

Baptist and Reflector

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During spring meeting

HMB trustees approve Korean/Brazilian venture

ATLANTA (BP) — The Southern Baptist Home Mission Board has agreed to cooperate with the Korean and Brazilian Baptist conventions to approve missionaries in the United States.

Under the agreement, approved in principle by the agency's board of directors during their recent spring meeting in Atlanta, Brazilians and Koreans appointed as foreign missionaries to the United States would become joint missionaries of the SBC Home Mission Board.

Also at that meeting, the board went into executive session for 20 minutes to consider a report from its long range site development committee. In calling for the executive session, board chairman Ralph Smith said the private meeting would be limited to that one subject and that the details of the board's action would be made public within 45 days.

Smith said he did not like calling the board into executive session, but that it was necessary to honor real estate negotiations currently under way. "We will give a full release as quickly as we are able," he said.

In other action, HMB trustees elected one new staff member, approved the annual audit, altered the procedures for sending information on prospective employees to board members in advance, approved a resolution to the SBC Executive Committee on cooperative funding, re-elected the full slate of officers, and approved an \$810,792 adjustment to the 1990 budget.

The agreements with the Foreign Mission Board of the Korean Baptist

Convention and World Mission Board of the Brazilian Baptist Convention were initiated at the request of those national conventions, HMB President Larry Lewis said.

He called the agreement an "unprecedented approach to missions partnership."

Baptist leaders from Korea and Brazil spoke to HMB trustees about their desire to reach their own people who have come to America without the Gospel.

Ki Man Han, pastor of Yoido Baptist Church in Seoul and chairman of the Korean Foreign Mission Board, told the group he was the product of Southern Baptist missionaries sent to Korea. In return, "we're going to send our missionaries to North America to reach my own blood and kinsmen for the Lord," he said.

"We are here to offer our concern and interest in winning Korean Americans to the Lord by cooperating with your mission endeavors," added Gen. Seh Jik Park, a member of the Yoido church and chairman of the 1988

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Bush meets editors at Washington briefing

By Kathy Palen

WASHINGTON (BP) — Sessions on the U.S. Supreme Court, the Soviet Union and Eastern Europe, churches and taxation, ethics in Congress, clergy malpractice, and urban ministries, as well as visits to the White House and the embassy of the USSR, highlighted a Washington briefing for Baptist editors.

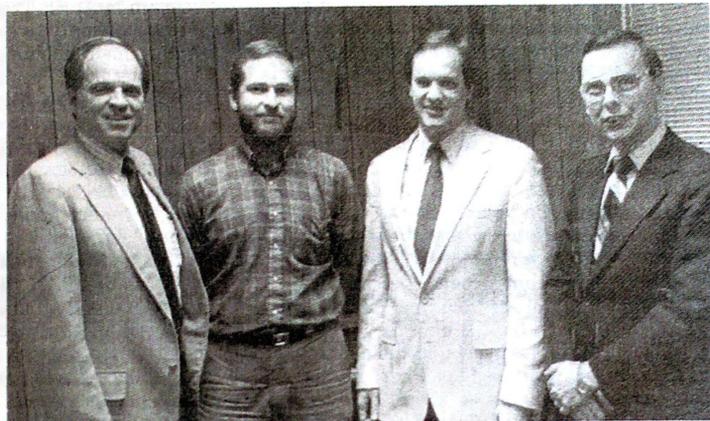
The March 14-15 briefing, sponsored by the Baptist Joint Committee on Public Affairs, attracted editors of Baptist state newspapers and writers from Baptist Press bureaus.

During a two-hour briefing in the White House's Roosevelt Room, President George Bush spent about 30-40 minutes with the editors and answered questions. Bush commented on a variety of topics, ranging from drugs to Central America to the Soviet Union to China.

"For the first time, I think we're making progress in this war" against drugs, the president said. He told the editors his administration needs their input, help, and advice as it continues to fight the nation's drug problem.

Shifting to developments in Nicaragua, Bush pledged American support. "We have an emergency," he said. "We need to help them guarantee

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PASTORS MEET — The Hamilton County Association Pastors' Conference met Monday in Chattanooga and discussed the role of the Baptist and Reflector in Tennessee Baptist life. From left, David Myers, director of missions; Gary Powell, Birchwood Church, program committee; Brad Mitchell, Lookout Mountain, president; and James Hutchings, New Bethel, program committee. Editor Wm. Fletcher Allen was speaker.

Prayers, giving, going

Woodmont, missions go hand in hand

It has been said before about Woodmont Church, Nashville, but church congregation and staff members don't brag about it.

When "missions" is discussed in Tennessee, Woodmont Church has to be given more than passing mention. The church of 2200 resident members works hard at missions.

Led by Pastor Bill Sherman, the Nashville church actively utilizes the formula of praying, giving, and going.

Example: the 1989 Lottie Moon Offering for Foreign Missions netted \$136,000, despite the fact that church members gave \$636,000 during the year for a new preschool education building. Attendance in Sunday School usually is around 1150.

During the previous three years the Foreign Missions offering has been \$130,000 \$142,000, and \$151,000. The church has had bold mission involvement for at least 13 years. Since 1984, Woodmont members had given more than \$25,000 annually to the Annie Armstrong Home Missions Offering.

Not only has the church sent out eight foreign missionaries in the last 13 years, it began in 1972 a housing ministry to house furloughing missionaries. Now there are three such missionary homes.

Woodmont members who now serve in foreign lands include Bert and Ruth Dyson in West Africa, Howard and Norman Stevens (served 13 years in Mexico), Susan Harris in the Union of South Africa, Cindy Thames in Burkina Faso, David Moench in Dundee, Scotland, and the Sam Ricketsons in South America.

Woodmont's missions spirit has helped start five area churches, including Brookhollow, Criveewood, Forest Hills, Glenwood, and Brentwood. The missions ministry spirit also

influences the church's work with the Women's Prison, and the beginning of the clinic ministry at Nashville's Union Mission. And homeless men have slept in the church for the past three winters.

As of March 1, Woodmont has had 536 volunteers serve in 34 overseas countries since 1977, including construction, medical, dental, evangelism, Vacation Bible Schools, surveys, cooking for mission meetings, leading missions meetings, music, teaching, renovation, painting, and revivals.

In 1989, groups from Woodmont Church went to England, Venezuela, the Philippines, and St. Kitts Island. A group of singles this year returns to St. Kitts, giving \$40,000 for the work there.

Underscoring its bustling volunteer ministry, Woodmont gives generously from its financial gifts. Giving slightly more than 20 percent of its current budget, this translates into \$345,000. Some \$326,000 in the missions section of the church budget makes the total CP giving \$671,000 for missions — or 38 percent of the 1990 budget.

Sherman is aware of the church's depth of giving for missions. "It's not something I did, or a few people did — what we do for missions and related ministries is a reflection of a congregation with bold ideas about giving self — and of their means," he said.

An inside look

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TBC disaster van sent to Alabama

The Tennessee Baptist Convention's disaster relief van left March 23 for Elba, Ala., to assist with feeding victims of the flood-stricken community.

The Alabama town, approximately 65 miles south of Montgomery, was virtually engulfed after a dirt levee broke due to heavy rains. More than half of the town's 5000 residents were forced to evacuate.

Cameron Byler, director of the TBC Brotherhood Department, and approximately 20 Tennessee Baptist volunteers provided more than 3000 meals to residents returning home for clean up operations.

The Tennessee disaster relief team is expected to return some time next week.

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Editorial

Cooperative Program — a strong but fragile method

One of the ties that binds together Southern Baptists is the Cooperative Program. It has been around since 1925 — and it has grown stronger through the years. Certainly there have been years when individual state conventions have not been able to support the Cooperative Program as well as in other years — but God's work through Southern Baptists is still maintained.

One qualification for a messenger to the annual meeting of the Southern Baptist Convention is that the person must be a member of a Baptist church "cooperating with the Southern Baptist Convention."

But the Cooperative Program is more than that.

A person traveling around the United States, especially in the "old line" states, will see many Southern Baptist churches — in cities, suburbs, on highways, in the country, at crossroads, and scattered out where civilization seems sparse.

But the Cooperative Program is more than the physical plants of all those churches; it is more than the people who are those churches.

April 8 is on our denominational calendar as Cooperative Program Day. Our world now has more lost people than Christians. What are we going to do about it? Will we be able to fulfill goals and dreams of presenting the

Gospel of Christ to everyone by 2000?

The Cooperative Program will be a major factor in our success or failure.

Every year we emphasize the Cooperative Program in April. This April 8 our celebration gives opportunity to consider how we work together for reaching a lost world.

Cooperative Program Day is a time to inspire God's people by presenting news of Cooperative Program supported ministries. It is a day for involving God's people in the worldwide mission of the church as assigned by Jesus Christ in His Great Commission. It is a day to rejoice and celebrate cooperative accomplishments.

It is a day for making a fresh commitment by church members to the financial support of almost 8000 missionaries at home and abroad, who serve in 113 nations and all fifty of the United States.

Southern Baptists number more than 14 million people in more than 38,000 churches, in 37 state conventions and fellowships, and 19 national agencies and institutions. We are a great family.

A characteristic of healthy families is togetherness, blending love and resources, compassion and know-how, for the benefit of all the members — and for a combined ministry of evangelism, missions, education,

and healing.

While it may be difficult to explain the structure of Southern Baptists, the uses of the Cooperative Program provide us with a window of knowledge. The CP is the rope of support for missions in Namibia, Argentina, Nevada, and in Tennessee. It buys food and supplies, it builds church houses and plants churches. It sends the Gospel around the world. It helps train college students and seminarians. It provides equipment and medicines for hospitals. It goes to jail for ministries through chaplains. And more.

James L. Sullivan, retired Sunday School Board president, rightly describes the Cooperative Program as "a rope of sand with the strength of steel."

He is saying that the CP is strong but fragile. He is saying that God can do mighty works through Southern Baptists as they are faithful in stewardship of money and self. He is saying that that strong rope of sand is also fragile — because it is a product of cooperation.

Cooperation is one of the most beautiful words in the vocabulary of Bible-believing Southern Baptists. And the Cooperative Program is the best example of how we do it. — WFA

HMB experienced positive changes in 1980s: Lewis

By Mark Wingfield

ATLANTA (BP) — Despite conflict, the Southern Baptist Convention and its Home Mission Board experienced positive changes in the decade of the 1980s, HMB President Larry Lewis said in his annual report to the agency's board of directors.

"The one word that seems to characterize the Home Mission Board during the 1980s is the word change," he said, citing his election as president in 1987, adoption of new objectives and goals for the agency, a staff reorganization, election of five new vice presidents on the agency's staff and election of new board members.

