Promotion, a special component of Baptist Hospital which offers a variety of wellness programs and community classes.

Enlargement of parking space is another plan referred to the committee chaired by Roy Jennings. It is anticipated that in the near future a "new building fund" will be established, as well as a building committee.

Wes Ellis is pastor of Forest Hill Church.

The tribes receive their inheritance

By Paul S. Moody, pastor; Erin Church, Erin

In Joshua 13-21, the story unfolds as "The tribes receive their inheritance." The claiming of the land was only the beginning of Joshua's work. Ahead lay the giant-like task of dividing the land and maintaining harmony and contentment among his people.

We can imagine how difficult that job proved to be by comparing how hard it is today just to settle a family estate! But the leader of Israel and his deputies were being led by God who remained loyally by their sides through it all.

How could one man make nine and a half tribes happy by his distributions? How could over 25,000 square miles of land be divided without invoking civil war? As we continue to follow the saga of God's people, it will be evident if we listen with our hearts as well as with our minds.



MOODY

Joshua 13:1

The Scriptures reveal the closing moments of a great spiritual man, Joshua. "Now Joshua was old and stricken in years . . ." The remaining work would require wisdom. It would mean long hours and tested patience.

This was a challenge for a man in his prime. But Joshua was old and weary. However, God knew His own business. He had called the right man for the right time. And, contrary to popular opinion, age is not the determining factor of ability! The primary qualification was still to be found in Joshua — willingness to work. His experiences of obtaining the land had toughened him for any future "battles" which came his way.

Joshua 13:6, 7

The tribes of Reuben, Gad, and east Manasseh had been promised the land on the eastern side of the Jordan. That left nine and one-half tribes to receive the remaining land west of the Jordan. Although the land was an inheritance, it was also a sacred trust. No one really owns land. We merely have dominion to use and to enjoy. No one really owns anything! We are stewards of possessions or they, in fact, own us. The land did not belong to the Canaanites either. The Lord who created earth, sea, skies, man, and all goodness, owns all. He was free to pass the inheritance to a people who had promised to "be a blessing" to others.

The land was divided by casting lots, a sacred action. It was the Lord's method and, when accepted as final by the tribes, removed all disputes. When

we have worked faithfully and diligently, we can be assured the Lord will bless us accordingly. Much is to be said for those who truly find contentment in their "state" of life.

Joshua 18:1

Gilgal was the first center of Israel after crossing the Jordan. Now we find them in Shiloh, setting up a place for worship and assembly. At the core of God's people must be the need for communion with Him. Shiloh was about ten miles north of Bethel. It remained the place where all Israel gathered for worship until Samuel's era.

BIBLE BOOK SERIES

February 11 Lesson

Basic Passage: Joshua 13:1-21:45
Focal Passages: Joshua 13:1, 6-8; 18:1; 20:1-6

The tabernacle was a tent of meeting. The temporary nature of a tent reminded the people that God could not be boxed or contained. He is the Lord who moves at will and leads His people according to a divine plan of action. But tents and buildings are important. They are symbols which speak their own "witness." A steeple points to the heavens and daily

reminds passers-by that there is a God in heaven and on earth.

Joshua 20:1-6

The necessity for "cities of refuge" helps us to see the early development of society. In the beginning of the conquest and settling of the land there was not a full-fledged and orderly government. God, as He led the children of Israel slowly but surely, commanded that certain cities be designated as places for unfortunate "victims" to find safety, at least for a limited time. If a person accidentally killed another, the relatives were free to take vengeance. It did not matter that the offense had been accidental. Family honor was at stake.

The offending person was not guaranteed admittance into a city of refuge. The elders would listen to his "case" and make a decision. If admitted, a trial was held to determine if the crime was premeditative. And, if that person were found to be innocent of malicious intent, he could remain in that city until the high priest died. Then the person was allowed to go out of the city probably free of harm from those who had earlier sought retribution.

This practice again points to the mercy and grace of God who offers forgiveness to all.

