

Baptist and Reflector

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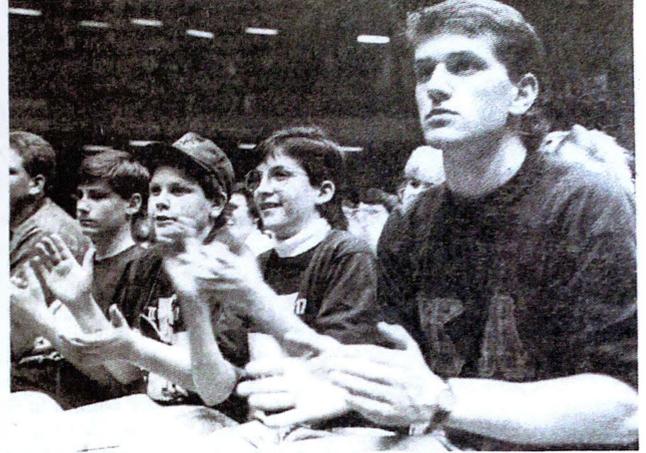
STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION



CAPACITY CROWD — Tennessee youth and their sponsors clapped with the music during celebration time. David Bell led the crowd in updated versions of old sing-a-long favorites.

— Photo by Connie Umstead



YEA! MAN — Teens, from left, Paul Hursta, Samuel Billings, Donny Atkins, and Glenn Wallace of Smyrna Church, Burlison, applaud a statement of speaker David Ring.

— Photo by Connie Davis

Tennessee's 33,000 youth 'awesome'

By Connie Davis and Connie Umstead
NASHVILLE — The largest annual youth event "on this planet," pronounced one of the speakers, drew 33,000 Tennessee youth and their sponsors to jam Vanderbilt Memorial Gymnasium to its capacity.

Thousands stood to indicate spiritual decisions to be more available to God and to be ministers in their world as speakers David Ring and Rick Caldwell led. Hundreds of them in-

dicated making an initial Christian decision.

The orderly youth attending the March 9-10 Tennessee Baptist Youth Evangelism Conference clapped, swayed, participated in music, and applauded during messages. They filled the gym to its capacity of 16,500 which necessitated duplicate sessions on both Friday and Saturday. Personal witnessing conferences led by youth groups in area churches also were part

of the program.

"You guys are literally incredible. Tennessee is awesome," said Caldwell, causing a huge cheer to sweep the gym.

"The world of the American teenager is a frightening one," stated the evangelist from Little Rock, Ark., reporting on his meetings with teens in schools across the United States. "It's the world you live in, but it's the world you also have the opportunity to minister to."

Caldwell cited statistics that hourly 114 teens become runaways, 28 teenage girls give birth outside marriage, and 44 girls undergo abortions.

Teens are empty because they are trying to fill "a God-shaped vacuum with a world-shaped solution," he said.

Caldwell noted Jesus asked for laborers to help the distressed multitudes He saw as described in Matthew 9.

Calling the crowd to a "ministry mentality," Caldwell proclaimed, "God didn't call us as churches to entertain young people. He called us to equip

young people ... so you as a teenager can become a minister to the multitudes."

He asked the youth to open their eyes, their hearts, and their mouths for God.

"The real tragedy is that some of us see only ourselves," he said, by ignoring those who are not "in our crowd" or who are not "wearing the right clothes."

He told of being overlooked for more than an hour in the cafeteria of a Baptist college after assuming the appearance of a bum.

Caldwell acknowledged that the crowd represented "Bible preaching, Bible teaching churches," but submitted it "doesn't count what you know until they know you care."

After telling the story of a young man who committed suicide because of rejection, Caldwell declared, "It's not cool to be cruel." The crowd responded with applause.

"Young people, the greatest ministers to teenagers on this planet

(Continued on page 5)

SBC's giving healthy in February

NASHVILLE (BP) — Southern Baptist Cooperative Program receipts topped the \$12 million mark for the eighth time in its 65-year history in February, reported Harold C. Bennett, president and treasurer of the convention's Executive Committee.

The Southern Baptist unified ministry budget received \$12,150,296 at the national level last month, Bennett said. That is an increase of \$721,581, or 6.31 percent, over February 1989.

February receipts brought the Cooperative Program's year-to-date total to \$59,872,497 at the end of five months of its fiscal year, he said. That

is a gain of \$1,201,641 over the total for the first five months of the 1988-89 fiscal year.

The 2.05 percent year-to-date increase is about half the current U.S. inflation rate.

The Cooperative Program's national basic operating goal this year is \$134,787,543. It also has a \$2.5 million capital needs priority item, designed to pay off the debt on the five-year-old SBC Building in Nashville.

To meet that overall goal, Cooperative Program monthly receipts must average \$11,059,292 for the balance of the fiscal year.

"It is my hope that Southern Baptists will continue to give liberally to their churches and that churches will be found faithful in giving to world missions through the Cooperative Program," Bennett said.

The Cooperative Program is funded by contributions from individual Southern Baptists. Their gifts are processed through budgets of local churches and state Baptist conventions before reaching the Executive Committee for distribution to organizations that conduct evangelistic, missionary, and educational ministries worldwide.

An inside look

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TBC Cooperative Program takes dip

Cooperative Program giving took a dip in February.

According to figures released by D. L. Lowrie, executive director/treasurer, Tennessee Baptist Convention CP budget receipts for February totaled \$1,818,997.12. That is a decrease of \$165,743.03 from the same month last year.

However, giving is still 6.04 percent above last year's first four months, or \$495,597.16. "We are \$235,223.01 under our budget goal," said Lowrie, as the budget is running 2.63 percent under requirements.

Total giving for the first four months of 1989-90 budgeting amounts to \$8,697,396.99. Budget goal for that period is \$8,932,620.

The January report was rosy. Gifts for that month boosted the budget up to 10.6 percent over the same period in the 1988-89 budget.

February's total prompted a slide from 2.67 percent above budget at the end of January, down to 2.63 percent under budget.

It is not unusual in the 12-months budget process for a superior giving month to be followed by a slide.

The 1989-90 budget of \$26,797, 860 was approved by TBC messengers to the annual meeting in Knoxville last November. CP giving through the churches should average \$2,233,155 to meet the budget.

Stewardship is a high priority for TBC ministries, Lowrie said.

Editorials

'Here's Hope' — our great opportunity for salvation

Sometimes The Most Difficult Thing In The World Is Finding Someone Who Cares.

There are times when you need a good friend more than anything else in the world. But finding people who make good friends isn't always easy. Unless you look in the right places. Like our church. It's full of people who care. Compassionate people who know how to love and support each other. People who make faithful friends. That's why we're inviting you to visit our services. To experience firsthand the love and unity that Christ has given us. And realize that it's not that difficult to find someone who cares. There's always hope because Jesus cares for you.

Here's Hope.

In two recent meetings, we have heard bold and eloquent pleas for Bold Missions Thrust. When Bold Missions Thrust was approved enthusiastically by Southern Baptist Convention messengers, we had twenty-five years to complete our assignment of making the Gospel of Christ available to every person in the world by the year 2000.

We have only one decade left.

Like thousands of Southern Baptist churches across our land, Tennessee Baptist churches are involved this year in hundreds of simultaneous revivals with the remarkable message of love and life, "Here's Hope."

The theme conveys the truth that Jesus loves all of us — all people everywhere.

Two spokesmen we've heard recently issuing the "Here's Hope" challenge are Richard Harris and Darrell Robinson — both of the Home Mission Board.

Harris addressed the West Tennessee Bivocational Pastors' Conference in Jackson February 23. Robinson spoke to Southern Baptist editors in Georgia February 14 at our annual meeting.

Both gave strong reminders of the urgency of renewal and revival and our bold mission.

They talked about exalting Christ, practicing fervent prayer, majoring on evangelism — in the local churches and by individuals. The old saying that "everything we do is evangelism" is not necessarily true, Harris said.

Evangelism must be priority and it must be planned — as a lifestyle, or else it will not happen. Both reminded listeners that there is a real urgency in the simultaneous revivals.

Make the church the church, they said, emphasizing that goals, plans, efforts must be undergirded by prayer.

"Here's Hope" is one of the greatest evangelistic efforts of Southern Baptist history, Harris said. He believes our lack of emphasis on evangelism and witnessing is a result of our forgetting what it means to be lost.

Both speakers talked about the hopeless plight of 165 to 172 million Americans who are lost, without Christ. That is where the hope of Christ comes in.

The simultaneous revivals give us rare opportunity to have a close fellowship of working together for Christ in a concerted effort to win lost people to him. The revival emphasis deserves our best. It is a bold mission. — WFA

Counting our blighted blessings; earth, sky, water

A television station last week gave away 20,000 small tulip poplars to people interested enough to "come and get them."

Recycling stations are popping up in our communities and cities.

A Nashville paper called attention on a recent day that its readers should note that for that certain issue — recycled paper was used.

We are warned often about chemicals and poisons polluting our streams and lakes — thus destroying major sources of water. The protective ozone layer is being steadily diminished. Atomic wastes and ordinary landfills are posing dangerous blights on our land. All sorts of plastics are dumped by individuals and groups — to be a part of our sick earth for hundreds of years.

Smoke from factories, automobiles and other vehicles, and tobacco products makes our air thick and dirty and life-threatening.

Had enough?

Several upcoming events merit attention of those of us eager, even desperate, for ways to

save the earth, the air, the water. If we don't save what God allows us to use, if we fail as stewards, we and succeeding generations inherit a slowly dying home.

Twenty years after the first Earth Day, Tennessee Senator Albert Gore introduced a resolution designating April 22 as Earth Day 1990. Some might hastily accuse the senator of playing politics. But his actions indicate concern.

Gore has invited Tennesseans to join him in a forum March 19 in Nashville, billed as "Being stewards of creation — What can the faith community do?"

The forum will be held at 2 p.m. at West End United Methodist Church. It affords concerned citizens opportunity to express their thoughts about our environment. Gore is asking that they bring attention to the delicate nature of our world.

Participants include Richard Land, executive director of the Christian Life Commission, SBC; Catholic Bishop James Nieder-

ges, and representatives of other faiths and denominations. Gore will kick off the forum. We urge Tennessee Baptists to attend.

A second event is Earth Day 1990 as passed unanimously by the U. S. Senate and signed by President George Bush. Some environmental problems have been addressed by Earth Day 1970. But others remain — and there are new ones. We will have more on the April 22 emphasis.

A third date to remember is April 29. Coming a week after Earth Day, thousands of Southern Baptist churches will join others in observing Soil and Water Stewardship Week. This week is of vital interest to all, especially to the 22,000 rural, village, and small town congregations.

The gift of good soil, fresh clean air, and unpolluted water is beyond us to replenish. But we can be God's stewards in protecting and preserving these blessings. They are life to us — and to all God's creation.