The SBC's 11-year internal conflict has "sapped our energies and divided our efforts" but also has brought about good, Lewis said: "A reaffirmation of

our historic commitment to the authority and authenticity of the Scripture was needed, and that affirmation was made.

"Belief in an inspired, infallible Bible cannot be considered a peripheral doctrine of little concern to Southern Baptists. Baptists feel deeply and strongly about the Word of God and will not allow that historic doctrine of the faith to be eroded.

"I thank God Southern Baptists have made their position clear, and no one can doubt it. We are people of the book, and we are proud of that."

This affirmation does not mean individuals should be bound by any dogma, catechism or statement of faith, Lewis added. "Every Baptist has not only the right but the responsibility to study the Bible for himself and

come to his own conclusions," he said. "We are very jealous of the priesthood of the believer.

"Likewise, I strongly defend the right of every Baptist church to chart its own course and make its own decisions regarding matters of faith and practice.

"However, agencies such as ours, commissioned by Southern Baptists as a whole to serve our denomination and churches, should assume a doctrinal stance in harmony with, and not contrary to, the constituency we serve."

This is the reason the HMB "willingly accepted" the report of the SBC Peace Committee and currently abides by its recommendations in the screening process for hiring staff, appointing missionaries and endorsing chaplains, Lewis said.

A decade of change in the SBC has resulted in trustees taking more active roles, he said. "I, for one, believe Southern Baptists should be grateful that our boards do not give rubber-

stamp approval to anything," he noted. "More than ever before in our history, our board is involved in setting policy and requiring accountability. I believe you have not only that right but that responsibility."

Lewis also reviewed major accomplishments of Southern Baptists in the past decade:

- Baptizing 3.76 million converts.

Lewis noted that baptisms have been increasing in the past two years and predicted that 1990 would set a new record because of the impact of the denomination's simultaneous "Here's Hope" revivals.

- Starting an average of 750 new church-type missions each year.

• Appointing 5880 home missionaries. Lewis noted that the HMB ended the decade with 3808 missionaries, the second-largest number ever under appointment at one time.

- Ending the decade with 2132 endorsed chaplains.

HMB enlisting volunteers for New Orleans

ATLANTA (BP) — Organizers of the "Sharing Hope with Greater New Orleans" project now are recruiting 3000 people willing to share their Christian faith with residents of the host city for the 1990 Southern Baptist Convention annual meeting.

More than 600 pastor-teachers already have responded to a request for 250 people to lead training sessions for the door-to-door witnessing effort in New Orleans June 8-9, according to officials of the Southern Baptist Home Mission Board.

Southern Baptists will gather in New Orleans June 12-14 to conduct business and hear reports from their agencies and institutions. As a precursor to that event, the Home Mission Board and Louisiana Baptist Convention are planning an evangelistic blitz in the city, similar to the door-to-door witnessing done during last year's Las Vegas, Nev., convention.

Through last year's effort, nearly 1000 people made professions of faith

in Jesus Christ.

This year, the emphasis is on both training and sending witnesses, said Howard Ramsey, HMB personal evangelism director.

Ramsey had issued a request for 250 pastor-teachers to lead evangelism training sessions in Louisiana churches the weekend before the convention. More than 600 pastors responded to his request.

From those 600, workers at the Louisiana Baptist Convention will select volunteers to lead the training sessions in participating churches, Ramsey said. Those selected will be notified by letter and given details about where to report.

Those not assigned as teachers still are needed to participate in the door-to-door witnessing blitz, Ramsey said.

Anyone willing to participate in the evangelistic blitz should register by writing the Home Mission Board's personal evangelism department at 1350 Spring St. NW, Atlanta, Ga. 30367.

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Non-denominational group cites anti-Christian bias

By **Connie Davis**, assistant editor
MEMPHIS — Representatives of American government, media, education, and law cited examples of anti-Christian bias and acclaimed the efforts of Don Wildmon's American Family Association during its Anti-Christian Bias in America Conference. "Seven to eight or nine years from now there will be a major conflict going on in our society between Christians and the secular society," predicted Wildmon at the conference March 15-16 in Memphis. It drew 125 Catholics, Jews, and Protestants from about 20 states.

The American Family Association, based in Tupelo, Miss., began as the National Federation for Decency which Wildmon, a Methodist minister, formed in 1977 to "deal with sex and violence on TV," he said when describing his initial work. The AFA's newsletter has a circulation of 430,000, of which 250,000 are subscriptions. Wildmon is heard on 170 radio stations.

Many examples of anti-Christian bias were cited and two speakers called for the formation of an anti-Christian Defamation League paralleling the Anti-Jewish Defamation League.

Bias portrayed

Wildmon described the use of taxpayers' money by the National Endowment of the Arts to fund a movie festival for homosexuals and a show including art ridiculing Jesus.

Participants saw a video tape of a scene from the television show "Doctor, Doctor," showing a person holding a puppet quipping, "Hit me again. I'm a Christian."

Congressman William Dannemeyer of California said the homosexual lobby has made AIDS the "first politically protected disease in the history of this country."

Cal Thomas, syndicated columnist, reported he was canceled from an appearance on "Good Morning, America" because he had quoted a Bible verse on another television show.

James Watt, former United States Secretary of Interior, said he was forced out of office because of anti-Christian bias.

A Louisiana high school student was denied the right to share concerning her Christian faith during her valedictory address in 1988, reported Larry Crain, an attorney from Brentwood.

The Department of Education has not approved the Transnational Association of Christian Schools accrediting agency based in Murfreesboro although it has repeatedly met its criteria since 1979, said H. Wayne House of Western Baptist College, Salem, Ore.

The Federal Communications Commission is not enforcing the television indecency and obscenity law during hours children are not likely to be watching, stated Rabbi Yehuda Levin of New York City.

References to Protestant religions have been excluded almost completely from children's textbooks, cited Paul Vitz of New York University.

Speakers from various vocations detailed anti-Christian bias in their fields.

Media

Cal Thomas, syndicated columnist in 125 newspapers, described the action by "Good Morning, America" as prior restraint, noting the case to restrain publication of the Pentagon Papers failed because it was ruled an illegal action.

Thomas also was asked by an official of "Nightline" not to quote Bible verses and his column was not accepted in a Dayton, Ohio, paper

because of his Christian viewpoint, he reported.

Concerning an upcoming movie release, Thomas described "The Handmaid's Tale" as "Hollywood's revenge" on Christians.

Reasons for the media's power base is the growth of the industry and newspaper chains which have reduced the diversity of the press.

Most reporters are over educated, over paid, atheists, alienated from most Americans, and hide behind the First Amendment, he continued.

Contrary to what most Christians believe, the constitution does not mandate separation of church and state, proclaimed Thomas.

Joseph Farah, a Hollywood-based syndicated columnist, described a bigotry that "even ignores the realities of the box office."

He stated that the largest lobbying group of network television is a homosexual group, according to network officials quoted in TV Guide and the Journal of Communication. Farah referred to a study by Michael Medved, co-host of the weekly PBS television show "Sneak Previews." Medved cited 15 anti-Christian films which failed to make a profit.

Concerning upcoming films, Farah said if the "Last Temptation of Christ" was a "direct assault on the divinity of Jesus, "The Handmaid's Tale" is a frontal assault on you and me, the church." He added it draws analogies between Christians and Nazis.

He called for the opening of a Family TV Office or Christian Anti-Defamation League office in Hollywood which might even award work which supports Christian values.

Government

Congressman Dannemeyer gave examples of the strong homosexual lobby in the United States resulting in laws giving homosexuals "special privileges," which are called anti-discrimination laws. Other actions supported by the lobby include laws that override the public health care system's process for dealing with communicable diseases, the Hate Crimes Act, and the Americans for Disabled Act.

The Hate Crimes Act, which has passed the United States House of Representatives, the Senate, and has the support of President Bush, explained Dannemeyer, protects people in certain categories from discriminatory activity. The categories include race, creed, color, religion, but should not include sexual orientation, said Dannemeyer.

The Americans for Disabled Act includes people with communicable diseases with other groups of disabled people.

Eleven states which process 78 percent of AIDS cases have set aside the traditional way of responding to communicable diseases, which includes informing potential victims to stop transmission, stated the congressman.

"This is a public health issue not a civil rights issue."

James Watt of Jackson Hole, Wyo., explained why he only served as Secretary of the Interior from 1981-83. He wouldn't have had much of a problem, he said, if he had limited his views to ones concerning the environment. "But I talked about those value systems on which this country depends."

Law and Education

Larry Crain, founder of the Rutherford Institute which specializes in religious liberty and civil rights issues, identified a subtle form of bias in the law today.

Crain cited the case of a Maryland man who was arrested for preaching on a sidewalk in front of an abortion clinic and charged with disorderly conduct. If the laws were interpreted similarly in Eastern Europe, people would be restricted from demonstrating for freedom, he added.

Crain blamed the American Civil Liberties Union, People for the American Way, and Americans for the Separation of Church and State for developing laws supporting the right to privacy.

Concerning legal rulings against religious symbols, Crain noted, "it's not a long step down the road to the Soviet position for that matter."

House, formerly of Dallas Theological Seminary, cited a study reporting one-third of academics view evangelicals a threat to education.

House called for the formation of an Anti-Christian Defamation League, noting small Christian schools with few defenses will be the ones attacked.

Paul Vitz, psychology professor at NYU, conducted a government-funded study in 1984 on 60 children's social studies textbooks produced by 10 of the 15 major publishers.

He found that "religious traditional values and many other conservative issues have been excluded."

Universities are the source of the problem. "If we can hire Marxist liberals and deconstructionists then we can certainly hire Christians at our universities."

Sunday School lesson commentators change

Three new Sunday School lesson commentators have been chosen for the April-May-June quarter of 1990.

Liz Thompson, layperson from First Church, Blountville, will write lessons in the Convention Uniform series; W. Elzie Danley, pastor of Malesus Church, Jackson, will write Bible Book Series lessons; and Kenny Cooper, pastor of Bellevue Church, Nashville, will write lessons in the Life and Work Series.

Thompson, a native of Bristol, attended Carson-Newman College, Jefferson City, where she met her husband, Tal Thompson, who is director of missions for Holston Association. They have three children.

In addition to being a homemaker, Thompson is a part-time secretary for an insurance agent and is a substitute Sunday School teacher.

Danley has been pastor of Malesus Church since 1988. Prior to that, he served as a bivocational pastor at Kirk Church, Collierville, and was professor of educational administration at Memphis State University.

Danley earned a bachelor of science in education degree from Arkansas State University in State University; a master's degree from Memphis State



COOPER



DANLEY



THOMPSON

University; a doctorate from the University of Mississippi in Oxford, and a master of divinity from Luther Rice Seminary, Jacksonville, Fla. He also graduated from Mid-South Bible College, Memphis, with a major in religion and theology, and has completed two years at New Orleans (La.) Baptist Theological Seminary.