In the image of the servant

By Roger S. Oldham, pastor; First Church, Martin

The final days Jesus spent with His disciples must have been filled with powerful emotions. Jesus was fully aware that His "hour" had come. In a matter of hours, the weight of the sins of the whole world would be laid upon Him. He knew that His friend Judas had already agreed to betray Him. The sting of betrayal is never easy to bear. How much greater this must have been for the sinless One who had placed no conditions upon His love for Judas. Later this same night, Peter would deny the Lord on three separate occasions.



OLDHAM

The disciples lacked a complete understanding of His mission and would be on their own in just a matter of days. Knowing all of this, He was still filled with an undying, undiminished love for these faithful but often fickle followers from Galilee. It was in this context that the final supper of the Lord was celebrated.

This solemn occasion was replete with spiritual application. Jesus was fully aware of His own deity (v. 3). And yet, He deliberately performed the most servile task — washing the feet of the disciples. This task was often assigned to a house slave. Here, the sovereign Son of God performed this menial deed.

Debate exists as to whether or not foot-washing should be viewed as an ordinance of the church. While some Christian denominations and churches have adopted this practice, it has never enjoyed widespread acceptance.

Most Christian bodies understand "you should do as I have done to you" (v. 15) to refer to the charge to practice the fact of humility rather than to practice this specific act of humility. This lesson includes powerful spiritual application concerning humility, spiritual servanthood, and daily cleansing from sin.

Humility is a common theme in all Scripture. Both James and Peter alluded to Proverbs 3:34 when they wrote: "God resists the proud, but gives grace to the humble" (James 4:6; 1 Peter 4:5). Isaiah had preached that God dwells with the ones "of a contrite and humble spirit" (Isaiah 57:15). Jesus gave numerous lessons on humility in His parables, His teachings, and His actions.

UNIFORM LESSON SERIES

February 11 Lesson

Basic Passage: John 13:1-30
Focal Passage: John 13:1-17

Jesus taught the disciples that true greatness can only be achieved through service. He stressed that greatness in God's kingdom was rated by servanthood. Although they heard the words, they did not internalize the lessons. Now, on the eve of His betrayal and arrest, Jesus repeated this message by modeling for them what true servanthood involved. His personal example drove home the point that true greatness can only be measured in terms of humble service. By washing the feet of the disciples, He emphasized that "the servant is no greater than his Lord" (v. 16). Thus, He demonstrated personally what He expected of them.

While washing Peter's feet, Jesus had the opportunity of instructing him

on the importance of daily cleansing from sin. Peter rebuked Jesus for this servile act. Jesus told him that if He did not wash Peter's feet, Peter would have no part with Him. Peter then blurted out: "Lord, not my feet only, but also my hands and my head" (v. 9). Jesus responded: "The one who has been bathed all over (from loou) has no further need except to wash (from nipto) his feet" (v. 10, personal paraphrase). This important play on words emphasizes our spiritual relationship to Christ.

We have been saved from our sins by being "bathed all over" by the cleansing blood of Jesus. Each day, however, small sins of the flesh adhere

to our soul. Just as the feet need to be washed to remove the daily accumulation of dust from life's journey, so our souls need the daily cleansing of confession to God.

Have you been washed all over in the blood of Jesus? Has He saved you from the penalty of your sins? If so, are you practicing daily cleansing before Him? If we cannot answer these questions in the affirmative, it is doubtful that we will be practicing humble servanthood before God. Let us choose to "have part" with the Lord Jesus Christ by humbly serving Him with hearts that have been cleansed by His blood!

Two hundred crosses replace town's two

WAUCONDA, Ill. — Things didn't work out quite the way atheist Robert Sherman planned when he threatened to sue Wauconda unless civic leaders removed lighted crosses from the town's two water towers.

Residents decided not to fight the threatened "separation of church and state" lawsuit, because of the estimated cost of \$41-\$82 per household. So the crosses disappeared from the water tower . . . and started to appear on private property.

Scores of crosses now adorn homes and businesses of Wauconda. Homemade crosses can be seen in front yards and windows. People are using their TV antennas to support lights hung in the shape of a cross. To make up for the two crosses that were taken down by the threat of a lawsuit, this town of 5911 has erected over 200 crosses.

"It was spontaneous," said Bobby Mers, who put one of the crosses from a water tower on his restaurant. "I'm still kind of upset that the crosses aren't on the tower. I grew up with them."