We will protect them or we face extinction as do our animal kingdom friends. — WFA

SBC seminaries resume reins of off-campus programs

NASHVILLE (BP) — Administration of the seven off-campus programs directed by the Southern Baptist Seminary Studies Department will return to individual seminaries effective Aug. 1.

Roy L. Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky., made the announcement on behalf of the seminary presidents' council.

Master's-level theological studies programs have been operated jointly in New York; Baltimore; Orlando; Nashville; Jackson, Tenn.; Little Rock, Ark.; and Lubbock, Texas, some for as long as ten years.

While the day-to-day direction was handled through the department in Nashville as part of the Southern Baptist Seminary External Education Division, one of the seminaries was designated as "lead seminary" for

each of the programs. Under the reorganization, the lead seminaries will assume responsibility for their respective programs.

Southern Seminary will oversee the Baltimore, Nashville and Jackson programs. The Orlando program will come under New Orleans Baptist Theological Seminary. Little Rock will relate to Midwestern Baptist Theological Seminary in Kansas City, Mo. Lubbock will be administered by Southwestern Seminary in Fort Worth, Texas.

Southeastern Seminary in Wake Forest, N.C., has been lead seminary for the New York program, but local leaders there and in Baltimore have requested that these locations be made part of the Northeastern Baptist School of Ministry. The School of Ministry is a project jointly sponsored by the seminaries, the Southern Baptist Home

Mission Board, and five Baptist state conventions in the northeastern United States.

Doran C. McCarty directs both the School of Ministry and the Seminary External Education Division.

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In Ciskei, South Africa

Coup, violence slow work

By Craig Bird

EAST LONDON, South Africa (BP) — Rioting and looting after a military coup in the South African homeland of Ciskei left 20 people dead and more than 200 injured. Eight Southern Baptist missionaries assigned there are safe.

No injuries to Ciskei Baptists or damage to churches were reported in the wake of the March coup. However, attempts to contact pastors in two of the hardest-hit areas were unsuccessful as of March 6.

Ciskei army leaders seized control of the homeland, located on the Indian Ocean coast of South Africa. March 4. South African troops sealed off the country March 6 "to protect South African citizens and property," said South African foreign minister Pik Botha.

Missionary Gene Elder of Shepherdsville, Ky., who works with 23 churches in Ciskei, contacted pastors in Zwelitsha, Gomtotown and the Ciskei capital of Bisho. He was told church members apparently stayed away from the rioting, which focused on stores and government offices and homes, and that the situation was much calmer March 6.

Missionary Rue Scott, head of the Baptist seminary in Debe Nek, Ciskei, said trucks and buses loaded with cheering students passed the seminary March 5 and 6, apparently heading to Bisho for rallies celebrating the over-

throw of President-for-life Lennox Sebe. Ciskei, designated a homeland in 1981, is not recognized as an independent country by any nation except South Africa.

Police reported 70 factories had been burned, and damage estimates were in the tens of millions of dollars. Hospitals reported a severe blood shortage and admitted scores of youths suffering from trauma resulting from drunkenness. About 18,000 jobs were lost when factories were torched.

Scott said he does not expect classes at the seminary to be affected, although concern exists that food supplies will be disrupted if South African troops do not restore order rapidly.

Elder, who lives on the border of Ciskei in the South African town of East London, said pastors told him troops had sealed off all borders and urged him not to travel in the area for a time. He and his wife, Ellamae, of Greenville, Ala., canceled weekly visits in the area. A scheduled March 8 trip to take 65 mattresses to a tent camp of 1000 refugees inside Ciskei also was postponed.

Two other Southern Baptist missionary couples work in Ciskei besides Rue and Gwen Scott, of Westbrook, Texas, and Cleveland, Okla., respectively, and the Elders. They are Troy and Marjorie Bennett of Winston-Salem, N.C., and Chagrin Falls, Ohio, respectively; and Gerald and Florence Pinkston of Levelland and Hereford, Texas, respectively.

Hungarian Baptists may recover property

BUDAPEST, Hungary (BP) — Hungarian Baptists expect to recover 11 key buildings and plots of land seized by the government during the early 1950s, including several bought with Southern Baptist help.

In some cases Baptists will not get back the actual properties taken but may receive other buildings and properties as compensation, said Janos Viczian, president of the Baptist Union of Hungary.

The total value of the properties likely will be hundreds of thousands of dollars, Viczian said.

A recent Hungarian television news story on the government move showed a letter from the Baptist union listing

Senator Gore calls for Earth Day forum

United States Senator Al Gore Jr., who introduced the Earth Day 1990 resolution to the Senate, has slated an interdenominational forum in preparation for Earth Day, April 22, for the religious community in Nashville March 19.

"The faith community brings a unique perspective to these problems," Gore said in a letter announcing the event.

Gore will identify different components to the endangerment of the earth, relate his beliefs to his faith, and make suggestions for involvement by religious groups in Earth Day, April 22.

The forum, which will be held at West End United Methodist Church from 2-4 p.m., also will be led by leaders of several denominations.

Persons may register by contacting Gore's office at (615) 736-5129.

the properties Baptists are asking to be returned.

The return of buildings and land to churches is resulting from a package of laws dealing with "freedom of conscience and religion and on the churches" introduced in the Hungarian Parliament in January by Kalman Kulcsar, the government's minister of justice.

Under the new laws, the government promises not to interfere in the affairs of churches but assures churches they can play a more significant role in national religious life as well as in educational, cultural, social, and health affairs.

Baptists aren't the only religious group regaining property. A seminary in the city of Esztergom has been returned to the Roman Catholic Church.

Properties Baptists want returned include several in the heart of Budapest. One of the most valuable is a three-story building once used as a seminary. It is located a few blocks from the famous landmark Heroes' Square. The building was purchased with help from the Southern Baptist Foreign Mission Board in 1946. It once housed 18 seminary students and five teachers. Now it is used as the embassy of North Korea.

Another property was the first seminary built by the Foreign Mission Board in Hungary, in 1926. The building was rendered unusable by bombing in World War II. The land now is Bem Square, a public park located directly across the Danube River from the Hungarian Parliament building. "There is no way to estimate the value of this land," said Viczian.



AT CONFERENCE — Liz Lee, center, of the Tennessee Baptist Convention's Sunday School Department, talks with participants at the ASSIST Training Institute held March 2-3 at First Church, Franklin. ATI is designed to train ASSIST (Associational Sunday School Improvement Support Team) workers from various associations in their major duties and responsibilities. Greer Ruble, director of the Sunday School Department, said the conference attracted 276 participants. — Photo by Wm. Fletcher Allen

Baptist hunger gifts decrease

NASHVILLE (BP) — Southern Baptists' hunger gifts in 1989 plunged to the lowest point since 1984, according to figures released by the two Southern Baptist mission boards.

Southern Baptist contributions for domestic and foreign hunger in 1989 totaled \$7,905,322. This represents a decrease of 12 percent from similar giving in 1988. In 1984, Southern Baptists gave a record \$7,166,772 to hunger ministries.

That mark was shattered the next year with a record \$11,830,146. Giving dropped in 1986 to \$9,089,279. Hunger contributions totaled \$8,931,339 in 1987 and \$9,009,764 in 1988.

The Southern Baptist Foreign Mission Board reported receipts of \$6,613,785 in 1989, a decrease of \$1,015,667 from 1988. Receipts for domestic hunger through the Southern Baptist Home Mission Board were \$1,291,537 and represented the first drop in five years in domestic hunger gifts.

The total figures for 1989 do not reflect receipts for general relief at the Foreign Mission Board. General relief funds go for projects that are not necessarily hunger specific, such as church rebuilding. Total figures also do not include money given for hunger ministries that were utilized in local Baptist churches, associations and state conventions.

"The sharp drop in hunger gifts to one of the most comprehensive and effective hunger ministries in the world is extremely disappointing," said Robert Parham, associate director of the Southern Baptist Christian Life Commission, which coordinates education and action on hunger issues among Southern Baptists.

"The drop is bad news for hungry people everywhere, but especially for those at the dawn of life. So much of a child's life is determined in the first several years of development," Parham said. "Malnutrition can mean that brains and bones fail to develop properly. It's a real tragedy."

"Southern Baptist agencies, Baptist state papers and other leaders need to tell the bad news about hunger and the good news about what our mission boards are doing to meet hunger needs."

John Cheyne, director of the human needs program at the Foreign Mission Board, cited "donor fatigue" as a major factor in the decrease in giving. Donor fatigue results from the "awesome number of appeals made by so many organizations interested in the issue of hunger," he said.

Decreased media attention on world hunger as well as the reporting of non-Baptist misuse of hunger funds have both contributed to the decline in giving, he said.

"There has been a rather significant backlash from the many stories that have gone out about the misuse or the alleged misuse of hunger funds," he said.

The Christian Life Commission in 1988 produced a video on world hunger. That video is available in the offices of each association in the convention as well as through the CLC office in Nashville.

Reconstruction teams needed in St. Croix

Building teams are needed to help with reconstruction on St. Croix Island in the Caribbean Sea.

The Brotherhood Commission, Memphis, and the Home Mission Board have joined in the project to re-roof 100 homes April 15 through May 30. More than 1000 homes were destroyed by Hurricane Hugo last fall.

Mark Sly, Home Missionary in St. Croix, is heading the project, and M. B. Howard, Covington layman will be on-site coordinator.

Four to eight-man teams are needed. Spouses are welcome to help. Cost is \$450 per person, which includes roundtrip airfare from Nashville, food, and insurance. Volunteers will stay in a church building and should take sleeping bags or bed rolls. Tools will be needed.

Interested persons should contact Cameron Byler, Brotherhood Department, Tennessee Baptist Convention for more information.

Our Readers Write

Urgent appeal

We have a tremendous need in our area to start churches. The population growth in the southern half of New Jersey is so great that calculations indicate the need for 1000 churches. At least 100 of these should be Southern Baptist. Our Association has set a goal of 26 by 2000. But Home Mission Funds are so tight that that goal is highly in doubt.

The doors are open. There are cries from every direction to "come over and help us." For example, 40 percent of our population is ethnic, yet we have no Spanish church and funds to begin such a work are limited to a few hundred dollars per month. We have two counties that have no SBC work of any kind. Some of the areas are growing fast and soon it will be too late. Land will be too high to afford for church sites. We have excellent pastors working bivocationally to support themselves as they start small congregations. This limits the time they can give to outreach and church development.

Yet, we are seeing some new works start and flourish. We are funding much of this ourselves. But our efforts are infinitesimal in such a huge sea of needs.

Think of us when you consider your Annie Armstrong Easter Offering for Home Missions. The need I have described can be multiplied all over America, in the "pioneer" areas and in the Bible Belt. Frankly our convention needs to get a radical new vision of its task and missions.

Robert G. Tallent, DOM
South Jersey Baptist Assn.
Cherry Hill, N. J. 08034

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.