Cooper has been pastor of Bellevue Church since 1987. Before coming to Tennessee, he was pastor of churches in Georgia and Kentucky.

In addition, Cooper was part-time instructor in pastoral ministries and Old Testament interpretation at the North Georgia Center of New Orleans Baptist Theological Seminary.

Cooper holds a bachelor of arts degree from Cumberland College, Williamsburg, Ky., and master of divinity and doctor of ministry degrees from Southern Baptist Theological Seminary, Louisville.

He and his wife, Sherry, have two children.

Stephens recovering from train injury

David Stephens, pastor of Zion Church, Powell, is recovering at home following injuries sustained March 12 when he was struck by a train.

Stephens was fishing with his brother, Randy Stephens, a pastor in Michigan who was visiting, and his nephew, Alex.

There was a train bridge near where they were fishing. Stephens explained, noting he and his nephew were walking across the bridge when a train came down the track.

The train startled his nephew who began running down the track. Stephens rushed to get his nephew out of the way when the train sideswiped him, picking him up and hurling him onto some rocks.

Stephens suffered a broken right arm and sustained cuts on his head which required 26 stitches. His nephew was not hurt.

Stephens' broken arm required a metal plate and eight screws. He has not yet returned to the pulpit but anticipates returning in about two more weeks.

The Powell pastor is one of Tennessee Baptists' representatives on the Southern Baptist Foreign Mission Board.

He acknowledged his narrow escape. "There's no question about it, but the Lord definitely was with me or the injuries could have been much more severe," he said.

Our Readers Write

Happy seminarian

Tennessee is my home. Although I was born in a "foreign land" (Missouri), I was raised in Nashville, baptized at First Church, Goodlettsville, and ordained at Second Church, Memphis.

I now live again in a "foreign land" — Kentucky. They call it the Bluegrass State, but it all looks green to me! Nobody here talks about Vols, Commodores, or Tigers. They all gab about Wildcats and Cardinals. Kentucky, however, does have two redeeming features: It borders Tennessee, and it contains Southern Seminary.

Southern Seminary is for me the birthplace of a deeper faith in God. As a student here I have come to a great appreciation of two things. First, the Bible. I've learned more than I could have dreamed about what the Bible says and about the God of which it speaks. Second, the dedicated professors of Southern Seminary. Their dedication to their calling is evident not only in their respect for the Bible and their commitment to scholarship, but also in their concern for students.

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.

I am writing this to my Baptist family in Tennessee — because I have seen for myself that the bad things some people say about Southern and its professors are not true. We have good reason to be proud of our seminary. I am.

Chris Caldwell
513 Quails Run, Apt. A-3
Louisville, KY 40207

Jointness important

As a Southern Baptist and a lawyer, I feel compelled to express my concern that the Executive Committee of the Southern Baptist Convention has voted to recommend to the SBC a drastic cut in the funds of the Baptist Joint Committee on Public Affairs. I am concerned that we as Baptists will no longer be speaking with one voice and, therefore, our message will be diluted.

We have known for a long time that we can accomplish so much more when we work together. I am for the "jointness" of the Baptist Joint Committee. Martin Marty, church historian from the University of Chicago said, "When we non-Baptists look to an agency which will work for promoting what is proper and prohibiting what is not, we single out first the Baptist Joint Committee on Public Affairs. It is well poised to represent Baptists and all the rest of us."

Not only do we as Southern Baptists need to work together, but we must also work with other Baptists to give greater weight to the issue of separation of church and state. A single and isolated voice will mean no voice in Washington. Let's keep the "jointness" in the Baptist Joint Committee.

Mike Lawson
P. O. Box 873
Goodlettsville 37072

Monitoring WMU

The March 7 issue of the Baptist and Reflector reported that "Conservative leaders pledged to monitor WMU to

Pastor shares painful lesson learned

I want to address an issue that many pastors face: "unrest" in the convention. May I be personal for a moment? I have had an experience to which some pastors can relate.

When God called me to preach in January 1977, He also called me to be a Southern Baptist preacher. I was called to a small Southern Baptist church, only four the first Sunday. God blessed and the church was able to purchase ground and build a first-stage unit for worship. Attendance grew to 60 and 70 in Sunday School.

During the almost eight years I pastored there, the association called a new DOM. He was a young man with a lot of excitement. However, he almost demanded that I be at each meeting, regardless of how far I had to drive, or how many hours I had worked on my public job. This started to get to me very much. He had an income, with all the trimmings, such as good health insurance and retirement. I thought he was overbearing. I was wrong in looking at other's possessions.

I became bitter at the association and convention, I decided to find a church outside the Southern Baptist Convention. Was this a mistake? God let me go my own way. I was called to another church that wasn't associated with the SBC. It wasn't long until I became homesick. Everywhere I looked I found literature from the Sunday School Board, old revival signs, and more. God pointed me home, back

to Southern Baptist work, where I belonged.

One morning as I was walking to the church, I said, "Lord, I am sorry I have gone astray." I repented of my thoughts of the DOM and the convention. I realized I was wrong. I know the convention and DOMs aren't perfect, but neither am I. God heard my prayer of repentance and opened a door for me to pastor in the convention again. I no longer have bitterness in my heart toward anyone. God has helped me put all that behind.

I know God wants me to stay in the convention, regardless of what some think or do. We won't be responsible to God for what others do, or how they conduct themselves.

Others may feel some of these same emotions. Don't let them ruin your ministry. Paul and Barnabas had disagreements, but they both kept doing what God had called them to accomplish. They had to agree to separate, but they didn't agree to stop the most important task on earth. So don't let what others say or do keep you from staying where God had called you.

I thank God for my experience. It shows His loving grace, that waits for a wayward son to come home. I AM HOME TO STAY.

Name withheld

This pastor's name is withheld for personal reasons — at the writer's request. — Editor

make sure it is not used for political purposes." I really laughed when I read that! How about monitoring the Southern Baptist Convention to make sure it is not used for political purposes?

For the past ten years conservatives have used our convention for political purposes — not only convention-wise — but they have used our convention and their position as leaders in the convention to help elect their choice as president of the United States.

Now they are trying to destroy the Baptist Joint Committee because they have not been able to use it to promote their agenda — that's what it's all about!

Ruth O'Leary
700 W. Fourth St.
South Pittsburg 37380

Under proposed SBC budgeting, convention support for BJCPA would be cut to \$50,000. Eight other Baptist groups would still give financial support. How much the cut would hurt BJC's task is not fully known, but it would be substantial. — Editor

First response

Having been a Southern Baptist for many years, and very proud of it until some recent years and events, I write this first response of what should have been many.

I want it known that we support the Baptist Joint Committee and oppose any budget cuts at this time.

Doris V. Dupree
6016 Brownstown Rd.
Chattanooga 37415

Continue representation

One of the leaders in the SBC conservative faction made an impassioned plea before the convention in Las Vegas to make a drastic cut in the funds for the Baptist Committee on Public Affairs.

In spite of his plea the convention approved the budget request. For the fifth time this has been the result. Now the Executive Committee of the SBC has decided to become involved and has hopes of reducing the BJCPA budget to \$50,000 while greatly increasing that of the CLC.

Why has all this situation come about? The real reason is that the BJCPA has refused to back some of the pet projects and efforts of the "takeover group." This committee for more than 50 years has been a protector of the First Amendment and has served well. It has saved the Foreign Mission Board millions of dollars, and is still doing so. A few years ago they were active in saving Tennessee Baptists as well as the IRS tried to tax our Children's Homes.

The BJCPA has done a good work in the past and will continue to fight for the separation of church and state so long as we continue to give our support. Now is not the time to give in and give up but to let the whole SBC know that we believe in the Baptist Joint Committee and want it to continue to represent us in Washington.

Marshall Hargrave
113 Buckingham Drive
Jefferson City 37760

The paper reported Feb. 28 on the Executive Committee's recommendation to reduce BJCPA funding. Deadline for letters at this time on that subject must be received by April 9 in order to be considered. — Editor

Belmont hosts senior adults

Nashville Association in cooperation with Belmont College will sponsor a senior adult conference April 5. The theme is "School Daze" and will be a part of the annual Tent-N-Talent celebration April 2-6. TNT is a week-long series of activities located under a large tent in the center of Belmont's campus.

The half-day conference begins at 9:15 a.m. and will end at noon. The program includes four "class" periods and ends with a luncheon.

All TNT events are free and open to the public. For more information, contact Belmont College's office of public relations at (615) 385-6792.

Baptist Beliefs

By Herschel Hobbs

Baptism — sacrament or symbol?

"Know ye not, that so many of us as we were baptized into Jesus Christ were baptized into His death?"

Therefore we are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:3-4.



HOBBS

Many people cite these verses as teaching that baptism is a sacrament or necessary for salvation (see also Acts 2:38; 1 Peter 3:20-21). Others, including Baptists, see baptism as a symbol of what Jesus did for our salvation and what He does in us when we believe in Him. Baptism symbolizes Jesus' death, burial, and resurrection and our death and burial of the old life and resurrection to a new life in Christ. This view sees baptism, not as necessary for salvation but as a symbolic act following salvation — hence "believer's baptism."

The key words "into" translate eis which may mean into, with respect to, on the basis of, as the result of. In Matthew 12:41 it is translated "at" (KJV). The Ninevites did not repent in

order that Jonah might preach, but as the result of his preaching. In Acts 2:38 this same word is rendered "for." But again we should be baptized as the result of our sins already having been remitted. We even use "for" as result. "He was executed for murder." Not in order that he might murder, but as the result of his having murdered.

In 1 Peter 3:20-21 Noah and his family were not saved by being in the water. They were saved through the flood by being in the ark, which is a type of Christ.

"Baptism" (v. 21) does not translate baptisimos, the act of being baptized. In the New Testament it is never used for Christian baptism. It translates baptisma which denotes the meaning in the act — death, burial, resurrection (see above). Baptisma is not found in any Greek writing other than the New Testament and later Christian writings. Evidently the Holy Spirit coined the word to denote the symbolic meaning in the act of baptism.

In this light Romans 6:3-4 may read "baptized with respect to Jesus Christ were baptized with respect to His death . . . we are buried with Him by baptism with respect to death." We do not bury people in order to kill them, but because they are already dead.

Therefore, baptism is symbolic or a picture, not sacramental.

Bush meets editors at Washington . . .

(Continued from page 1)
their democracy."