"We felt very badly that this man could come in here who doesn't even live here, and say that we had to stop a tradition we've been doing for years," Katie Wolter told Associated Press. "This is people's way of speaking out."

Sherman, national spokesman for American Atheists Inc., says the display of crosses by Wauconda residents shows resentment toward atheists rather than Christian faith.

Byron Maher of Transfiguration Roman Catholic Church disagrees. "It's not attacking him at all," he said. "It is showing our Christianity. In fact, we've got countless people praying for him."

Serving together

By Larry W. Fields, pastor; Central Church, Bearden, Knoxville

The feeding of the 5000 is found in all four Gospels (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; and John 6:1-14). It must have been a favorite story for these early Christian leaders. It illustrates how Jesus worked with His disciples to meet the needs of a large crowd. Our work could be much more successful if we could learn to work and serve together to meet the needs of others.



FIELDS

Confirming the commission (v. 33) His disciples had just returned from their first preaching mission. They were tired, but exhilarated. Jesus led them to a private location to escape growing opposition, to rest, and to have the opportunity for continued instruction (6:30-32). They had been commissioned to preach and teach. This withdrawal, where they could share the good results, would be a confirmation of their call and faithfulness.

Motivated by compassion (v. 34) Jesus had sent out the 12 apostles to minister because He had compassion for the multitudes (Matthew 9:36-38). This time, although they wanted and needed the privacy, the multitudes came to them.

The crowds had seen the direction of the boat in the Sea of Galilee and had a good idea where Jesus and His disciples were heading. They took the land route (about ten miles) to find them. By the time Jesus and the disciples arrived the crowd was beginning to gather.

Instead of being frustrated and annoyed, our Lord had compassion on them. They were like sheep without a shepherd. He had often seen a flock of sheep which had lost its shepherd — noisy bleating bordering on hysteria, aimless wandering signaling hopelessness. One writer described shepherdless sheep as directionless, dumb, and defenseless. Basically, they are vulnerable and would become easy prey for predators, or die of exposure.

Our ability to serve the Lord will depend to a great degree on our attitude toward others. Do we see them as problems, or do we see them as Jesus

did, as sheep without a shepherd?

Facing the reality (vv. 35-36) There is some question as to whether the disciples' response to the problem was genuine concern or a convenient cop-out. They tried to get Jesus to face the reality of the situation. The hour was late and there was no food. They urged Him to either send them away to fend for themselves, or try to raise enough money to feed them, which was next to impossible. Their feeling was that these people were in the wrong place at the wrong time and that Jesus and the disciples should not be responsible.

LIFE AND WORK LESSON SERIES

February 11 Lesson

Basic Passage: Mark 6:33-53
Focal Passages: Mark 6:33-44

How often, like the disciples, we look at fact only and not faith. We pride ourselves in our practical evaluation of the situation and fail to remember that as Christians "we can do all things through Christ who strengthens us" (Philippians 4:13).

His disciples saw the problem, but not the potential.

Jesus saw the problem as an opportunity to trust the Father and glorify His name.

Feeding the multitude (vv. 37-44) Jesus challenged the disciples to feed the people. They complained that it would take eight months' salary to

feed that many. How many times have we, like them, complained, "if we only had enough money, we could do something!" Instead of measuring our resources, we should determine God's will and trust Him to fulfill it.

It was Andrew (John 6:8-9) who found the lad with the loaves and fish. This was obviously a small inventory, but our Lord does not need much. After having the multitude seated in groups, Jesus took that limited meal, blessed it, broke it, and had His disciples distribute it among the hungry masses. This miracle took place in the hands of the Master, not the disciples. It reminds us that whatever we offer to Him, He will bless and multiply it.

The miracle of the feeding of the 5000 is written in the simple sentence, "And they all ate and were filled" (v. 42). Jesus reminded us that all we need is mustard seed size faith to do great and mighty tasks (Matthew 17:20). Little is much in God's hands. May we learn to trust Him and serve together in such a way that we see the masses as sheep having no shepherd. As a result, a hungry people will be given the Living Bread to meet their spiritual hunger.