Losing will, faith

There is an ominous cloud over America today. It is not the dreadful spectacle of nuclear war or competing ideologies. It is not the sad wail of the murdered unborn by abortion on demand. It is not the violence and treachery of drug lords and crime bosses. Nor is it the ticking time bomb of pollution. It is the poignant but terrifying vision of the strong slowly but surely losing will and faith to endure the battle.

We see it too frequently in fallen idols of politics and religion. We see it even more clearly in the sickening sight of double standards in many aspects of society. It is to be seen most clearly in the hypocrisy surrounding the war on drugs. America hopes to slow or stop the traffic of incoming drugs from other countries while insisting that other countries buy our own brands (tobacco and beverage alcohol). Adults want youth society that is drug free, but insist that drugs should be legal for adults!

Ninety-five percent of tenth grade students know drugs are dangerous and unhealthy, that tobacco and beverage alcohol are drugs and that any person or business that sells or uses them are

either pushing, using or doing both.

It may sound good to say that you can't legislate morality. In reality such a saying heralds the truth of the proposition stated above. Of course, morality cannot be legislated. Good government must never lack the will or courage to legislate against immorality, however! But government is not the answer to America's greatest need today. Preachers must rise to the call! Liberals, conservatives, moderates, and fundamentalists need to regain the prophetic voice. The Supreme Court's sanction of abortion on demand puts us all in the abortion business!

The legalization of any drug used for mind or emotion altering purposes puts us all in the drug business! Some will read and say this writer is naive. The writer knows there is a long list of issues, where double standards are applied. He is not writing to point a finger of blame. But to whatever extent possible, in faith, this writer would like to lend his voice to that of Hosea and other prophets of the Old Testament and the New.

Ted Duffey, pastor
Holladay Church
Holladay 38341

— The writer is guidance counselor at Camden Central High School, Camden.

Lend aid

The Baptist Joint Committee on Public Affairs needs the support of Southern Baptists.

Hazel Dunn
511 Woodcroft Drive
Hixson 37343

Efforts misguided

Assuming the age of tangible hate had abated or subsided among the mod/liberal leadership and membership of the SBC, and supposing most were relatively pleased with the decade of new decisive direction — having reversed the trend that likely ensured irreparable division — suddenly, my over-confident elation was shattered.

In casual conversation with a Christian friend who stands tall in denominational leadership and directs the national work of a most grandiose Christian missionary entity (unaffiliated with SBC agencies), I ask him how he felt about the possible nomination of Morris Chapman for president of the convention. Having admired Chapman's role as pastor and qualifying potential, I was alarmed at his caustic response, "he's out to wreck the Cooperative Program just like the others for the past eleven years." Evidently, he and moderates priority of control lies only with the better percentage contributors overlooking — as has other like-minded critics — what these censured churches have contributed in total missionary endeavor.

I didn't pursue the issue except to express thanks, appreciation, and praise for a decade of Godly convention leadership.

I prefer leadership selection only by criteria of qualification and proven service.

Biases like bigotry erupts when strong issues surface. Therefore we may expect revival of the ridicule, derision, and rancor that has existed from the lib/led pulpits prior to the last eleven elections.

W. T. Barner
3655 Rhodes #4
Memphis 38111

Tolerance as king

R. C. Halverson, former Chaplain U. S. Senate, is correct "one of us ought to write a book entitled, The Case For Intolerance." One might use John 2:15 or

Matthew 23 to establish their case.

We have pushed tolerance so far that right has been forced out. Tolerance has become king! We watched with tolerance as those declaring to have the sincere interest of all people in mind remove the Bible, assembly for prayer, and any reference of God from our public schools. With subdued murmurings we tolerantly permitted the establishment of a law allowing abortion on demand by those professing a sincere concern for all women.

With no regards for what is right the most important things has become sincerity. "Just as long as they are sincere about what they are doing it's OK." Tolerance thus has become loose, careless indifference. Such tolerance should be the arch-enemy of the church.

Broadminded tolerance has become the chief virtue in many churches and in SBC affairs. So much so that we need a strong dose of intolerance! Intolerance of the heresy, immorality, prejudice, and secular humanistic attitudes that eat away at the heart of our SBC and churches.

It is time that our people in the pews become intolerant of that which undermines and destroys the finest and best of our Faith! It is time that our people call forth and support Christian men who will not tolerate heresy! Men who have enough Spirit filled gumption to get mad at sin!

J. L. Miller
130 Porter Rd.
Dickson 37055

Abolish penalty

The death penalty itself must be aborted.

Owen Meredith Smaw
1612 Sixteenth Ave., South
Nashville 37212

Israeli welcome

I want to thank you and your paper for the way that you give your readers information about missions — both home and foreign. This is an important element of keeping Baptists informed of what is happening in mission work.

The personnel and families of the Baptist Convention in Israel thank members of the churches of the Southern Baptist Convention for their support of foreign missions through the Cooperative Program and the Lottie Moon Christmas Offering. Because of that support, we are able to serve the Lord here without having to spend time and energy raising funds. In the Cooperative Program, we have a wonderful means of supporting missions.

I also want to encourage pastors and lay people who tour the "Holy Land" to get in touch with those of us serving the Lord in Israel. It is amazing that Baptists come to Israel and never make any contact with us.

Be assured that we who serve here feel safe and would encourage you to visit the places of the Bible. Just remember that we are serving the Lord and Baptists in this land and would love to know that you are interested in the Lord's work in Israel also.

Tom Hocutt, administrator
Baptist Convention in Israel
50/9 Ahuza
43208 Ra'anana, Israel

Untenable funding

I hope we Tennessee Southern Baptists will strongly support the Baptist Joint Committee on Public Affairs.

The recently adopted recommendation by the Executive Committee provides for unrealistic and untenable funding of BJCPA.

Edna Safley
107 Baxter St., Apt. C
Chattanooga 37415

Happy in Benin

God is sufficient — and I am content! I was blessed in 1989 as I saw God enable me to be obedient to His call, and then I saw what a time of total dependency on Him can teach me. I live without so many modern conveniences and superficial "band-aids" so I call on God first more often than ever before. I am grateful for this growing and stretching experience.

I also thank each of you for your prayers. I have been really humbled at the thought of so many prayers being said on my behalf. I am sure they have been answered and have made me able to endure what has been hard for my weak, human self. I pray I will be used by God totally each day and allow Him to be seen and glorified.

Teaching began again on Jan. 8. My MKs are so special and teach me about prayer. They are so full of faith.

Yes, I am learning much. I am more convinced than ever that it is God who gives peace despite circumstances. I pray for each of you God's perfect peace in the new year. I hope to continue to hear from you. Thank you for mail and mostly for prayers.

Ashely Perry
BP 2051
Abomey-Gohu
Benin, West Africa

TeamTalk

By D. L. Lowrie

A winning team is always ready to try something new. A growing church is the same way. Chilhowee Hills

Church in Knoxville is such a church. As I spoke in the associational evangelism conference held at their church, I could see the evidence everywhere.

Under the leadership of their pastor, **LOWRIE** they have just moved to two Sunday Schools. This is not only new, it is difficult. It requires all kinds of changes for a church, but it bears such good fruit. You can double the number of people you can minister to without adding one inch of space or spending one dollar. It is no wonder they had signs

up everywhere that said IN MOTION.

Did you ever visit a church where they still had the posters up from the "Million More in '54" campaign, and last year's Lottie Moon posters were still up in August? Not a growing church! This Knoxville church even had signs up about Discipleship Training in the men's rest room and they were up to date!

Let me encourage you to take a close look at your church building this Sunday. Does it look like the meeting place of a people committed to reach others for Jesus Christ? Can you tell that something fresh is happening there? Take a close look at the poster on the wall.

Just remember, the winning team is not afraid of a new idea. They are prepared to change if someone can find a better way to reach people.



Tennessee's 33,000 youth . . .

(Continued from page 1)
are other teenagers who are turned on to Christ," Caldwell said.

David Ring, evangelist from Orlando, Fla., addressed sessions on Friday.

Ring, who was born with cerebral palsy, began Friday afternoon by asking the conference attendees if they ever get down in the dumps. He told them people get depressed because "we have our eyes on ourselves.

"Self is the root of all your problems. You don't have any problems. You are one."

Ring said he is convinced the number one problem young people have is a low self image and that is why many turn to drugs, alcohol, and premarital sex.

Ring asked the youth to remember at least one thing he said. "You'll never be anybody. You'll never do

anything without loving yourself," Ring said. "Young people, quit trying to be like someone else. Love yourselves. You are very special. When you don't love yourselves, you're saying 'God, you made a mistake.'"

Relating his own testimony, Ring said he has several strikes against him. Because of his cerebral palsy, he has a speech impediment and walks with a limp. He said, as the youngest of eight children, he was spoiled. In addition, he lost both his parents when he was a teenager.

Ring said he gave up on himself, and everyone else gave up on him except one sister. She encouraged him to go to school and to church.

He felt God was for old women and little children. "If God so loved me, why did he take my mama, daddy, and give me a crippled body? Why did He break my heart every time I turned around? Why is He so angry with me?" Ring recalled asking.

He said he went to church one night "to get my sister off my back." "The Lord spoke to him that night and he 'became somebody because Jesus came into my life.'"

As a preacher's son, Ring had known about religion all his life, but "no one told me about a relationship. Religions don't change anybody's life. A relationship with Jesus changes everybody's life.

"I still walk with a limp. I still talk funny, but ... Jesus made me whole," Ring said.

Ring asked the youth if they wanted to be normal, and then asked them what is "normal."

"I don't want to be normal. I want to be just like God made me ... I was wonderfully and fearfully made," Ring said.



HARBOR — Music duo Grant Cunningham, left, and Paul Guffey, sang about heaven as a harbor, the name of their duo. — Photo by Connie Davis

Ring, who has been in full-time evangelism since 1973, was called to preach at an early age. He recalled that people told him he could never preach, or marry, or be a father.

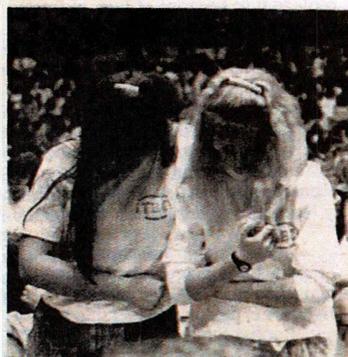
"God and me showed them a thing or two," Ring said. In 1989, Ring spoke 242 nights. He is married and has three children, and his wife is expecting their fourth child.

Ring advised the youth that by loving themselves, many of their problems as teenagers will be solved. "If you want to be popular, all you've got to do is to love yourself because you are made in the image of God," he said.

Jerry King, Tennessee Baptist Convention evangelism director and sponsor of the event, challenged the youth to lead one person to become a Christian during the next year.

Also addressing the crowd was Melissa Stark of First Church, Trimble, who presented her winning speech from the Tennessee Baptist Youth Speakers' Tournament.