In discussing changes in Eastern Europe and the Soviet Union, Bush called Soviet President Mikhail Gorbachev a "different kind of leader." Gorbachev may or may not prevail, Bush said, explaining that the Soviet leader has so many problems at home. "I salute him for staying with the concept of peaceful change," he added.

Bush said he is not as encouraged by the situation in China. He specifically cited the human rights issue in that country.

At the invitation of the Bush administration, five other Southern Baptists attended the White House session. They were Paul Pressler, SBC Executive Committee vice chairman; Robert Tenery, Southern Baptist Advocate editor; and Albert Lee Smith, Rob Showers, and Norris Sydnor, Public Affairs Committee members.

Participants in the editors' briefing also met with Supreme Court Justice Harry A. Blackmun who came to the BJCPA offices. During the off-the-record session, Blackmun spoke about such issues as the high court's future, church-state separation, abortion, and the death penalty.

Several speakers provided perspectives on changes in Eastern Europe and the Soviet Union.

John Finerty, a staff member for the

Commission on Security and Cooperation in Europe, reported on religious liberty advances being made in the Soviet Union, including the release of all Baptist religious prisoners and increased evangelical activity outside the church.

Baptist and Reflector Editor Wm. Fletcher Allen was one of several Southern Baptist state paper editors and Baptist Press bureau writers who attended a Washington, D. C., briefing March 14-15.

The briefing, dealing with religious, national, and international affairs, is sponsored every third year by the Baptist Joint Committee on Public Affairs. This article was contributed by Kathy Palen, Washington BP writer. Editor Allen's observations and views of the briefing will appear in upcoming issues of the Baptist and Reflector.
— Editor

Baptists in that country are involved in prison ministry, charitable volunteer work, open-air libraries, newspaper publishing, and Bible and literature distribution, said Finerty, a Southern Baptist who travels frequently in the Soviet Union.

Although progress is being made, Finerty said, he received reports of police breaking up prayer meetings as

late as last year. "Some government officials still have the attitude that if you don't have a piece of paper you can't do it," he said.

Another CSCE staff member, Judy Ingram, reported on human rights developments in Eastern Europe. Up to a year ago, she said, a general pattern existed in that region, but now seven models can be found.

Commenting on religious rights, she said: "Initially, I think the situation in Eastern Europe looks good. But in some places, you still do have to register your church, and the government may say, 'No.'"

Eastern Europe has had a long drought of religious literature, and people there are starved for relationships with co-religionists abroad, said Ingram, who encouraged the editors to travel in Eastern Europe.

Speaking of her own experiences with Baptists in Romania, Ingram said: "I am not a Baptist. But if I were a Romanian, I would have converted. They are the most courageous group of people I've met. They open up their homes to you and their hearts to you."

During the White House briefing, Robert Gates, National Security Council deputy director, discussed U.S. policy toward Eastern Europe and the Soviet Union.

Eastern Europeans have a strong foundation on which to build and should be able to do so with "wise

leadership and real sacrifice and help from the rest of us," Gates said. The speed of change there will depend upon how quickly the countries decide they cannot straddle economic systems, he added.

The United States is committed to providing direct financial assistance, recruiting aid from other countries, and supplying "know-how" to countries in Eastern Europe.

In regard to the Soviet Union, Gates said a revolution is under way.

U.S. policy toward the USSR includes support for the reform process; recognition that it is a "top-down change," with Gorbachev as the engine of revolution; dealing with the present reality, as well as the future promise, of U.S.-Soviet relations; recognition that while U.S. influence over changes there is quite marginal, the government should be prepared to assist; and an emphasis on the importance of maintaining the unity of the Western alliance.

The editors' briefing also featured a question-and-answer session with Joe Schlesinger, a native of Eastern Europe who has covered recent developments there as a news correspondent for the Canadian Broadcasting Corp. Wayne Angell, a Federal Reserve Board governor, also spoke about his work with the USSR on that government's monetary system.

In addition, the editors visited the embassy of the USSR.

HMB trustees approve . . .

(Continued from page 1)
Olympic Organizing Committee in Seoul.

"Spiritually, there is a great moving of the Holy Spirit among the people of the Republic of Korea and the United States in relation to the Christian missionary thrust," said Park, who also became a Christian through the efforts of Southern Baptist missionaries.

"We are eternally thankful for the Southern Baptists who so willingly and sacrificially committed their lives for the cause of evangelizing Koreans, both in Korea and the United States."

Bill Ichter, a Southern Baptist missionary to Brazil and associate director of the Brazilian Baptist World Mission Board, also addressed HMB trustees.

"Today there are literally hundreds of thousands of Portuguese-speaking people who have come to your country," Ichter said. "God has given us a sacred mission to reach these people."

"We Brazilian Baptists feel a great responsibility to these people. To us, they represent a challenge as great as the Philistine giant David faced." He said runaway inflation and political turmoil have made sending foreign

missionaries from Brazil more difficult.

The 800,000 people who make up the Brazilian Baptist Convention are comparable in size to the small stone that David used to slay the giant, Ichter said. "We lack only the sling to thrust us into the forehead of this giant."

Lewis told HMB trustees he had been in contact with SBC Foreign Mission Board President Keith Parks, who he said approved of the concept of the partnership but was concerned about how it would be implemented.

"We're aware of those concerns and will take them into consideration as we finalize these plans," Lewis said. "What we do will not be counterproductive to the work of Southern Baptists as a whole."

In a telephone interview, Parks said he was concerned that U.S. Baptists could inadvertently encourage Korean and Brazilian pastors to serve in the U.S. rather than in other countries with greater mission needs. Parks agreed that America is a great mission field, but said there are still many other countries with fewer resources for spreading the gospel.

"Anytime any group wants to take the initiative to share the gospel with others, I wouldn't try to interfere with that," he said. "My concern would be if the HMB or anyone else took an initiating role and sought to enlist or recruit people from other nations, or if subsidies were provided that made it cheaper and easier to send missionaries to the U.S. rather than Third World countries."

"If people are going to come here to work, I certainly see value in coordinating that with the HMB. But I think we would distort the process if we made it easier for other groups to send missionaries here than to other countries."

One Word More

By Wm. Fletcher Allen, editor

The late P. P. Bliss is known as one of America's best-loved and most prolific hymn writers.

His childhood shaped his life and was instrumental in his love for Christ and his ministry in Christian music. Born in Pennsylvania in a log cabin in 1838, he was later to write of his early memories.

There was a daily time of family prayer. He recalled his father's ardent singing, praying, and reading of Scripture. He learned from his mother's daily lessons. There always was music in the air.

His first encounter with a piano was lasting. As he walked past a village home, he heard someone playing. Completely captivated by the music, he slipped into the house and listened with awe as a young lady played. He was ten years old.

When he was 12 he was saved in a revival at a Christian Church, and later was associated with the Baptist Church. Years and years later, he was asked about his conversion. He smiled and answered that it was not a sudden happening. "I cannot remember when I did not love the Savior."

We remember him through hymns such as "Man of Sorrows, What a Name," "Wonderful Words of Life," "Free from the Law," "I Gave My Life for Thee," and "It Is Well with My Soul."

But Bliss also wrote other tender songs not strictly classified as hymns. He honored great and small Christians with personal words set to music, sometimes at death, sometimes in celebration.

I heard someone criticize Philip

Bliss's "Hold the Fort." The critic said the hymn was out of place in a Christian's life. We should always be attacking, he said.

I had the answer to that. Last fall I purchased at an antique shop a first edition copy of the 1877 biography of Bliss, written by his colleague D. W. Whittle. The book includes comments from Ira D. Sankey, E. P. Goodwin, George F. Root, and D. L. Moody.

Whittle says that at a Sunday School Convention in 1870 in Rockford, Illinois, he reminded Bliss of the story from the 1865 war. A Union garrison was about to fall. Across the hillside, Gen. W. T. Sherman had the message sent, "Hold the fort, I am coming."

Whittle and Bliss had visited the site in Georgia where the dramatic rescue had happened. They were impressed at the thought of Christ, leader of all Christendom, sending the message to beleaguered and outmanned Christians. "Hold the fort!"

So he wrote the hymn, inspired by Christ our King, coming to our relief. "Hold the fort, for I am coming, Jesus signals still. Wave the answer back to Heaven, 'By Thy grace we will.'"

Bliss died that same year in a horrendous train wreck, while trying to rescue his family. But his messages in song will ever be with us. "Hold the fort." That's not a bad theme — when we realize our task is to tell the story of Christ.



ALLEN

SBC preview set for May 9 issue

Information about the June 12-14 annual meeting of the Southern Baptist Convention in New Orleans, La., will be highlighted in the May 9 issue of the Baptist and Reflector.

Included in a pullout section will be a complete SBC schedule plus schedules and stories of SBC-related meetings, as space permits.

Native Tennessean

'Daddy Earl' enjoys status as missionary parent

By Marjorie Kelly

BAGUIO CITY, PHILIPPINES — "Daddy Earl," as he is known by family and friends, defies his age.

Tall and handsome, with a full head of wavy gray hair, 80-year-old "Daddy Earl" recently returned from the Philippines to his home in Crossville for the fourth time.

And, he promises, it won't be his last.

Better known in Tennessee as Earl Northern, retired pastor of First Church, Pleasant Hill, he has served as a pastor in Tennessee and Kentucky for 35 years.

A native of Jefferson County, Northern attended Carson-Newman College and graduated from Southern Baptist Theological Seminary in

Louisville, Ky.

Always a missions supporter, Northern has been actively involved in missions overseas.

For the past four years he has spent three months in the winter working hard as an M.P. (missionary parent) on the campus of the Philippine Baptist Theological Seminary in Baguio City.

Northern never considers himself a visitor in the missionary home of his daughter and son-in-law, Rae and James Moorhead.

Moorhead is academic dean of the seminary which has 200 international students training for ministry in the Southern Pacific and Asian areas.

While in the Philippines, Northern helps his daughter with her special

ministry. He works six days a week, from 9 a.m. until 5 p.m. in the work room of the seminary's gift shop which is managed by his daughter.

Northern began his treks to the Philippines in 1986 after his wife died. "I thought I might be of some help to my daughter if I could frame pictures, cut mats, or help in any way to make the lovely products sold in the gift shop," he said.

In January 1987, Northern bought a free-standing cutter for framing mats, learned how to use it, and flew to the Philippines. The equipment was purchased with memorial money given in memory of his wife.

Northern explained his daughter's ministry. "Rae began her cross-stitch ministry years ago when she realized there were many Philippine women in the area who desperately needed a way to supplement the meager family income."

She developed not only her own ministry with the women, but brought into being a project that has become "a wonderful missionary and evangelistic tool," says her father proudly.

Approximately 140 women pick up needlework kits each week, take them home to complete, bring the finished embroidery piece back, and collect above minimum wages.