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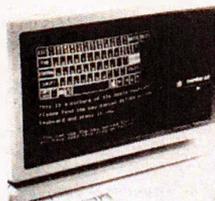
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In Venezuela

Tent church places people before steeples

By Mary E. Speidel

MARACAIBO, Venezuela (BP)— Al Fraser used to travel across western Kansas putting up a large red-and-white tent.

A tractor salesman for a farm equipment company, he displayed his wares under the tent. "I wondered for two or three years why I was breaking my back, sweating and learning how to put up a tent," said Fraser, now retired, of Olathe, Kan.

He found out in Maracaibo, Venezuela.

A member of Messiah Church in Leawood, Kan., Fraser went to Maracaibo for a week as a volunteer to help out with evangelistic crusades at Capernaum Church. The young congregation didn't have a building yet; services were held in a church member's house.

One day Fraser visited the home of Isaías Rojas, Capernaum's pastor. He noticed a large red-and-white canvas tent in a corner.

Church members had bought it to use as a meeting place until they could afford a building, Rojas explained. But no one knew how to set it up. But it was exactly the same type of tent Fraser had used in Kansas. "I knew right away why I had been sent to Maracaibo," he said.

Five years later, the tent Fraser installed is frayed and faded. But the 130-member Capernaum Church still worships under its shelter.

"We work like Baptists work. First of all we look for souls," said Rojas. "Then we build a temple for the people who come to know Christ as their Savior."

Today, Capernaum is beginning to build its "temple." That also has brought evangelistic opportunities.

Capernaum had been meeting in a member's home for two years when members began praying for land. Members noticed a "for sale" sign in the yard of Ruben Moran, a Roman Catholic and devout follower of San Antonio, patron saint of the state of Zulia in Venezuela. Maracaibo is that state's capital.

Members approached Moran about buying the property, but they didn't have enough money. Moran agreed to let the church use his land until they had adequate funds. Members purchased the tent as a temporary meeting place. Moran and his family continued living in their house on the lot. After the tent went up, he began attending worship services.

Moran had prayed to his patron saint. But he realized "there weren't any answers. There wasn't anyone to

help me, even though I cried out to the saint. I was always worried about work, whether I could keep my job, whether I could feed my family," said Moran, a refrigeration repairman.

He noticed the people at Capernaum found answers to their prayers, so he began praying to their God. One by one, his prayers were answered.

Soon he committed his life to Christ. He offered to sell his property to the church for one-third his original asking price. He knew he could get more money for the land, "but the relationship I have with Christ moved me to sell the property I had to the church, knowing this would have more value than just the value of the land," he said.

Another evangelism opportunity came when Capernaum tried to start construction last October. Volunteers from Dunwoody Church in suburban Atlanta came to help begin the building. Because of several complications, they were unable to do the work.

Instead, some of the Dunwoody volunteers helped with construction at nearby New Jerusalem Church. Others led a crusade at Capernaum. About 151 people became Christians during services, reported Leonard Page, volunteer coordinator from Dunwoody.

Capernaum still lacks a building, but

that hasn't stopped members from planting new churches. The six-year-old church has begun three mission congregations and three home Bible studies that eventually may grow into churches, Rojas said.

Southern Baptist missionary D. H. (Butch) Strickland, a church planter and developer, works with Capernaum and several churches in the southern part of Maracaibo. Strickland, from Dimmitt, Texas, is interim pastor at Capernaum's Fountain of Living Water Baptist Mission. He also works with Capernaum volunteers at a preaching point called La Canada.

One of the church's mission congregations meets in the National Prison of Maracaibo. Capernaum member Acisclo Mejias began the work after his son was imprisoned there. An accountant for the Venezuelan justice department, Mejias knew prison officials. They gave him permission to begin church services inside the prison.

Since the mission started, about 36 prisoners have committed their lives to Christ. "The Word of God penetrated through the walls of the prison and the bars of the cells to get to the hearts of these men," said Mejias. "There's an unreached people group in the world, and they're behind prison walls."

SBC most racially inclusive, McCall tells students

By Pat Cole

LOUISVILLE, Ky. (BP)— Noting the Southern Baptist Convention had once been called the "chaplaincy arm" of the Ku Klux Klan, a Southern Baptist black church consultant said advocates for social justice within and outside the denomination have helped make it the most racially inclusive religious body in America.