The Franklin-based music duo, Harbor, including Paul Guffey and Grant Cunningham, and musician David Bell of Waco, Texas, led the crowd. The 176-voice Tennessee Baptist All-State Youth Choir representing 46 churches also sang.



DECIDING ON GOD — Debbie Olanyu, left, and Karis Barkley of Ardmore Church, Memphis, stand to signify their spiritual decision. — Photo by Connie Davis

On BJC

Committee to study member formula

WASHINGTON (BP) — An ad hoc committee has been appointed to evaluate how member bodies are represented on the Baptist Joint Committee on Public Affairs.

During its March 5 meeting, the BJC executive committee appointed its officers to serve as a bylaws change committee. That committee is to examine the agency's bylaws and recommend whether changes should be made in the formula used to determine representation on the BJC.

The current plan automatically allows each of the BJC's nine member bodies one representative. Additional representatives are gained by contributing to the BJC operating budget.

The formula provides that for each quarter of a percent of the budget contributed, member bodies gain one representative, up to a total of eight beyond the first representative. Then, for each additional five percent of the operating budget contributed, another representative is gained, up to a total of nine beyond the first nine.

Under the current plan, the BJC can have up to 54 representatives.

In establishing the ad hoc committee, executive committee members agreed that any change in the current BJC representation formula should take into consideration four principles:

- The jointness of the BJC should be maintained.
- Although some relationship should

exist between financial contributions and the number of each body's representatives, contributions alone should not determine representation.

- No member body's number of representatives should dominate the BJC.

- The number of representatives to the BJC should be kept at a practical size.

Members of the BJC executive committee said an evaluation of the agency's representation formula is appropriate in light of a proposed cut in Southern Baptist Convention Cooperative Program unified budget funding, as well as increased contributions from groups such as the Southern Baptist Alliance and state Baptist conventions.

Members of the ad hoc committee are John Binder, executive director of the North American Baptist Conference; Landrum P. Leavell, president of New Orleans Baptist Theological Seminary; Tai D. Shigaki, an American Baptist layperson from St. Paul, Minn.; and Charles G. Adams, a Progressive National Baptist Convention pastor from Detroit.

A change in the BJC's bylaws would require that committee members receive a 30-day notice of the proposed change and then approve it by a simple majority.

The next full meeting of the BJC is scheduled for Oct. 1.

One Word More By Wm. Fletcher Allen, editor

George Muller believed in prayer. He was never hesitant to go directly to the Lord for needs. He recognized God as the great provider, and was reluctant to appeal to any other source.

Born in Prussia in 1805 and trained for the Lutheran ministry, his life took several turns. He is perhaps best known as a leader in the Christian Brethren movement, and as a compassionate soul who loved children. His work with homeless children is a benchmark.

As I planted a tree on a recent day, I remembered Muller's tenacity in prayer. The tree was dormant, prepared by the nursery for days out of the earth.

There was nothing I could do, within my own power, to make the roots awaken and to coax the leaves and buds to grow. I had no power to turn the twigs that delicate rosy hue. Only God could make it live.

I put the rich soil to the roots, carefully straightened the trunk, added good water. The rest is up to God's miraculous power — through His natural laws.

I think Muller approached prayer with God that way. He realized his complete powerlessness without prayer. He knew there was only one dependable source for the power he needed to change lives.

He began his work with children several years after leaving his native Halle and finding ministry opportunities in England. He helped "grow" churches in Bristol.

But his first love was children. As he and his co-worker Henry Craik began

to establish homes for children, rescuing them from evil devices, he depended on prayer.

He never asked for anything — except from God. Nothing came to him except from God.

In June 1837, he wrote in his journal about the faithfulness of the God who answers prayer:

"We received our needs ... without one single individual having been asked by me for any thing. The reason why I have refrained altogether from soliciting anyone for help is, that the hand of God evidently might be seen in the matter, that thus my fellow-believers might be encouraged more and more to trust Him, and that also those who know not the Lord, may have a fresh proof that, indeed, it is not a vain thing to pray to God."

He denied that he had been granted a special gift of faith. He later wrote that his faith was "altogether God's own gift" and that if he were left even for a moment by himself, his faith would fail. But he added that his faith "is the same faith which is found in every believer."

The tree I planted is dependent on God's precious life-giving. The results of any endeavor we might have depends on our praying before we start, praying constantly with that dependency on God, and living with the grand and breathless expectation of His results.



ALLEN

Tennessee churches provide part-time counselors

Editor's note: This is the second part of a two-part series on counseling ministries that began last week.

By Connie Davis, assistant editor

The increased demand for counseling reported by denominational leaders, including Tennessee directors of missions, in last week's *Baptist and Reflector* is confirmed by the director of the American Association for Pastoral Counselors.

C. Roy Woodruff, a Southern Baptist who is head of the Fairbanks, Va., based AAPC, reported rapid membership growth in professional organizations for counselors stemming from regulation of the profession.

A dramatic increase in state licensing regulations over the past ten years also is indicative of the growth of the profession, stated Woodruff.

The AAPC has 3000 members, who must have a minimum of two years full time training beyond seminary and ministerial experience although pastoral affiliates have lesser requirements. One hundred counseling centers also are accredited by the AAPC.

Five other major counseling organizations exist, with the American Association for Marital and Family Therapy experiencing the most rapid growth, Woodruff added.

Counseling in local churches

The *Baptist and Reflector* spoke to three Tennessee Baptist churches that provide counseling services. No statistics are available on the number of churches who have such ministries or staff persons with that responsibility.

Ron Davis, who is associate pastor and minister to singles at First Church, Kingsport, in addition to minister of counseling, has served

there for one year.

Davis, who came from a pastorate in South Carolina, explained that he became interested in counseling when he joined a ministers' support group which included pastors of different denominations, chaplains, and counselors.

He sought training, which included CPE and earning his doctor of ministry at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Because of his intentional efforts, he probably spent more time counseling and being a referral base than other pastors in his community, noted Davis.

His counseling work at the Kingsport church includes remedial and preventive efforts like seminars and support groups that educate and enrich lives, Davis reported.

"We're in a stressful environment and that's going to be increasing and the church is going to be called on more and more."

In the Kingsport area counseling services cannot meet the demand, reported Davis. He hopes pastors will respond by either becoming resources for counseling and mental health services or seeking training, noting that even pastors with master's degrees from Baptist seminaries can graduate with only one course in pastoral counseling.

One source of training might be the state's mental health departments. He also recommends that ministers form a support group like the one of which he was a member.

Bill Sherman, pastor of Woodmont Church, Nashville, cannot identify an increased demand for counseling. Many people resist seeking help from

church ministers, he observed.

Sherman acknowledges the need for counseling among the church's 3000 members and TV audience.

In response to that need Woodmont Church began a referral service to a counselor several years ago for people not wishing to seek help from one of the church's five ministers. The church voted last year to subsidize ten hours of counseling a month.

Barney Self, the church's counselor and a graduate of New Orleans (La.) Baptist Theological Seminary with a doctorate of education in psychology and counseling, identifies himself as a bivocational Christian counselor because he holds a fulltime job at a local bank.

Self believes more churches or associations should have ministers of counseling because of the "conflictual" roles of pastor and counselor, said Self.

Some pastors are "shepherds of a flock" and not effective in tough counseling situations. Other pastors are more confrontive and thus, not seen as nurturing counselors, explained Self. And, of course, church members fear any breach of confidentiality which would expose their story to the congregation.

People also may resist telling ministers of failures because they view them as nearly sinless, said Self.

Self also supports church-sponsored counseling to provide for clients who cannot afford to pay for counseling. He added that Christian counselors should not charge the going rates.

Ministers of counseling can provide preventative programs to congregations who are facing stress, isolation

from families, legalistic spiritual views, and sin, stated Self.

"Just because you cross over the line of salvation it doesn't mean that you're going to experience a complete life. It's not because somebody is sick or somebody is not OK; it's because somebody is struggling and dealing with life and they've lost their focus."

"We find ourselves in a jam. We start this 911 relationship with God. Then how can I love me so I can love you? I can't. I love you conditionally because that's the way I love me." Consequently, Self added, church members isolate themselves and miss the church's koinonia.

"The reality of life is that sin is not the issue, forgiveness is the issue," stated Self.

Earl Davis, pastor, First Church, Memphis, reported on his church's ministry from 1976-86 directed by Bill Harrison. The church decided not to replace him because of lack of funds and a changing congregation.

Davis strongly supports the concept of a minister of counseling, reporting that the church was one of the first in the community to offer divorce and marriage enrichment seminars.

Davis feels churches have to be accustomed or taught to benefit from counseling ministries. Pastors indirectly teach through sermons, he added.

For further information

Persons interested in counseling ministries may contact James Hightower, pastoral leadership consultant, Baptist Sunday School Board, 127 Ninth Ave. N., Nashville, Tenn. 37234 or C. Roy Woodruff, American Association of Pastoral Counselors, 9508 A. Lee Hwy., Fairfax, Va. 22031.

SBC is 'unsettled': Morris Chapman on candidacy

WICHITA FALLS, Texas (BP) — The Southern Baptist Convention is unsettled but not divided, Morris Chapman said.

Chapman, pastor of First Church, Wichita Falls, made the assessment

Vestal addresses 'bedrock beliefs'

By Toby Druin

HOUSTON (BP) — The "bedrock" of Baptist belief, "the foundation of our mission as Baptists is nothing other and nothing less than Jesus Christ himself," not four things listed by the Southern Baptist Peace Committee report, Daniel Vestal told a missions conference in Houston Feb. 23.

About 300 participants at the conference, sponsored by eight Houston-area churches at Easthaven Church, heard Vestal, pastor of Dunwoody Church in suburban Atlanta who has announced he will be nominated for the Southern Baptist Convention presidency in New Orleans in June, refer to remarks made by Morris Chapman, pastor of First Church, Wichita Falls, Texas.

Chapman, who also will be nominated for the SBC presidency, said in an interview that the Peace Committee report, adopted by the SBC in 1987, interpreted the Bible as "truth without any mixture of error" as meaning Adam and Eve were real people, the named authors did write the Biblical books attributed to them by those books; the miracles were supernatural events in history; and the historical narratives in the Bible are

during an interview with Baptist Press following the announcement he would be the conservatives' candidate for president of the SBC at the 1990 annual meeting June 12 in New Orleans.

"I think we are an unsettled

accurate and reliable.

That, Chapman was quoted as saying, is "bedrock, Baptist belief."

Vestal, addressing the Houston missions conference audience, referred to Chapman's list of the four examples and said: "I disagree.

"I think the bedrock of Baptist faith is Jesus Christ, born of a virgin, living the sinless life, crucified, buried, resurrected, ascended, and coming again — Jesus Christ the Lord, the Savior, the Friend.

"The bedrock, the foundation of our mission is nothing other and nothing less than Jesus Christ Himself."

Vestal noted that it also was said that Southern Baptists must believe in a "perfect Bible."