Northern and Jojo, a young man trained by Northern, frame the handwork in multiple shapes and styles. Many items have Biblical quotations or themes.

The items are sold in the gift shop and to other customers, many of whom are American military families. All profits go for endowments at the seminary.

The best part, however, is the fact Rae and her helpers have a weekly Bible study when the women turn in their work, Northern says.

In addition, he notes, before a woman begins work his daughter has a long witnessing session with her, introducing her to Christ's claim on her life.

His daughter is quick to point out that not all her workers are women. One of the workers is the seminary gardener who supplements his income by embroidering at night. "Some of these men are our best workers," she says.

Now that he is back in Crossville Northern still plans to stay busy.

He does supply preaching in Cumberland Plateau Association and has an upcoming revival scheduled.

In addition, he has two other children nearby — a daughter in Crossville, and a son in Murfreesboro — plus eight grandchildren.

Also, the Moorheads returned to Crossville with Northern for a two month furlough.

They know it won't be the same in the Pine Needle Gift Shop's workroom without "Daddy Earl" when they return.

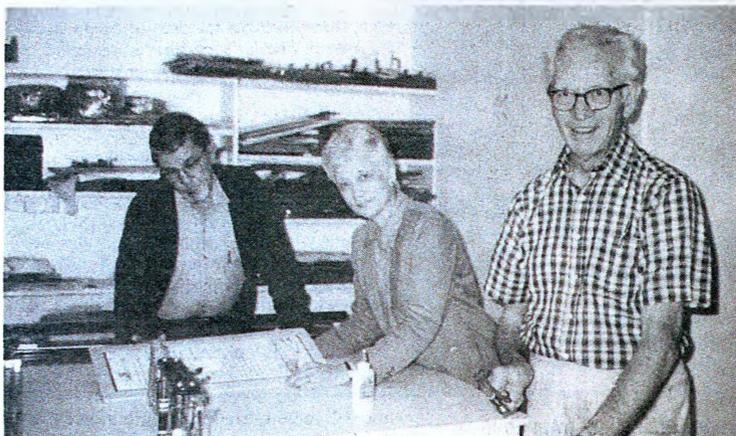
But, like a well known American who spent some time in the Philippines, Northern has assured everyone that "I shall return." — *Marjorie Kelly is the wife of Earl Kelly, retired executive director of the Mississippi Baptist Convention. The Kellys are teaching at the seminary on a volunteer basis.*

Dungan Chapel Church calls Ponder as pastor

Dungan Chapel Church, Elizabethton, called Bill Ponder as pastor, effective Jan. 14.

He was most recently pastor of Mt. Zion Church, Jonesboro, and has served as pastor of three churches in North Carolina.

He and his wife, Brenda, have three children.



AT WORK — Retired Tennessee pastor Earl Northern, right, is at home when visiting his daughter Rae Moorhead and her husband, James. The Moorheads are missionaries at the Philippine Baptist Theological Seminary in Baguio City.

Land addresses environmental forum

By Louis Moore

NASHVILLE (BP) — Critical environmental problems worldwide require serious, thoughtful Christian responses. Richard Land, executive director of the Southern Baptist Christian Life Commission, told a diverse group of political and religious leaders March 19 in Nashville.

"Both the (environmental) problems and the concern they have generated have reached the stage where something must and will be done in this decade," he said.

"For Baptists and other evangelicals, the only question is whether we will engage the issue and aggressively join the debate, or whether we will continue to leave the field to a largely secular environmentalist movement which sometimes sounds as though the creation of man was an act of aggression against the animal and mineral kingdoms" as one commentator has observed."

"Christians must remember that our Heavenly Father tells us a great deal in the Bible about our responsibilities concerning His creation."

Old Bethlehem calls Carr

Steve Carr joined the staff of Old Bethlehem Church, Rutherford, as pastor, effective Feb. 25.

Carr was formerly pastor of Antioch Church, Hornbeak, and Mount Olive Church, Union City.

The native of Union City attended Union University, Jackson.

Land made the remarks during a panel discussion at a meeting of about 300 Tennessee church leaders. Sen. Albert Gore Jr., D-Tenn., who has been described as the leading congressional advocate on environmental issues, was the keynote speaker at the session.

Gore said the earth is engulfed in an environmental crisis that will worsen to catastrophic proportions within 40 years. "We must look at the whole earth, and when we do, the patterns are very apparent," Gore said.

The rising level of carbon dioxide in the atmosphere, oil spills in the oceans, smog, polluted ground water, dying species of animals, and beaches littered with garbage washed ashore from dumps in the sea are all indications of the problem, he noted.

"Many people see what's happening and don't understand why world leaders don't see it, too," Gore said.

"Can we glorify God while busily destroying as much of creation as we can put our hands on? Can we say we are good stewards when we destroy one half of all living things God has put on earth?"

"The earth is not ours. We are obligated to keep it."

Another panelist, Bishop James Neidergeses of the Roman Catholic Diocese of Nashville, said: "The faith community must play a vital role in developing an ethic to sustain the earth. . . . We are not to exploit, but to care for it (the earth) and use it wisely. . . ."

TeamTalk

By D. L. Lowrie

Who will win the poor of our state to Christ? More specifically, who will win the poor of your community to Christ? They are there. Most major streets and highways bypass them so you do not see them often, but they are there.

This question was pressed upon me by a visit I made with Pastor Wayne Godsey in Livingston. As we were doing evangelistic visitation, we stopped in the "projects" for a visit. The man who came to the door was barefooted, and obviously poor. After visiting with him a few minutes, it became obvious that he had little education. Further visiting revealed that he was also lost.

The poor have little to offer the church. They will not be able to give much money. Many of them will never be able to fill a leadership role or teach. About all they have to offer is a life that will spend eternity somewhere.

There is a problem in reaching them.

Most of them feel out of place in our churches. Their clothes do not seem to be right. Sometimes they smell different. They are intimidated by our education. Very few will come to our church from the "projects", especially the adults.

Visiting with this precious soul for whom Christ died deepened my conviction that we must find a way to share the Gospel with the poor. We must take the Gospel to them where they are as they are. We may need to start some new churches where they will be comfortable. Our Lord will help us find a way for He came to bring the Gospel to the poor.

Let me encourage you to take a close look at your community, and locate the poor. Then ask yourself "who will win these people to Christ?" Should your church do something to get the Gospel to them?

I have not been able to get the man's name out of my mind. Thank God for pastors like Wayne Godsey who will stop by the "projects", but we need more. Many of the lost in our state are just like the man I met. What shall we do?



LOWRIE

Tennessee missionaries saw Namibia fighting up close

By Craig Bird

OSHAKATI, Namibia — Adney and Vel Cross just thought they lived close to a highly visible army during their years in Clarksville.

Troops from Fort Campbell are a common sight in Clarksville. But they don't patrol the streets in assault vehicles like the South African Defense Force did in Namibia until last year's cease-fire and national elections. And another army doesn't slip in at night to lay land mines and launch mortar attacks, like fighters of the South West Africa People's Organization (SWAPO) did for decades.

But the Crosses, Southern Baptist missionaries who teach at Ongwediva Teacher Training College outside of Oshakati, survived more than four years in the war zone until last November's elections brought independence to Africa's "last colony."

The Crosses hope Namibia will be enjoying peace by the time they return there from Franklin, where they began a one-year furlough in December. They are living in the missionary home of First Church, Nashville.

The Crosses' three children were born in Clarksville. Cross taught in Clarksville and Chapmansboro, and at Murray State University in Kentucky after receiving bachelor's and master's degrees from Austin Peay State University in Clarksville. Mrs. Cross taught at a college in Kentucky and worked with the summer youth employment program at Austin Peay, where she also earned two degrees.

One of the major registration camps for SWAPO troops and their families pouring into Namibia from Angola is right across the street from the Crosses' house in Namibia. So they had a firsthand look at the Namibian drama played out on the front pages of newspapers around the world.

The Crosses have been living alongside headlines for years now. In fact, the same October day in 1984 they were appointed as missionaries to Namibia, Oshakati was the dateline on a story about two American diplomats killed in a car bomb explosion. In 1986 another bomb — this one in a crowded bank — killed 27 people and put the city in the news again.

More recent headlines have reported complex voting procedures, violent clashes between SWAPO and other political parties, charges of South African interference in the election process, the withdrawal of South African forces and finally the election itself, won by SWAPO. The nation's independence is scheduled to become official March 21.

But the Crosses have lived between the headlines too, bumping up against events never mentioned by the press. One of their daughter Laura's classmates lost his mother to a land mine. The family befriended a ten-year-old orphan who claims both his parents died in the bank explosion.

Regularly before the summer 1988 cease-fire, students would disappear from the school where they teach — usually slipping across the border into Angola to enlist in SWAPO.

Ongwediva Teacher Training College is the sole school for Ovambo teachers. The seven Ovambo tribes make up more than half of the nation's population of 1.2 million people. Perhaps more significant for the future is the fact that SWAPO is overwhelmingly Ovambo, and will be the dominant party in the independent government.

"Even our students who are dropped for academic reasons get jobs in village schools," Cross explained. "We have the opportunity to touch a lot of lives. And the fact that we are the only two teachers on the faculty with master's degrees and the only two whites means we have a high level of visibility among the 1100 students."

Arsonists have twice torched classrooms at the college since the Crosses arrived. During a three-month national student strike in 1988, posters around campus warned students to stay away from classes and threatened, "We don't want your parents to have to come pick up meat."

During their first several months in the area, the Crosses were required by the government to live in the "whites only" section of town, which was heavily fortified against terrorist attacks.

But their constant efforts to be allowed to live at the college eventually gained reluctant approval. "We immediately felt safer" at the college,



VISITING BAPTIST CENTER — The Crosses, from left, Adney IV, Laura, Adney III, Hollye, and Vel, visit the center in Brentwood during the portion of their furlough spent in the missionary home of First Church, Nashville. — Photo by Connie Davis

Cross said. "When we lived in town we heard mortars and gunfire almost every night. But once we were at the college we seldom heard anything. That makes sense, since any attacks would be directed at the army post and the whites — not at a college training black teachers."

Not that they moved away from all evidence of war: each morning before their two younger children (Adney IV and Laura) went to class, soldiers swept the schoolyard for land mines. Their oldest child, Hollye, was often allowed to come home from an integrated boarding school in Windhoek on military flights that supplied the Oshakati base.

"We didn't like the idea of our children living in a war zone," Cross admitted. "It's no fun to have to constantly remind your kids not to kick empty Coke cans because they might be mines — especially when they kick them anyway."

The Crosses have developed close friendships with numerous students and faculty members as well as Baptists, and have won acceptance both for their openness and for such actions as sending their children to local schools and moving onto the campus to

live — far from the protective guns of the South African Defense Force.