The judgment on the SBC's racial progress "is not self-evaluation nor congratulation, but rather an empirical report" from the research offices at Fuller Theological Seminary, the University of Chicago, and the United Methodist Church, said Emmanuel McCall, director of the black church extension division of the Southern Baptist Home Mission Board in Atlanta.

McCall said Southern Baptists are the "indirect recipients of the effects of the civil rights movements." These movements, he said, helped to "open our society and the closed minds of many" within the SBC.

McCall addressed a Jan. 16 chapel service at Southern Baptist Theological Seminary one day after the national commemoration of civil rights leader Martin Luther King Jr.'s birthday. The Southern Seminary alumnus is teaching his 20th January term as a visiting professor at the Louisville, Ky., school.

McCall cited statistics that point to the progress of blacks in SBC life:

- More than 1550 black congregations are in the SBC.
- About 300 black students are enrolled in the six SBC seminaries.
- Thirteen black people hold administrative positions in SBC agencies, and two more soon will be added.
- Black home and foreign missionaries now total 380.
- Thirty-one Baptist associations have had black moderators.
- Six state conventions have had black presidents.
- One state Woman's Missionary Union group has had a black president.

Some of the SBC's fastest-growing congregations are black churches, McCall said. He noted that black churches in 1989 led seven state conventions either in the number of baptisms or in the ratio of baptisms to church membership. On average, black congregations baptize at a ratio of nine people to every church member, while the average for white churches is 40 baptisms for every church member, he said.

McCall mentioned several Southern Baptists whose brave stands during the 1950s and '60s helped awaken Southern Baptist to the need to end segregation.

Among them were several of his classmates at Southern Seminary who were "summarily fired from their churches" for preaching a single sermon on social justice, he said.

He also pointed out that Southern Baptists Carlyle Marney, Clarence Jordan, Will Campbell and John Claypool were "driven out of the denominational mainstream for their prophetic stands."

Many Southern Seminary faculty members "put their professional careers, popularity, family security, and well-being in jeopardy for being true to their convictions under God," said McCall. He named professors Willis Bennett, Allen Graves, Nolin Howington, Henlee Barnette, and Wayne Ward who "stood tall when someone needed to stand."

Countless other denominational workers and ministers also were "faithful servants of God at a time when servanthood was not equated with social justice," he said.

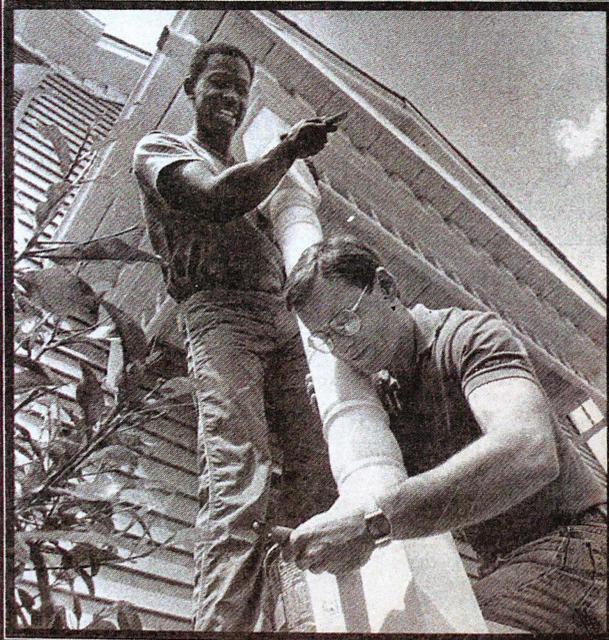
Acknowledging "stubborn resistance" remains among Southern Baptists to continued racial progress, McCall paraphrased King to summarize the state of race relations among Southern Baptists: "We are not what we ought to be. We are yet to become what we ought to be. But, thank God, we are not what we were."

Woodville Church calls Gary Zook as pastor

Gary Zook recently began his first pastorate as Woodville Church, Ripley.

A native of Missouri, Zook was ordained Jan. 14 at Woodville Church, Woodville, Miss. He graduated in 1989 from New Orleans (La.) Baptist Theological Seminary with an associate of divinity degree.

He and his wife, Mamie, have two children.



Observe Race Relations Sunday
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