"I want you to know that I believe in the perfect revelation of God and in the perfect record of it in Scripture," he said. "I don't have any problem in confessing my faith in a Bible that is perfect and inerrant."

The problem, he said, is not with the Bible. "The problem is with us," he added. "We are not perfect ... in understanding ... ability to interpret ... ability to proclaim ... and surely not perfect in the ability to live by the Bible."

denomination," Chapman, 49, said. "We are groping for our way, but we are far from being a divided denomination.

"We are unsettled over the nature and authority of God's Word."

Chapman, who was introduced as the conservatives' candidate Feb. 12 during the annual Pastors' School and Bible Conference at First Church, Jacksonville, Fla., said in the interview he believes "the cry of Southern Baptists presently is to return to our historic Baptist principles and practices."

The key to those bedrock principles and practices, he said, is that "our God who is perfect in nature has given us a Bible which is perfect in nature."

"Southern Baptists in the convention setting have established a strong commitment to the perfect Word of God. It is imperative that we agree theologically that the Word of God is the inspired, infallible, inerrant Bible."

Chapman, in a statement released following the announcement of plans to nominate him as president, said: "If I am honored by being elected ... my heart's desire is to be used of God to reach beyond perceived political parameters of our convention to bring us together again.

"The time has come to enlarge the tent of our beloved Southern Baptist Convention to encompass all cooperating Southern Baptists who are dedicated to perpetuating our allegiance to the Bible as the perfect Word from a perfect God.

"We must stay the course of this commitment in the spirit of broadened togetherness and shared leadership."

In announcing Chapman as the conservative standard bearer, conservative leaders urged Southern Baptists who have shunned participation in the theological-political controversy of the past decade to join them in a new coalition around "the perfect, infallible Bible."

Chapman told Baptist Press he plans to "continue to refocus and even sharpen the focus upon what I believe to be the one true issue (of the controversy): the nature and authority of Scripture. Thus, I am reaching out to all persons, desiring to draw together all Southern Baptists who believe in the perfect nature of the Bible, regardless of previous or present political persuasions."

Southern Baptists, in the 1987 annual meeting in St. Louis, in adopting the report of the Peace Committee interpreted "truth without any mixture of error," Chapman said. The phrase is a key statement in the Baptist Faith and Message Statement of 1963 and has been a point of dispute.

Chapman quoted the report, which said the phrase meant "these four precepts: Adam and Eve were real persons; the named authors did write the Biblical books attributed to them by those books; the miracles were supernatural events in history; and the historical narratives in the Bible are accurate and reliable."

That, he added is "bedrock, Baptist belief."

From the Philippines

Haywood Association team returns fired up for missions

By Lonnie Wilkey, associate editor
BROWNSVILLE — Six volunteers from Haywood Association all agree their lives have been changed as a result of a two-week mission trip to the Philippines.

The Haywood group, led by Director of Missions Charles Pratt, left Jan. 31 and returned Feb. 13. They were the first Tennessee team to enter the Philippines after an attempted coup by rebel forces in December.

Pratt and team members — Eddie Mallonee, pastor, Poplar Corner Church; Jerry Foster, Zion Church; Lonnie Robinson, Allen Church; Latonya Stewart, Woodland Church; and Elizabeth Tinsley, Woodland — said they did not worry about making the trip.

"We all felt a call to go," Pratt said. Mallonee agreed, noting the entire team "felt at peace" with their decision to go.

"I felt the Lord led us there and would take care of us no matter what," Tinsley added.

And, as it turned out, the volunteers never encountered any dangerous situations. "I felt safer there than I would in downtown Memphis or Nashville," Robinson said.

In fact, their visit so soon after the attempted coup aided their witness, Foster said. "They (the Filipinos) were surprised we came after the coup attempt. They felt like we loved them regardless," he said.

After arrival

Upon arriving in the Philippines the Haywood group divided into two teams and went to different areas.

Both teams reported positive experiences.

Foster and Robinson formed a construction team at Pangarap Village Southern Baptist Church in Colococan City. They helped church members build an addition to their existing structure.

But, Foster emphasized, our "first priority was to win souls for Jesus Christ."

In addition to construction, both men preached in local churches and witnessed in numerous homes. Foster

also had an opportunity to speak to students at a local high school.

The evangelism team, comprised of Pratt, Mallonee, Stewart, and Tinsley, worked at Villasis Baptist Church in Villasis, about four hours north of Manila. They led Bible studies in various locations throughout the village in addition to working with members at Villasis Church.

Mallonee reported that the response was so good in one area several miles from the village that a church may be started there. He noted more than 40 people were saved in that one community.

The combined efforts of both teams resulted in about 90 decisions for Christ, Pratt reported.

Impressions

The Haywood group brought back many impressions of the Philippines and their new friends in a foreign land.

Two things which stood out in their minds were the poverty of the country and the eagerness of the Filipinos to learn about the Gospel.

Pratt noted he had never witnessed poverty such as that he experienced in the Philippines.

"We were shocked by the living conditions. They live in such poverty," Mallonee added.

Team members stayed in Filipino homes. Mallonee said he stayed in a bamboo hut and slept on a bed with no mattress.

Although the Filipinos have little to give, they were gracious, team members reported. "The people there gave us the best they had to offer," Robinson said.

Another thing which stood out in their minds were the Filipinos' eagerness and openness to hear the Gospel message.

"It's so easy to witness there," Stewart observed, noting the Filipinos "are searching and are willing to lean on Jesus."

Pratt agreed. The people there are "hungry to hear the Word of God," he said.

Tinsley noted the Filipinos' enthusiasm and eagerness to hear about Jesus gave her confidence.

comodations to be lower than you would accept in our country.

- Be aware of different religions. "It will help anyone who goes to have some understanding of how to witness to Roman Catholics or Jehovah's Witnesses," Mallonee said.

- Take tracts.
- Most importantly, be flexible.

The Haywood group concurred wholeheartedly that a mission trip to the Philippines is well worth the effort. Clarence Stewart agreed. "The team from Haywood Association had a tremendous experience according to our reports. They adapted to the culture and customs as well as any group we've had.

"We try to prepare volunteers for different types of experiences on the field.

"Flexibility, stickability, and dependability are important characteristics for any volunteer," Stewart said.

A list of 1990 missions opportunities in the Philippines follows. For additional information, contact Stewart at (615) 371-2064.

- Partnership evangelism, approx-



BACK HOME — Five of six members from Haywood Association recently met in the association's office to discuss their experiences in the Philippines. From left, Charles Pratt, Jerry Foster, Latonya Stewart, Lonnie Robinson, and Eddie Mallonee.

"The people there are kind and will listen. It gives you confidence that you can share about Jesus and lead someone to Christ."

Lasting benefits

The Filipinos were not the only ones who profited from the group's visit. Team members said they benefited greatly from the trip — benefits which will carry over to their local churches.

"The Lord worked on me as much as he worked through me," Pratt said.

Foster said the trip not only gave him a greater appreciation of foreign missions, but drew him closer to God.

Others agreed the trip made them realize not only how important the Lotie Moon Christmas Offering is, but also gave them a greater appreciation of the Cooperative Program.

"We need to push our Cooperative Program," Pratt said, adding, "That's the bread and butter of everything we're about as Southern Baptists."

Team members agreed the trip has opened doors for them to witness in Brownsville.

"The impact we could have on our community can be tremendous," Stewart said.

Go if you can

Team members all agreed they would like to eventually return to the Philippines, but in the meantime en-

imately 100 volunteers, Aug. 3-13

- Music ministers, Tuguegarao, as available

- Puppetry volunteers, Tuguegarao, fall

- Fifteen laypersons for evangelistic team, Tanepabac, summer

- Specialist doctor, Chinese Convention, Metro Manila, second week of July

- Winter camp speaker, Chinese Convention, Metro Manila, last week of November

- Conference leader, puppets and drama, Davao City and Mt. Carmel Baptist Assembly, as available

- Teacher training/vocational, Cagayan Valley, Northern Luzon, April, May, or June, 12 days

- Lecturer, Central Luzon Bible School, before October, for 12 days

- Construction, Southern Baptist College, Mlang, Cotabato, September, two to four weeks each team

- Construction, residence/building repairs, July (flexible)

- Sports instructor, Laoag City, July 15-29

couraged Tennessee Baptists to consider such a mission trip.

The Filipinos need help, Pratt said, and Tennessee Baptists can help "open doors" the Filipinos cannot open themselves.

Mallonee agreed. "Because we were Americans we attracted a crowd. We were keys to doors that usually wouldn't be open," he added.

They encouraged people not to be dissuaded by negative remarks they have heard about the country.

"The victories outweigh the negatives," Pratt said.

Tinsley encouraged everyone to go "no matter what you have to sacrifice.

"There is something for everyone to do. As long as you are willing to help, there is a place for everyone, young or old," Tinsley said.

Robinson summed up the feelings of the group.

"God gets all the glory. He called us to go. He made it safe, and He made it real to us.

"I'll never be the same," he added.

HMB launches campaign for missions councils

ATLANTA (BP) — The Southern Baptist Home Mission Board has launched a national campaign to encourage churches to start missions development councils.

The emphasis was begun at a training event in Atlanta for certified missions development trainers. Similar events will be held throughout the next year to equip more than 100 trainers.

Missions development is an emphasis the board began six years ago to help churches and associations become directly involved in missions. J. B. Graham, who directs missions development at the board, described the emphasis as "a pipeline or bucket to carry missions in."

John Budlong, retired national consultant in missions development, described the difference missions development has made in his own church, Eudora Church in Memphis, Tenn.

"Two or three years ago, the pastor couldn't get the congregation to look beyond the four walls of the church. Now they're seeing many ways to reach out," he said, describing the church's new Chinese mission and ministry in a high-rise apartment complex.

Seminars may be scheduled through associational offices or state missions offices.

Opportunities abound for missions work in the Philippines

A number of opportunities are available for Tennessee Baptists who would like a missions experience in the Philippines, said Clarence Stewart, director of the TBC's Partnership Missions Department.

"Our Filipino brothers and sisters have many needs that can be met by Tennessee Baptists," Stewart emphasized.

The Tennessee/Philippines partnership began last April and will continue through March 1992.

A team from Haywood Association, who recently returned from the Philippines, confirmed the need for volunteers.

Team members — Charles Pratt, Eddie Mallonee, Jerry Foster, Lonnie Robinson, Latonya Stewart, and Elizabeth Tinsley — offered suggestions for a positive missions trip.

- Go! Don't be discouraged by negative comments. "Victories outweigh the negatives," Pratt said.

- Get all the information possible or specific construction projects.

- If you stay in Filipino homes, allow your standards of living ac-

Forced termination of pastors — Why the epidemic?

By Herschel H. Hobbs

According to press reports forced resignation and firing of pastors over the Southern Baptist Convention has reached epidemic proportions. This is also reflected in the mail I receive from concerned people in our churches. We have always had a certain amount of these. But why the sudden increase?