"We won't sacrifice our children to our principle, but we couldn't see the consistency of saying we were here to work with the Ovambo people and then sending our children to all-white schools," Cross said.

When Mrs. Cross' mother died in 1988, more than 100 crowded into their home to comfort her. "At first we didn't know you," one man told them. "Now you are one of us. We want you to stay here until you die and then want you to be buried in Namibia, not America."

Since returning to the States the family has received "letters from people feeling sorry for us because of such 'hardships' as not having television, but we wouldn't watch it if we had it," Cross insisted. "What I want to do on furlough is take Hollye and Adney and Laura to the Grand Ole Opry and college basketball games and jazz concerts. Those are the kinds of things we all miss."

But by 1991 they intend to be back in Namibia as residents of one of the world's newest independent countries.

This time, they hope, it will be OK to kick Coke cans.

SBC registration cards available

Messenger registration cards are available at the administrative offices of the Tennessee Baptist Convention in Brentwood.

Tennessee Baptists who are elected as messengers by the local church may call for the cards, or they may be picked up at associational offices.

Messengers must be members of Southern Baptist churches "cooperating with the Convention." Each church is eligible for one messenger and one additional messenger for each 250 members, or for each \$250 paid to the convention's work during the fiscal year preceding the annual meeting.

Messengers are appointed and certified by the church, and ten is the maximum for any church.

Other messenger card information can be secured at the Baptist Center in Brentwood, 5001 Maryland Way.

Parks urges seminarians to risk for missions

LOUISVILLE (BP) — Christians must be willing to "risk success in the eyes of the world" if they are to follow the teachings and example of Jesus, Southern Baptist Foreign Mission Board President R. Keith Parks told a seminary chapel audience.

"I'm talking about risking that which is temporary for that which is eternal," said Parks in an address at Southern Baptist Theological Seminary. "I am talking about risking that which is self-centered for that which is Christ-centered."

Obedient Christians must be willing to risk their family relationships, community approval, physical well-being, and even their lives, he said.

Parks' recent chapel address concluded Global Mission Week here. In addition to chapel services focusing on foreign missions, more than 30 FMB staff members and missionaries conducted a series of informational forums, staffed foreign mission displays and lectured in 124 classes.

In his chapel address, Parks said American Christians have tended to define their faith "in terms of culture rather than defining culture in terms of Christianity." Thus, the expectations of Christianity now "move along the lines of comfort, luxury and worldly success," he said.

In order to do God's will, Christians must be willing to serve in any location, Parks said: "Once you have honestly committed yourself to Christ, you will recognize that none of us is prepared to serve in one place unless we are willing to serve in any place. None of us is ready to follow His will unless we are willing to look at God's total will for this earth."

Parks told students they could never "know with confidence" the will of God for their lives unless they are willing to serve anywhere. "My conviction is that when in open-hearted commitment you give Him your all, He will call more of you to go beyond your home state, beyond this nation to a world for

which Christ died," he said.

At the conclusion of Parks' address, more than 40 people responded publicly to an invitation to commit themselves to mission service.

At the rally for pastors and church mission leaders, Parks said that recent reforms by foreign governments have created an unprecedented opportunity for world evangelization. "I say to you tonight that I believe God has set a time," he said. "He has chosen a people who would be alive at this time, and God is breaking down the barriers."

Parks noted that the methodology and resources are available to proclaim the Gospel to the entire world. However, he expressed concern that Christians may be too unconcerned or too "busy fighting among ourselves" to seize the opportunities that exist.

During other chapel services, missionary speakers underscored the challenges and rewards of foreign missions.

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JEAN LUSH

GENERAL SESSION TOPICS WILL BE:

- How to Have a Ministry That Changes Lives
- How to Prepare Sermons That Honor God and Meet Needs
- How to Present Pageants That Reach the Multitudes
- How to Be Secure in Your Role as a Minister's Wife
- How to Double Your Church's Baptisms in One Year
- How to Use TV, Radio and Other Media to Impact the Masses
- How to Adminstrate With the Anointing of the Lord
- How to Bring Glory to God Through the Use of Banners

A SAMPLE OF TOPICS FOR LADIES WILL BE:

- Janet Vines "Overcoming Depression"
- Joyce Rogers "The Lord Shall Choose for Me"
- Marthe Beasley "How to Have Victory over Adversity"
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Tennessee Revivals ...

Bradshaw Church, Pulaski, held revival March 25-30 with evangelist William Suddarth.

Carl Bond will speak at revival April 1-4 at Richland Church, Lynnville.

First Church, White House, will hold revival April 1-4. Ray M. Wolfe Sr., pastor of Faith Church, Dafter, Mich., will be evangelist.

Shiloh Association reported the following upcoming revivals: First Church, Bethel Springs, April 1-6, H. C. Zachry; Clear Creek Church, Selmer, April 15-18, Burt Harper; Mt. Gilead Church, Bethel Springs, April 1-4, Jimmy Bedwell; Olive Hill East Church, Olive Hill, April 8-13, Lewis Screws; Hopewell Church, Savannah, May 13-17, Jack May; and Ramer Church, Ramer, April 29-May 4, Jesse Hendley.

Grace Church, Springfield, will hold revival April 1-5 with evangelist Luther Dyer, Lakeland, Fla.

Maury Association reported the following revivals: Johnson Chapel Church, Santa Fe, March 18-23, Leonard Brady; Theta Church, Columbia, March 18-23, J. O. Martin; Allensville Church, Mt. Pleasant, March 18-21, W. F. Cox; Knob Creek Church, Columbia, April 14, James Jolly; and Viola Church, Columbia, April 1-4, Dennis Taylor.

Paige Cothren will lead revival April 1-4 at Mount Horeb Church, Ethridge.

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Several upcoming revivals are scheduled at churches in Western District Association. Churches, dates, and leaders follow: Buchanan Church, Buchanan, April 4-8, Jonas Taylor; First Church, Big Sandy, April 1-5, Wayne Perkins; Cottage Grove Church, Cottage Grove, April 1-4, Bob Copeland; Henry Church, Henry, April 1-4, Paul Veazey; Maplewood Church, Paris, April 1-4, D. L. Lowrie; North Fork Church, Puryear, April 1-4, Perry Hardin, Ron Harber, Kenny Smith, and Kenny Carr; First Church, Paris, April 1-4, Lon Shoopman; Puryear Church, Puryear, March 30-April 1, Union University team; Russwood Church, Paris, April 1-4, Bill Ellis; and Temple Church, Paris, April 1-6, Joe Turman.

Meridian Church, Jackson, will hold revival April 1-6. Paul Bryant will lead the services and John Thomas will lead music.

McMinn-Meigs Association reported the following revivals to be held during the week of April 1: Goodsprings Church, Etowah, leader name not available; McMahan Calvary Church, Athens, Gerald Atkins; West View Church, Athens, Ronnie Torbert; and First Church, Decatur, Billy Bush.

William J. Harbin, interim pastor of First Church, Centerville, will lead revival April 1-6 at Bethlehem Church, Lewisburg. Barry Rickard, music director at Shelbyville Mills Church, Shelbyville, will lead music.

The following churches in Weakley County Association will soon hold revival services: Bible Union Church, Martin, April 1-4, Wade Kelly; First Church, Gleason, April 1-4, Paul Barkley; Adams Chapel Church, Dresden, April 1-6, Tommy Harrison; Public Well Church, Martin, April 1-6, Kevin Gallimore; Sand Hill Church, Gleason, April 1-6, Tommy Grubbs; Ruthville Church, Martin, April 2-6, Wilson Walley; and Union Grove Church, McKenzie, April 5-8, Richard Skidmore.

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Richard Herrington will lead revival April 1-4 at Lincoya Hills Church, Nashville. Darryl Riden will lead music.

Dyer Association reported the following upcoming revivals: Halls Westside Church, Halls, April 1-6, Hugh Callens; Lenox Church, Lenox, April 2-6, leader name not available; Fairview Church, Newbern, April 8-14, Robert Orr; Hawthorne Church, Dyersburg, April 22-28, Floyd Lammersfeld; and Calvery Chapel Church, Ridgely, April 23-29, Jerry Ashley.

Hillcrest Church, Lebanon, will hold revival April 1-6. Ricky Thacker, Lexington, Ala., will lead the services and Fred VanHook will lead music.

Gibson Association reported the following upcoming revivals: Northern's Chapel Church, Rutherford, April 6-8, Don Williams; and Northside Church, Milan, April 1-8, Levi Parish.

Phil Glisson will speak at revival April 1-5 at Speedway Terrace Church, Memphis. Tommy Webster will lead music.

First Church, Tullahoma, will hold revival April 1-6 with evangelist Ralph McIntyre. Henry Simpson will lead music.

Salem Association reported the following upcoming revivals: Calvary Church, Smithville, April 1-6, Don Owens; Dowelltown Church, Dowelltown, April 8-14, Terry Geren; Elizabeth Chapel Church, Smithville, April 1-6, Bobby Musselwhite; New Hope Church, Alexandria, April 8-13, Thomas Baines; Plainview Church, Bradyville, April 1-4, Thurman Seber; Prosperity Church, Auburntown, April 8-13, Billy Hines; West Main Church, Alexandria, April 8-13, Charles Pratt; First Church, Woodbury, April 1-6, Harold White; and Woodland Church, Woodbury, April 23-29, Thurman Seber.

First Church, Pinewood, will hold revival April 1-6 with evangelist Floyd Lammersfeld. Mark Garrett will lead music.

Lookout Valley Church, Chattanooga, will hold revival April 1-5 with evangelist Jerry King and music director Leroy Hobbs.

Leadership ...

Calvary Church, Knoxville, called Tom Fethe as children's minister. Fethe holds a bachelor's degree from University of Tennessee, Knoxville, and a master of the theology degree from Dallas Theological Seminary.

Middle Tennessee ministers to meet

The Middle Tennessee Ministers' Conference will meet at 11 a.m. on April 5 at Belmont Heights Church in Nashville. Belmont College will host the lunch.

Norris Smith of the Baptist Sunday School Board will be the guest speaker. The topic is "Forced Pastor and Staff Termination."

For additional information, contact Jim Growden, pastor of Edgemont Church, Shelbyville, at (615) 684-7676.



TENNESSEAN HONORED — John Wallace, left, outgoing chairman of the Southern Baptist Stewardship Commission, was given a plaque in recognition of his services during the agency's annual board meeting March 15-16 in Nashville. A. Rudy Fagan, president of the commission, made the presentation. Wallace is a member of First Church, Morristown.

James Michael Ake was licensed to the ministry Feb. 25 at First Church, Jasper. He is a student at University of Tennessee, Chattanooga.

First Church, Bethel Springs, called H. C. Zachry as interim pastor Feb. 18.

Central Church, Oak Ridge, called Franklin Paschall as interim pastor.

Ordinations ...

First Church, Iron City, ordained Craig Mason, Jimmy Pennington, and Tom Gallien as deacons Feb. 4.

First Church, Humboldt, recently ordained Charles Diaz to the ministry.

Steve Hurt was ordained to the ministry Feb. 25 at First Church, Kingston.

Mike Benefield was ordained as deacon March 4 at Mount Horeb Church, Ethridge.

College Heights Church, Gallatin, ordained Don Douglas, Wayne Gosnell, Tom Sanders, Garry Buck, Wayne Diel, and Mickey Phipps as deacons March 11.

Chewalla Church, Chewalla, ordained Ray Ragan, Kenny Hamm, Charles Jones, and Avon Shelton as deacons March 11.

Churches ...

The Woman's Missionary Union of Middle Creek Church, Coalfield, received the Distinguished Award Feb. 11 from WMU State President Carol Pharris.

Clark Street Church, Johnson City, recently received the largest one-time gift in the church's history from the estate of the late Raymond Denton, a church member who was active on the finance committee. In his memory, Clark Street Church established the Raymond Denton Building Improvement Fund, which will be used for the renovation of present facilities.

A note-burning service was held March 11 at Westgate Church, Murfreesboro, to celebrate the paying of the debt on the church annex. Concord Association Director of Missions James H. Powers was speaker.

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Southern Baptist Annuity Board



Jesus: God's superior revelation

By W. Elzie Danley, pastor; Malesus Church, Jackson

The author of Hebrews cannot be clearly identified although arguments have been made for several including Paul, Barnabus, Luke, and Apollos. Whoever the author was he must have written shortly before the destruction of the temple in A.D. 70, since it apparently was standing and in use at the time Hebrews was written (10:11).

The author's message seems directed primarily to a Jewish Christian congregation that was failing to move forward in faith and was fearful of leaving its unsaved Jewish friends behind.

Yet, occasionally the writer seems to be appealing to those unsaved Jews who were on the verge of recommitting to Judaism rather than accepting Christ.

God's Revelation Through His Son (1:1-4)

The basic theme of Hebrews is that Christianity is superior to Judaism. Chapters one and two focus on the superiority of Jesus as God's method for revealing Himself to man. Throughout history God had spoken at different times in a variety of ways, primarily through His spiritual leaders. He had used men like



DANLEY

Abraham, Isaac, Jacob, Moses, David, Isaiah, and Elijah to reveal Himself for a specific purpose at a given time. These revelations were accurate and true, but they were not complete. God's revelation at that time had been progressive, but in bits and pieces.

"In these last days" (v. 2), clearly refers to the time of the Messiah, particularly at the time in which the author of Hebrews was writing. It is also clear that the reference was to a period of time leading to the second coming of Christ, since throughout Hebrews it is evident that the writer believed the second-coming was imminent. God in these days is revealing Himself through His Son. Now men can know God by seeking acquaintance with Jesus.

This son, Jesus, is identified as having been involved in the creation of all things. He is characterized as expressing the glory of God through His personal life, His ministry, and His teachings. He has made atonement for our sin and now sits at the right hand of the Father and makes intercessions on behalf of all who have committed their lives to Him.

Son's Superiority Over Angels (1:5-14)

In order to gain greater commitment to Christ, the writer makes a special point for the Jewish readers. The author, knowing that the Jews placed

considerable emphasis on the importance of angels, turns to the Old Testament for quotations that show Christ's superiority over angels. He points out that God never called an angel His son. Didn't He command the angels to worship Christ at His birth? Certainly He had never said to an angel, "Sit at my right hand . . ." Although the angels are an important part of God's plan, they in no way approach the relationship with God as found among the Father, the Son, and the Holy Spirit.

BIBLE BOOK SERIES

April 1 Lesson

Basic Passage: Hebrews 1:1 to 2:18
Focal Passages: Hebrews 1:1-4;
2:1-4, 14-18

Call To Obey the Message of Salvation (2:1-4)

These Jewish Christians were being instructed to give closer attention to what they had been taught about Christianity and to commit themselves to growth beyond their present state. Their spiritual growth, in all likelihood, had not gone beyond simple faith for salvation followed by baptism. There was a sense of drifting away among them. The writer of Hebrews knew people well enough to recognize the dangers of drifting. He is certainly not speaking of drifting away from salvation, but rather from the commitment

that would enhance their lives and bring spiritual maturity. This kind of maturity would thrust them into the mainstream of the church that God's Son had established.

It should have been apparent to these Jewish Christians (and to those of us in the 20th Century) that if judgment was placed on those who did not obey God under the Old Testament plan, certainly we who are under this "Great Plan of Salvation" cannot expect to escape responsibility or judgment.

Reason for the Son's Becoming Human (2:5-18)

In his final emphasis, on Jesus as God's superior revelation, the author of Hebrews calls to the attention of Jewish readers that it was Christ, not angels, who became man. Jesus did this so we can identify with Him, and He with us. The essence of His purpose in becoming human is stated beautifully in 2:18 "Because He himself suffered when He was tempted He is able to help those who are being tempted."

Summary

A new time has arrived, a "great plan of salvation" is presented to us the Son of God who is superior even the angels. We are challenged to go beyond salvation and seek spiritual maturity by knowing God's will and way. That will and that way has been revealed through Jesus who knows our needs and concerns. And now He sits on the right hand of the Father making pleas on our behalf for grace, mercy and forgiveness.

Tried and condemned

By Liz Thompson, layperson; First Church, Blountville

As Christians of the truth and desiring to hear and follow His voice, we are concerned that we stand for the truth in a corrupt generation. We feel deeply the need to be salt and light in our society. However, there is in each of us a mentality that blinds us to the motions of our individual corruption, and experts in dealing with the corruption in others.

John 18:28-40 reminds me of my own need to refocus my attention on the Person who is truth rather than the system of facts and organization of ministering the facts. The Jewish religious



THOMPSON

leaders made this tragic mistake. John 5:37-47 records Jesus saying, "You search the Scripture, for in them you think you have eternal life . . . and you will not come to Me, that you may have life." Church history is a tragic reminder of the damage we can do to the Body of Christ and of how we can misrepresent God's Kingdom.

Watch Jesus' life and ministry. What were His concepts of the Kingdom and how did He relate the truth to the masses of people? (John 6:15, Luke 17:20-21, Matthew 20:17-19) Watch Jesus as He related to the Father. "I can do nothing on My own initiative, independently. I decide as I am bidden to decide. As the voice comes to Me, so I give a decision. I do not seek or consult my own will. I have no desire to do what is pleasing to Myself, but only the will of the Father." (John 5:30).

It is true that Jesus was the perfect Son of God and untainted by sin's cor-

rupting influence; that He enjoyed the fullness of the Spirit without measure; and communicated with the Father without error. However, we have become the sons of God. As people of the Truth, we must diligently give ourselves to knowing and hearing our King. Paul expressed this passion in Phillipians 3:10, "That I may know Him, the power of His resurrection and the fellowship of His suffering . . ." The Amplified Bible clarified it further: "That I may progressively become more deeply and intimately acquainted with Him, perceiving and understanding the wonders of His Person more strongly . . . that I may in the same way come to know the power outflowing from His resurrection, which it exerts over believers and that I may so share His sufferings as to be continually transformed."

UNIFORM LESSON SERIES

April 1 Lesson

Basic Passage: John 18:28 to 19:16
Focal Passage: John 18:28-40

The world takes notice of expressions of truth and it leaves people questioning "What is truth?" Truth must be fleshed out in human form, but it is easier to teach than to live. The world is not attracted to another system of theology. Truth is not transmitted by eloquent preaching or effective programs of training. Truth is transmitted by God Himself through our availability, not our ability. If God used a scrubby mountain bush aflame with His presence to speak to Moses, think what He could do with you and me aflame with His presence.

The Jewish leaders were sure they were standing for truth, protecting the

faith of their fathers. They would not defile themselves by entering the Gentile court. They had to be "pure" so they would be worthy to eat the Passover. But they self-righteously rejected the Passover Lamb who could remove their sin-producing ignorance. They were so confident, they were willing to challenge Pilate with his responsibility to carry out the judgment their verdict demanded. May we not be so misguided in our zeal.

Alone with Jesus, Pilate questioned Him concerning His kingship. Jesus then questioned Pilate's motive for asking. Was he personally interested in the King and His Kingdom? He was at least intrigued by this man who had Palestine astir. Pilate retorted, "I'm not a Jew. Why should I be interested? This is strictly a Jewish national issue. It does not concern me."

Oh, but it did! The Kingdom of God is not just a Jewish issue. It is for all who love truth more than self. It transcends this world. The man standing before Pilate, so at peace, so in command of His being, was stating, "I am a king, but My Kingdom is not of this world." If it were, His followers would be fighting to prevent His execution by crucifixion. And crucifixion had to be disturbing to Pilate, yet when he asked, "What is truth?" he turned and walked out without letting the truth change his heart.

The problem in discovering truth and living the truth is that this goes against our nature. Truth does not harmonize with that which motivated man. Truth demands that one bow the knee to another - King Jesus; to lay at His feet all we are and have, not claiming a shred for ourselves. Man wants to take a system of truth and use it for self-gratification. We are more willing to conform the outer man if we can leave the inner man comfortable.

Truth is not doctrinal statements or faith, nor is it church polity. It is not life-style or adherence to Christian disciplines. What is truth? It is Christ the Lord and that which He speaks. I we can introduce the unredeemed to Christ by expressing His heart, then He is well able to reveal Himself and transform and lead them and us to all truth. Truth worth standing for is Christ and His crucifixion, resurrection, ascension, and reign as sovereign Lord. This is the basis for authentic Christianity and unity. This is worth dying for. Until we are willing to die self in our daily walk, we are not able to live in truth as He has called us.

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The occupied tomb: Courage

By Kenny Cooper, pastor; Bellevue Church, Nashville

For three weeks our study will be centered on the people and events associated with the tomb where Jesus was buried. These studies leading up to and including Easter present us with occasions to examine again our courage, assurance, and hope in light of our Christian faith. We look this week at the courage represented by our Lord's burial.



COOPER

Jesus faced the cross with courage. The first thought about an occupied tomb is that somebody has died. Early confessions of faith, such as the Apostles' Creed, included the burial as part of their witness — "suffered under Pontius Pilate, was crucified, dead, and buried." It was not a mock death that Jesus faced; it was a real crucifixion with all its accompanying horrors.

No doubt the Gospel writers included so much detail about the cross event to impress the reality of Jesus' death.