A blanket diagnosis does not fit all cases. In some cases we have always had a few people who feel that it is their Christian (?) duty to run off the pastor every two or three years. But this does not explain the present epidemic.



HOBBS

One suggestion is that the secular standard of success has entered our churches. The pastor is rated by the number of new people and dollars brought into the church. Little or no consideration is given to depth of spirituality developed in lives of people.

This condition was present when I entered the ministry in 1929. In 1933, in a seminary class, Gaines S. Dobbins said that most churches "count noses and nickels" — how many came and how much money did they give. It is reflected in our emphasis upon statistics and the traditional "brag sessions" in pastors' conferences on Monday morning. These are reports of pastors as to attendance and new member figures for the previous day. The pastor reporting one person saved may be doing a better job than the one who reports ten saved — when their respective opportunities are considered.

Based upon mail I receive and reports I hear, it seems that this epidemic is based upon the concept held by some pastors that the pastor is the ruler of the church. Baptists are a people of the Book. So what saith the Scriptures?

To support this concept, reference is made to Hebrews 13:17. "Obey them that have the rule over you" (KJV). The Greek participle rendered "have the rule" is hegeomai, the basic meaning of which is to lead or guide. In *Twenty-Six Translations of the Bible* (Atlanta: Mathis Publishers, Inc., Vol. III, edited by Curtis Vaughan, Southwestern Baptist Theological Seminary, 1967) of eight versions cited, all but three read "leaders" or "guiding" (Hebrews 13:7). In Hebrews 13:24 of eight versions cited, only the King James Version reads "rule." Five read "guiding" or "leaders." One reads "pastors."

"Obey" (v. 17, *peitho*) has various meanings. Citing Hebrews 13:17 Arndt and Gingrich (*Lexicon*) gives the dual meaning of "obey, follow" with Hebrews 13:17 as an example. In light of "the ones leading," "follow" is the meaning here.

"Submit" (v. 17) means "to give place to." As I understand it in this context, should the church and pastor propose different programs and cannot reach a solution, the church should give way to the pastor. If a program fails, it should be one of his choosing, not one thrust upon him. The reason given is the pastor's accountability, not his authority.

In the first century while the New Testament was being written and assembled, Christ bestowed an authority upon the apostles, but it was not

passed on to others. And even "pastor" is not the equivalent of "apostle" (Ephesians 4:11). Even the apostles preferred to use persuasion instead of authority. In 2 Corinthians 2:24 Paul denied that he had "dominion (lordship) over your faith." Referring to "elders" (pastors) Peter told them to "feed the flock of God . . . neither as being lords over God's heritage, but being ensamples (examples) to the flock" (1 Peter 5:2-3).

In Acts 20 Paul spoke to the "elders" (presbuteros) of the church in Ephesus (v. 17). He called them "overseers" (v. 28, *episkopous*, bishops) and told them "to feed" (*poimainein*, to tend as a shepherd) the flock of God. "Elder" originally denoted an old man who by virtue of age and experience was able to give wise counsel. An overseer was one who oversaw the work of others, like a foreman, to see that they correctly did their work.

"To feed" means to do for one's flock all that a shepherd did for his sheep. These they refer to the three duties of the same person: respectively to serve as a counsellor, administrator, and pastor (from the Latin equivalent of the Greek *poimainein*). The nearest thing to authority is in "overseer." But it is the authority of leadership and example, not of command.

Pastors are undershepherds of the Great Shepherd (Hebrew 13:20). He alone is Lord of His churches. In the New Testament the earthly center of authority is in the local church, which acts through democratic processes

under the Lordship of Jesus Christ (Acts 6:2-4; 1 Corinthians 16:3; 2 Corinthians 8:19).

Our supreme example for pastors is Jesus Christ (Mark 10:42-45). To His status-seeking apostles Jesus said, "Ye know that they which are accounted to rule over the Gentiles (pagans) exercise lordship over them (lord it over them), and their great ones exercise authority over (tyrannize) them. But so shall it not be among you: but whosoever will be (wills to be) great among you, shall be your minister (servant): And whosoever of you will be (wills to be) the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto (served), but to minister (serve), and to give His life a ransom for many." "For many" was the Hebrew saying for all.

There is no place for a "boss" in a New Testament church. "Jezebel" (Revelation 2:20) may refer to a woman who dominated the church in Thyatira. But the one clear reference to a church boss is in 3 John 9: "Diotrephes, who loveth to have the pre-eminence." It is not clear whether he was a pastor or a layman. In either case, he is spoken of in a negative way.

My dear brethren, shun the role of a Diotrephes in your ministry! Follow the pattern given by Jesus. As you are their leader, your flock will follow you in love and respect.

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Tennessee

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Tennessee Revivals . . .

Bailey Smith led a one-day revival Feb. 25 at Chamberlain Memorial Church, Chattanooga, with 37 people making professions of faith.

Pleasant Hill Missionary Church, Martin, began spring revival March 11 with Roy Auvenshine, pastor of Bethlehem Church, Greenfield, leading services. Lyndel Littleton from Central Church, Martin, is leading music for the services, which conclude March 18.

Harsh Chapel Church, Nashville, will hold revival March 18-23. Anthony George will lead the services, and Robert Holt will lead music.

Bob Agee, president of Oklahoma Baptist University, Shawnee, will lead revival March 26-28 at Ardmore Church, Memphis. Tommy Webster of Ellendale Church, Memphis, will lead music. Homecoming will be celebrated March 25.

First Church, Adamsville, will hold revival March 18-21. Wesley Pitts will lead services.

Steve Bain spoke at revival March 11-14 at First Church, Michie.

Second Church, Savannah, held a youth revival Feb. 23-25 led by a team from Union University, Jackson.

Revival services led by Mike Tucker will be held March 18-21 at First Church, Iron City.

Thomas Mattox will lead revival March 25-27 at Trinity Church, Lawrenceburg.

First Church, Martin, held revival March 11-14. Steve Hale led services and John Broom led music.

Rivergate First Church, Hendersonville, held revival March 11-14 with Pastor Lloyd G. Bardowell and Minister of Music Steve Kenney.

The following churches in Gibson Association reported March revivals. Churches, dates, and leaders are listed: Antioch Church, Humboldt, March 23-25, Guy Milam; Avondale Church, Humboldt, March 25-30, Levi Parish; Bethel Church, Yorkville, March 23-25, Union University Team; Emmanuel Church, Humboldt, March 25-28, Norman Culpepper; Hickory Grove Church, Trenton, March 25-28, Garry Miller; Immanuel Church, Trenton, March 25-30, Wayne Rowan; Keeley Mill Church, Dyer, March 25-30, Roy Auvenshine; First Church, Kenton, March 25-28, Dwight Mercer; Laneview Church, Trenton, March 28-30, James Powers; Maranatha Church, Humboldt, March 25-30, R. B. Owens; Mount Pleasant Church, Bradford, March 25-30, Mickey Basham; New Bethlehem Church, Dyer, March 25-30, James Melton; New Hope Church, Dyer, March 25-30, Tom Lewis; First Church, Rutherford, March 25-30, Phil Lovelace; and Salem Church, Trenton, March 25-30, Mike Kemper.

First Church, Sparta, will hold revival March 25-28. Bill Henard will lead services and Elmo Mercer will lead music.

Central Church, Chattanooga, will hold revival March 18-21 led by Henry Linginfelter and Dick Barrett.

Burl Sluder will lead revival March 18-21 at West Hills Church, Jonesborough.

McMinn-Meigs Association reported the following churches as having revivals the week of March 18. Churches and leaders follow: North Athens Church, Athens, Mike McGinnis; First Church, Riceville, Carlos Peterson; First Church, Niota, leader name unavailable; and Sanford Church, Riceville, Dennis Lemon.

Calvary Church, Jackson, will hold revival March 18-21. Ed North, pastor of First Church, Humboldt, will lead the services.

Dan Yeary led revival March 11-14 at First Church, Chattanooga.

First Church, Greeneville, will hold revival March 18-23. Gene Mims will lead the services and Mike Bundon will lead music.

The following churches in Dyer Association will hold revivals in late March. Churches, dates, and leaders are listed: Emmaus Church, Newbern, March 25-28, Gene Stafford; Bogota Church, Bogota, March 26-30, Bill Phipps; Miston Church, Bogota, March 26-April 1, Joe T. Naylor; Westside Church, Dyersburg, March 26-April 1, T. C. Thurman; and Woodville Church, Ripley, March 30-April 1, John Daughtery.

Hilldale Church, Clarksville, held revival March 4-7 with evangelist David Ring.

Weakley County Association reported the following revivals: Central Church, Martin, Feb. 25-March 2, Sonny Simpson; Hodge's Chapel Church, Palmersville, March 11-14, Barry Capps; Beech Springs Church, Gleason, March 11-16, Roy Auvenshine; Tumbling Creek Church, Gleason, March 18-21, Robert Allen; Corinth Church, Sharon, March 18-23, Richard Skidmore; and Oak Grove Church, Martin, March 19-23, Don McCulley.

Beech River Association reported several upcoming revivals. Churches and dates follow: Bear Creek Church, Parsons, March 22-25; Bible Hill Church, Parsons, March 25-31; Calvary Church, Parsons, March 18-23; First Church, Decaturville, March 25-30; Flatwoods Church, Holladay, March 30-April 1; First Church, Lexington, March 25-30; Mount Ararat Church, Darden, March 25-29; Mount Gilead Church, Cedar Grove, April 8-13; First Church, Parsons, March 25-30; First Church, Perryville, March 28-April 1; Pine Grove Church, Wildersville, April 1-3; Rock Hill Church, Lexington, March 23-25; Salem Church, Parsons, March 18-23; First Church, Sardis, March 29-April 1; Twin Oaks Church,

Cedar Grove, March 25-April 1; and Union Grove Church, Beech Bluff, March 25-30. In addition, Sand Ridge Church, Lexington, held revival March 4-8.

Salem Springs Chapel, Murfreesboro, will hold revival March 18-21. Archie King and Richard Easterly, both of the Tennessee Baptist Convention, will lead the services and the music. This will be the first revival held by the one-year-old church.

People . . .

Betty Williams, born in 1901, was recently presented a 24-year pin for perfect attendance in Sunday School at Dupont Church, Seymour. She has attended Dupont Church for 48 years.



WILLIAMS

Churches . . .

Members of First Church, Greenbrier, broke ground Feb. 18 for a 7800 square foot building, which will house a fellowship hall, kitchen, and educational space. The building will be the first phase of a four phase building project, and construction is expected to begin in the fall.

The congregation of Antioch Church, Brownsville, will dedicate the newly redecorated sanctuary March 18.

A dedication service was recently held at Paynes Church, Decherd, for a new building program to consist of a fellowship hall, kitchen, nursery, choir room, restrooms, and entrance foyer to the sanctuary. Duck River Director of Missions Baylon Hilliard spoke during the service.

Leadership . . .

Michael Friday joined the staff of Sunnyside Church, Kingsport, as minister of youth and outreach. He formerly served as minister of youth at First Church, New Lebanon, Ohio.

South Seminole Church, East Ridge, honored Jo Ann Renegar Feb. 25 for 20 years of service as church secretary.

Mount Union Church, Clarkrange, called Randy Smith as pastor.

Charles Quarles was recently called as pastor to Rossville Church, Rossville.

Richard Christian was recently called to Parkview Church, Jackson, as music/youth director. He is a student at Union University, Jackson.

Friendship calls McCoy

Friendship Church, Culleoka, recently called Greg McCoy as pastor.

This is McCoy's first pastorate. He was formerly youth minister at First Church, White House.

Ordained in 1985 at First Church, McCoy earned a bachelor's degree from Belmont College, Nashville; and a master of divinity degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas.

The Crossville native and his wife, Jeri, have one daughter.



DEDICATION OF DEBT-FREE BUILDING — Green River Church, Waynesboro, members, from left, Jimmie Hodges, building project finance committee; Cranston Moore, building project committee; Mike Kemper, pastor; David Miller, director of missions, Indian Creek Association; and Larry Frederick, co-chairman of deacons; participated in the March 4 dedication service of the \$186,000 500-seat sanctuary. — Photo by Connie Davis

Carroll-Benton Association names missions director

George Hill assumed the role of director of missions of Carroll-Benton Association March 1, succeeding James Humphrey. Hill was pastor of Ararat Church, Jackson.

The native of Lynnville also has served as pastor of First Church, Huntington; Trinity Church, Manchester; Oak Grove Church, Springfield; and Lynnville Church, Lynnville. He was pastor of two churches in Texas.

Hill is a graduate of Belmont College, Nashville, and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In 1982 he was vice president of the Tennessee Baptist Convention and he has been a TBC Executive Board member.

Hill and his wife, Bettie, have two children, Kimberly Bridges of Texas, and Kevin Hill of Jackson.



HILL

Samson's irresponsible stewardship

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

The account of Samson's life, found in Judges 13:1-16:31, is one of the most interesting and unusual stories found in the Old Testament. Every detail of his life has been revealed for us to examine. There was no attempt to cover up the dark side of his personality.

However, the fact that he led Israel for 20 years indicates the Lord worked through him to fulfill the covenant with Israel.

There is a great similarity between Samson and King Saul. Both men were divided souls who appeared to be bothered by prosperity. Both were men of great power who used that power for personal reasons. However, both men were vessels of the Lord in spite of their weaknesses and sins. Samson was surrounded by the Philistines who practiced idol worship and who posed a great threat to the solidarity of the chosen people.

The birth announcement by the angel to a sterile woman was an indication that God had not forgotten His promise

to Israel. Whatever else might puzzle us concerning the life of Samson, we must remember that the child was given to Manoah and his wife to "begin the deliverance of Israel from the hands of the Philistines" (13:5b). Not only was it the grace of God to have pity on a childless couple, but it was grace to have pity on the people of Israel.

Throughout these four chapters the character and expectations of the Lord are made evident. Manoah and his wife were so thrilled at the news of a child they wanted to offer a sacrifice to the stranger (angel). But the angel of the Lord reminded them that any act of worship must always be rendered to the Lord. The message of the Bible, whether in Genesis, Revelation, or Judges, is the command to worship the one, true God only!

Although most of us remember the details of battles, victories, and sermons, the most important lesson centers upon the One who alone is worthy to receive our honor and praise. God is the speaker in the Scriptures; He is the subject; and He is our goal for worship. Samson had a weakness of the flesh and that weakness is too often highlighted in the

remembrance of his story. But in fact, it is not Samson's story — it is God's story which included a man named Samson.

In spite of the tragedy which marked the end of his life, Samson was an instrument for good and for God. The Scriptures bear testimony that the Spirit of God was upon him and that he felt that presence early in his life (13:24, 25). There is also little doubt about his physical and mental abilities. Samson had been given the gifts which would be necessary in performing his role as a judge of Israel. Along with these powers, Samson, like everyone else, had been anointed with a free will. God does not make any of us act

any certain way. This brave man of Israel could defeat hundreds of enemy warriors, but could not stand up against the temptations of a beautiful woman! Delilah was used by the powers of darkness which are always near us.

Only two times does our text tell us of the prayer life of Samson. On one occasion he has defeated the enemy and is about to die of thirst when he calls upon God to deliver him. And the second one is at the end of his story, both eyes blinded by the enemy, and Samson calls upon the Lord to give him strength one last time to avenge his blindness. Whatever we may decide about the man, we should remember that he never lost faith in God's power to deliver!

Several thoughts concerning Samson remain. After Delilah cut his hair (Samson was under a vow to the Lord to keep his hair uncut), he did not realize that the Spirit of the Lord had left him. This is the most tragic statement about his life or anyone's life — to be void of God's Presence and to be unaware of the fact! How many today have lost their power with God? He does not break His promise, but He does withdraw the joy, peace, and power of one's salvation.

Finally, in spite of Samson's sins, he was still on the side of the true God. The Philistines worshiped Dagon and were enemies of God. He will allow no others before Him! Thus, the prayer of Samson was honored by the Lord to bring judgment upon the disobedience of the Philistines and of Samson himself. Justice prevails in the actions of the Almighty God — that we must remember!



MOODY

BIBLE BOOK SERIES

March 18 Lesson

Basic Passage: Judges 13:1-16:31
Focal Passages: Judges 13:3-5;
16:18-21, 28-30a

Jesus is betrayed and arrested

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

Each person makes his or her own choices in life. The consequences of those choices, however, are beyond our control. When Jesus was betrayed in the Garden of Gethsemane, two men made conscious choices that affected them beyond their wildest expectations. They were involved in behind-the-scenes intrigue which backfired on them. They operated out of personal ambition, not spiritual desire. The results for both were devastating.

Caiaphas had served as high priest during the last year of Jesus' public ministry. Meeting with the other religious leaders, he had concluded that Jesus needed to die. He made the comment that it was better for one to die than for the entire nation to perish (John 11:50).

What did he mean by this statement? Was he fearful for his own position, thinking that Jesus would overthrow Judaism as he understood it? Did he think that the controversy surrounding Jesus would force the Romans to intervene, killing many Jews? Did he confuse his position as high priest with the future fate of Israel? Was he filled with jealousy because his own influence was waning?

None knows for certain what Caiaphas thought. What is clearly stated in Scripture, though, is that Caiaphas initiated a campaign to discredit Jesus. This campaign included a contingency to assassinate Jesus if nought else worked (John 11:47-53).

This seemingly simple task of getting rid of a radical prophet from Galilee proved to be Caiaphas' undoing. Jesus was not stilled by death. He

was not silenced by conspiracy. He arose from the dead. He turned the world upside down. He altered once and for all the legalistic approach to worshipping God. He replaced the old covenant with the new covenant. He became the once-for-all sacrifice for sinners. Long after Caiaphas has passed from the scene, Jesus remains the Faithful High Priest.

UNIFORM LESSON SERIES

March 18 Lesson

Basic Passage: John 11:47-53; 18:1-14
Focal Passage: John 18:1-14

Judas, too, made the conscious choice to betray the Savior. He knew Jesus well. He had been present at the significant events of Jesus' ministry. He heard and saw what the other 11 heard and saw, but Judas chose to reject his Messiah. On the night of the betrayal, Judas knew where Jesus and the 11 would be. He agreed with the priests and Pharisees to betray his friend with a kiss. For a paltry 30 pieces of silver, he sold his Savior (Matthew 26:14-16).

Who knows what was in the mind of Judas? How did he justify his actions? How did he twist his thinking to permit himself to do such a dastardly deed? Was he trying to force Jesus to exert

military might against Rome? Was he a money-hungry, self-serving zealot? Was he simply tired of the goodness of Jesus? Did he feel inferior because of his own evil heart?

None knows for certain what Judas thought. What is certain is that Judas reaped more than he expected. He became overwhelmed by remorse. As he nursed his remorse, he felt driven to the point of suicide. Within three days, he had ended his life at his own hands. The consequences of his choices went beyond his control.

In our lives, we are faced with many choices. Some are small; some are big; but all are important. We often make choices that accommodate our fleshly will. We confess our preferences with God's will. What is attractive on the surface is only a shallow covering for sin and disgrace.

We must ever be on guard. Our choices must be in accord with the Word of God. When Peter stepped out of Jesus' will and attempted to protect Jesus by physical force, Jesus gently rebuked him. Jesus reminded him that there is a right choice and a wrong choice. He urged him to make right

choices that reflect God's will.

As we make our choices in life, let us think much, reflect long, and pray earnestly. Some choices can be reversed; most are irrevocable. A wife who chooses to leave her husband for another cannot simply return when it does not work out. A man who loses his job after an angry outburst cannot "patch it up" with a quick apology.

Let us stay near to Jesus. Let us read His Word. Let us hear His Voice. Let us do His will. Then, our choices will reflect His grace — and the consequences will rebound to His glory.

Cross Roads Church calls new pastor

Cross Roads Church, Greenbrier, recently called Jeff LaBorg as pastor.

This is LaBorg's first pastorate. He served as youth director at North Springfield Church, Springfield, and Eastland Heights Church, Springfield.

Ordained Jan. 28 at North Springfield Church, LaBorg attended Columbia Community College, Columbia, and plans to attend Austin Peay State University, Clarksville, in May.



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Confronting evil

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

Jesus Christ knew the reality of confronting evil. Immediately after His baptism and hearing the affirmation of the Father, "This is My beloved Son in whom I am well pleased." He encountered Satan's temptation in the wilderness. The same is true in our life when we seek to follow Him in service and discipleship.

You cannot minister for Christ without being confronted with evil or being alarmed at the exploitation of weak and innocent people by evil men.

This week's lesson allows adults to observe the example of Jesus in His action of cleansing the Temple, His parable about the unjust stewards, and His condemnation of the religious leaders. He did not back down or avoid the conflict. When confronted with evil, He took action.

Jesus takes action in the temple (11:15-18)

Jesus had cleansed the Temple dur-

ing His first passover visit (John 2:13-22); however, the results had been temporary. Once again He found the holy Temple had become an unholy den of money changers and cattle merchants. Instead of being encouraged to worship in a positive atmosphere, pilgrims were exploited and cheated out of their money for the selfish gain of those in charge.

All of this took place in the court of the Gentiles which was as far as a non-Jew could go. In the very place where they should have been doing missionary work, the religious leaders had allowed a convenience for the worshippers to become a racket. Animals for sacrifice were sold at an inflated price. The artificially contrived temple tax could only be paid in Jewish coins necessitating money exchanges where the exchange rate was exorbitant. The temple priests took a share of the profits and allowed the corruption to take place. To add to the noise, confusion, and carnival atmosphere, many Jews used the court of the Gentiles for a short cut through the Temple complex.

Think of how hard it would have been to pray in this area with noisy

animals, shouting merchants, and people jaywalking through an area that smelled like a barnyard. It should not be surprising that His anger was ignited with righteous indignation because of this evil exploitation of people coming to worship and praise the Father.

LIFE AND WORK LESSON SERIES March 18 Lesson

Basic Passage: Mark 11:1 to 12:40
Focal Passages: Mark 11:15-18;
12:6-8; 38-40

With explosive action Jesus purged this evil from the temple. This gentle Jesus, meek and mild, when seeing the farce, chased those who would exploit the people completely out of the area. They saw the anger in His face and the look in His eyes and they ran away.

Stung by this setback, the leaders of the Temple system plotted to kill Jesus, but did not move immediately because of His popularity with the people.

We need to follow His example by exposing those who would take advantage of others, but also be prepared to face their full fury in opposition.

Jesus teaches truth through a parable (12:6-8)

A parable is a story-illustration that uses something familiar to help us understand something new. The vineyard was a familiar scene in Israel (Isaiah 5:1-7; Psalm 80:8-16). Jesus used the parable of the unjust stewards to illustrate how the religious leaders disobeyed God and would ultimately kill His Son.

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When asked what should be done to the evil tenants, the religious leaders sealed their own fate by suggesting that the tenants should be punished and the vineyard entrusted to others. This became a reality in AD 70 when Titus of Rome destroyed Jerusalem, and the Gospel ministry leadership was slowly taken over by Gentiles.

Jesus condemns evil of certain scribes (12:38-40)

In this passage Jesus used words of condemnation to describe the sorry example of certain scribes. He indicts them personally for using their sacred office to promote their pride and cover up their unethical economic practices. They loved to receive honor and appear holy when in reality they were phonies who fleeced the less fortunate. He leveled six charges against them in these few verses. Their egotism and selfishness led to the misuse of their authority. He exposed their hypocrisy, self righteousness and covetousness.

Jesus confronted evil. So should we. He faced the full fury of evil people once they were confronted. So will we. He expects us to expose evil and condemn exploitation. So must we. This is part of our service to Christ.



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Compiled from Baptist Press, news service of the Southern Baptist Convention

New school to boost Iranian evangelism

LONDON — A new school which opened in London in February with partial financing from Southern Baptists will train Iranian Christians to evangelize Iranians all over the world. The Iranian Bible Training Center received \$25,000 from the Southern Baptist Foreign Mission Board. Further help is under consideration, said Dale Thorne, director of Southern Baptist work in the Middle East and North Africa.

Eight Iranian students — six from Iran and two from England — have been accepted into the first class. Four other students, including two from Turkey and one living in Denmark, are awaiting visas to enter England. A two-year study program will give them a Bible-based education with special evangelism skills tailored to the needs and culture of Iranians. For every two months in class, students will spend a month ministering among Iranians outside Iran, said Samuel Yeghnazar, school director.

Plans call for the students to spend some out-of-class time in places such as Turkey or Pakistan, Yeghnazar said. After completing their studies, they will work in Iran or areas where Iranian refugees live, he said.

Teachers will include some Southern Baptist missionaries, seminary and Bible school professors from the United States, Europe, and elsewhere, and other evangelicals experienced in Iranian or Middle Eastern culture. Some teachers will come from Iran. Most will teach three-week sessions at their own expense, living in school apartments alongside the students.

Classes will be held at the Iranian Christian Fellowship building in Chiswick, West London. The congregation meeting there, led by Yeghnazar, was organized in July 1986 and now includes about 100 mostly Iranian members, with many Muslim converts. About one-third of the members are British.

Baptist water project pumps up new believers

CHAMBUTA, Zimbabwe — A water system for a new refugee camp in Zimbabwe already has produced 35 Christians and a church — even before the refugees started arriving. The government of Zimbabwe asked Baptists to fund and build a system to supply clean drinking water to the new camp for Mozambican refugees in southeastern Zimbabwe. The Baptists agreed — with one eye on humanitarian needs and another on opportunities for evangelism.

Richard Cockrum, a Southern Baptist volunteer from Afton, Tenn., headed the 30-month project. Last November, Southern Baptist missionaries in Zimbabwe turned over the system to the government. It included more than ten miles of pipe, 24 well points in a riverbed for a year-round supply of water, and

a 500-cubic-meter reservoir tank for a filtered water supply.

Each refugee homestead in the camp — which will have a projected population of 20,000 — now has access to clean drinking water. That's a good deal for \$300,000 in Southern Baptist aid, missionaries said. But the better deal had nothing to do with economics. Some missionaries described it as moving from water pipes to "living water."

Penn-South Jersey plans 1991-92 'Year of Jubilee'

HARRISBURG, Pa. — The Baptist Convention of Pennsylvania-South Jersey has planned a "Year of Jubilee" for its 1991-92 fiscal year. The concept of a Year of Jubilee is found in the Old Testament books of Leviticus, Numbers, Exodus, and Malachi. Its original intent was to allow the Hebrew people to set aside a time for God and to allow their land to lie fallow for renewal.

For Pennsylvania/South Jersey Baptists, the Year of Jubilee will involve "a deliberate effort to pare back significantly the number of meetings on the state convention calendar in order for the churches to experience a fresh breath from God and for God to energize them," according to the Penn-Jersey Baptist, the convention's newsjournal.

"It will be, hopefully, a year to step back and listen to the Spirit of God give direction and focus for the years ahead. This will allow the state staff to be available in new, flexible, and more resourceful ways to the churches and associations."

Pennsylvania/South Jersey Baptists will try to follow a pattern set by God in the beginning, said Wallace Williams, executive director-treasurer of the convention. The convention's annotated calendar for the year, which lists and describes all convention events, was trimmed from 13 pages to six. During the year, churches will be encouraged to conduct prayer retreats that will focus on the work of the Holy Spirit.

Letter writing effort launched by CLC

NASHVILLE — The Southern Baptist Christian Life Commission has launched a three-pronged letter-writing initiative against recent abortion-related actions by the American Bar Association and the AFL-CIO as well as against proposed pro-abortion legislation in the U.S. Congress. The letters seek to "bring Southern Baptist influence to bear on all three entities to re-evaluate their pro-abortion efforts," said Richard Land, executive director of the CLC, the ethical/moral concerns agency of the Southern Baptist Convention.

Land sent letters Feb. 28 to various government, union, and bar association leaders, including U. S. Attorney General Richard L. Thornburgh, AFL-CIO President Lane Kirkland, and all U.S. senators and congressmen, on the abortion issue.

"Over the last ten years the Southern Baptist Convention has adopted five resolutions at its annual meetings affirming the sanctity of unborn human life and called for federal and state legislation and/or a constitutional amendment to protect unborn human life," Land said.

Volunteer coaches need training, says Tennessee minister

By Terri Lackey

GLORIETA, N.M. (BP) — Volunteer coaches for church sports should not just be given a team roster and told to "go at it," a minister of activities said during a Southern Baptist recreation conference.

Bob Sessoms, minister of activities at First Church of Concord, Knoxville, said too often a volunteer coach is someone who simply was in the right place at the wrong time.

"That person is probably a mother or father whose kid is playing the sport," he said during a session on

Focus on Biblical ministry

"Training Your Christian Coach" during the Feb. 23-March 1 meeting at Glorieta (N.M.) Baptist Conference Center. A similar conference was held in January at Lake Yale Baptist Assembly near Leesburg, Fla. Both were sponsored by the Southern Baptist Sunday School Board's church recreation department.

A volunteer coach should be trained to set goals, follow guidelines, learn responsibilities, and cultivate relationships, said Sessoms, who earlier was a consultant in the Sunday School Board's church recreation department.

Coaches also should possess certain qualities, the most important "being a born-again Christian," he said. "You cannot lead a person to the light if you are in the darkness."

Just as effective Sunday School teachers should be called by God to their volunteer tasks, so should coaches of church sports, he added.

"They should feel they are in God's will," Sessoms said.

Likewise, they should have an evangelistic concern for non-Christians, he said: "They should know who is and who is not a Christian

on their team. They should be able to answer the questions non-Christians might have about Christ."

Volunteer coaches also should love and understand the age group of those they are coaching; they should hold enthusiasm for the sport; and they should possess a sense of humor and "a lot of patience," Sessoms noted.

"They should be kind, dependable, loyal, mature, willing to listen, adaptable, cooperative, communicative, and know the fundamental skills and rules of the sport," he said. "I know a person can't exhibit all these qualities, but it would be nice."

Church sports should minister to the total person, Sessoms said, adding, "Church recreation should provide opportunities for all church members who desire to play, whether they be young, old, skilled, or unskilled."

Church sports should perform the functions of developing a spirit of fellowship and enable players to receive enjoyment and a sense of accomplishment, he reported.

Baptists, Catholics begin new round of talks

DURHAM, N.C. (BP) — Southern Baptists and Roman Catholics have begun their fourth round of interfaith conversations.

Representatives from the two faiths met at a Catholic retreat center outside Durham, March 2-4, to lay the groundwork for the new talks, which will focus on the subject of Biblical ministry.

The group will meet once a year for the next three years in informal sessions to explore common ground and differences in the way the two faiths address ministry issues. Subtopics scheduled for discussion include human dignity, sacredness of human life, sexuality, and marriage, family values, and stewardship of creation.

The nation's two largest denominations began their interfaith conversa-

tions in 1978 with a discussion of "The Church: Its Nature and Function." The second session, begun in 1982, dealt with "The Life of Grace Within Us." The third session, begun in 1985, resulted in publication of a statement of agreements and disagreements on a range of subjects. That statement and a history of the first ten years of dialogues was published in a 163-page edition of *The Theological Educator*, the theology journal of New Orleans Baptist Theological Seminary.

Southern Baptist participation in the conversations is facilitated by the interfaith witness department of the Home Mission Board. However, participants do not represent an official position of the board or of Southern Baptists.

Southern Baptist participants in the fourth round of talks are James Leo

Garrett, professor of theology at Southwestern Baptist Theological Seminary; William Hendricks, professor of Christian theology at Southern Baptist Theological Seminary; Emmanuel McCall, director of the HMB black church extension division; Louis Moore, associate director of the Christian Life Commission;

William Richardson, area director for Brazil and the Caribbean with the Foreign Mission Board; Bobbie Sorrill, associate executive director of Woman's Missionary Union; Gary Leazer, director of the HMB interfaith witness department; and William Gordon, HMB national missionary for interfaith witness.

McCall and Sorrill were unable to attend the recent session. Barbara Elder substituted for Sorrill.

Signal Mountain church calls Paul Forgey

Mt. Carmel Church, Signal Mountain, recently called Paul Forgey as pastor.

Forgey has served as pastor of other churches in Tennessee, Florida, and Kentucky.

He attended Baptist Bible Institute in Graceville, Fla.

Forgey and his wife, Vivian, have two sons.