This would also answer the Docetic argument that Jesus did not have a real human body. Quite the contrary, Jesus was buried because He died as all men do.

Crucifixion was a painful and shameful means of capital punishment. Knowing this lay before Him, still He "set His face toward Jerusalem." Even with a determined heart there remained that struggle in the face of death, a struggle shared with us in the record of Jesus' Gethsemane experience. Only real flesh and blood would know this struggle as that of a man contemplating the reality of imminent death. That Jesus died for our sins and was buried demonstrates ultimate courage.

Our text mentions the Jews' request to have the legs of the three broken so the bodies might be removed before the Sabbath. This was done to the thieves on either side of Jesus, but He was already dead. Instead of breaking His legs, one of them thrust a spear into His side. We don't know if this was just to insure death or if it was one last act of cruelty. In any event, out of Jesus' side came a mixture of blood and water. Some physicians have suggested this may indicate that the heart cavity had burst. What a sobering possibility — that Jesus died literally of a broken heart!

Church finds courage for its witness

The Gospel of John is the record of an individual, but also of the early church. John was an eye-witness of the crucifixion and his story spread through the countryside. He came to this point in his presentation of Jesus' life to remind readers that what he communicated was not hearsay. John was there!

The importance of this for the church is that these eyewitnesses set the Christian movement in a historical context. The record of Scripture and personal testimony converge to authenticate Jesus' life, death, burial, and resurrection. With this reality, the early church found courage to spread the news that Jesus of Nazareth was King

quite making the grade. Joseph did not consent to the Sanhedrin's order for Jesus' death (Luke 23:51). Nicodemus, likewise, defended Jesus before them (John 7:50-53).

Something happened in these men, though, as a result of the trial and crucifixion of Jesus. The silent disciple and the one who came to Jesus by night publicly requested the body, prepared it, and buried it. Their reputations, positions, and wealth were on the line as they openly identified with the crucified One. The courage and love Jesus brought to the cross brought these men out of fearful discipleship and freed them for courageous and loving action. May it be so in us.

Union holds spring Bible conference

Union University will host its 19th annual spring Bible conference April 2-4 in the G. M. Savage Memorial Chapel.

The theme for the conference, "Jesus, Our Hope for Today and Tomorrow," will tie in with the "Here's Hope" national simultaneous revivals currently being held by Southern Baptist churches.

Worship leader for the three-day meeting will be Ron Dunn, president of LifeStyle Ministries in Irving, Texas. Dunn will open the conference at the 10 a.m. chapel service on April 2 and will speak again at 8 p.m. He will speak in the same time slots on April 3 and 4.

Bible study leader will be Brian Harbour, pastor of Immanuel Church, Little Rock, Ark. Harbour will teach from 1 Peter at 11 a.m. and 7 p.m. each day of the conference.

Christian recording artist Becky Howard from Jackson will provide special music.

LIFE AND WORK LESSON SERIES

April 1 Lesson

Basic Passage: Matthew 27:57-61;

John 19:31-42

Focal Passages: John 19:32-42

of the Jews and Christ. The Scripture record and the chain of Christian witnesses through the centuries since encourage us in our task of witnessing for Jesus Christ. We understand the purpose of John saying "that you may believe also" (v. 35).

Fearful are freed for courageous action

Primary players in the drama of the burial are Joseph of Arimathea and Nicodemus. We learn that Joseph was rich (Matthew 27:57), a member of the council, (Sanhedrin) righteous (Luke 23:5), and a disciple, though secretly (John 19:38). Nicodemus was the same one who came to Jesus by night (John 3). He, too, was a member of the council and was a Pharisee. Earlier they proved to be almost heroic, but never

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ACTEENS SUMMIT

(BP) BRIEFLY

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

Baptist aid to Eastern Europe centers on evangelism, Bibles

BUDAPEST, Hungary — The \$1 million appropriation approved by the Southern Baptist Foreign Mission Board for work in Eastern Europe will be used mainly for direct evangelism, evangelistic materials, and Bibles. Top board administrators worked out general outlines of the aid program during a two-day meeting in early March in Budapest, Hungary, with Baptist representatives from seven Eastern European countries. Specifics of the aid will be completed by Southern Baptist representatives in the months ahead as they consult with Baptist leaders.

The board also is exploring ways to use additional funds in Eastern Europe donated by Southern Baptists for hunger relief. That includes a plan announced earlier for \$1 million in hunger and medical assistance in Romania. The immediate financial help for evangelism will be followed, where possible, by sending Southern Baptist career and short-term personnel, particularly workers who already speak an Eastern European language. More than \$500,000 in additional needs were identified for later response as funds become available, said Keith Parker, the board's director for Europe.

Foreign Mission Board President R. Keith Parks was accompanied to the Budapest meeting by several members of the agency's Global Strategy Group, which oversees mission work in 117 countries, and administrators and representatives involved with work in Eastern Europe.

The meeting was motivated by the "extraordinary situation" that has developed in Eastern Europe in recent months, Parks said. He added that he wants to send a clear signal to Southern Baptists that the Foreign Mission Board is moving as quickly as possible to respond to new evangelistic opportunities in the region.

Southern Baptist help in Eastern Europe, Parks said, will be based on Biblical principles and focused on evangelism that results in churches.

Korean Baptist principal released from prison

SEOUL, South Korea — The principal of a Korean Baptist church kindergarten devastated by fire last October has been released from a maximum-security prison on the outskirts of Seoul, South Korea.

Ohm Hyun Suk, who took personal responsibility for the fire that killed six children although she was not present at the time, was freed by a Seoul judge. No formal charges were filed against Ohm, who will be on parole for three years. She is the wife of Han Myung Guk (David Han), pastor of Seoul Memorial Church, which sponsored the 150-student kindergarten.

"The judge probably saw the church was trying to provide for the families of the children who were killed or injured in the fire," said Southern Baptist missionary Betty Jane Hunt. "That probably helped gain her release." Missionaries also are seeking assistance from the United States in treating the more seriously burned among 23 children injured in the Oct. 16 blaze.

Four children injured in the blaze remain hospitalized, and three others continue to receive medical treatment as outpatients. Injuries to three of the children required amputation of one hand each. The church has paid nearly \$50,000 to the families of the six children killed in the fire that swept through the church's educational building. Officials have yet to determine its cause.

Ohm turned herself in to authorities the night of the fire after returning with her husband from a Christian retreat in another province. She was jailed in the police station for ten days, then moved to the prison to await trial. "In Oriental tradition, somebody had to be responsible," said missionary Virgil Cooper, administrator of the Southern Baptist mission organization in South Korea. "She's borne the responsibility for the whole thing. (Jail) was as much for her protection from irate parents as anything else."

Reconciliation top challenge, Nicaraguan Baptist leaders say

MANAGUA, Nicaragua — Aiding national reconciliation is the primary challenge facing Nicaraguan Baptists during the country's transition to a new government, two Baptist leaders said.

Nicaraguan Baptists "have a very great challenge ... helping people to understand that Jesus Christ is stronger and deeper than political differences," said Thomas Tellez, executive secretary of the Baptist convention of Nicaragua.

"The church has to work in the reconciliation and then in the reconstruction of our country — in spiritual, moral, physical reconstruction," added Gustavo Parajon, a Baptist pastor and member of Nicaragua's National Reconciliation Commission, an outgrowth of the 1987 Central American Peace Plan. That plan, adopted by five Central American presidents, was designed to end conflicts in Nicaragua, El Salvador, and Guatemala.

Following Nicaragua's Feb. 25 presidential elections, Violeta Chamorro also called for national reconciliation as she claimed victory over Nicaraguan President Daniel Ortega in a surprise outcome. Chamorro represents the National Opposition Union, or UNO, a 14-party coalition whose members embrace a range of political views. Ortega, Nicaragua's president since 1984, leads the Sandinista National Liberation Front.

Southwestern trustees approve pro-life statement

FORT WORTH, Texas — Southwestern Baptist Theological Seminary trustees went on record as being "pro life" in their spring meeting, March 13, and also accepted President Russell Dilday's explanation of a conversation he had with Southern Baptist Convention President Jerry Vines that had been questioned in a letter sent to all trustees by a West Virginia pastor. Lee Weaver, a trustee and member of Birchman Church, Fort Worth, Texas, first asked the trustees to put themselves, the administration, and faculty on record as favoring a "pro-life" stance, but at the urging of others, including new chairman James T. Draper Jr., deleted the reference to administration and faculty from his

motion.

Weaver's motion, approved unanimously, says trustees of the Fort Worth Texas, seminary "fully support actions and efforts to bring the people of this nation to an understanding that all life is God-given from conception, that man is created in the image of God, and that any act of abortion or the killing of the pre-born is a sin against God and man."

The motion adds, "This seminary wishes to be known as a Christian institution standing for the God-given rights of all humans and therefore takes its stand as pro life and condemns any act of abortion, euthanasia, or any other act against God or against man who is created in God's image."

Dilday said he had no problem with the motion but questioned the inclusion of administration and faculty in light of the statement of faith of the seminary already ascribed to by them and approved by the convention. He said later the faculty has taken "strong, Biblical positions" on the issue of abortion and all questions raised about their positions have been answered.

Bushmen move from church, take Christianity with them

TSUMEB, Namibia — Carlos and Myrtice Owens don't doubt the depth of faith — and faithfulness — among their Bushmen friends anymore. For several years the Southern Baptist missionaries have worked with a small church in Namibia's Caprivi Strip section. The members are all Bushmen, displaced from traditional nomadic life on Africa's Kalahari Desert.

The members always responded enthusiastically when the Owenses, from Henry County, Tenn., and Dunedin, Fla., respectively, came to visit. But since the couple covers an area 1000 miles wide, they wondered how committed the Bushmen were to their professed Christianity between visits.

Several months ago they found out. During a November trip to Wayaway Baptist Church, they discovered many of the members had moved 75 miles away with other Bushmen and were building a new village. The next day the Owenses journeyed to the new area and found their friends clearing land and hurrying to complete grass-and-pole huts.

Immediately the people surrounded the missionaries and asked them to conduct a church service. Mavis, a mother of two, told the Owenses the group already was worshipping every Sunday and Wednesday. Mavis helped gather about 45 people under leafless trees, everyone sitting on tree trunks in the mid-day sun, and proudly led a choir of 20 children and young people.

At the conclusion of Carlos Owens' sermon, nine adults made professions of faith in Christ. "Surely God has been at work in that new village, using the simple faith and message of born-again believers who are faithful in living for Christ," Mrs. Owens said. "We praise God for the faithful followers and their witness in a new village to begin a church even before they had their houses built."

Hannibal-LaGrange trustees accept \$4.15 million insurance settlement

HANNIBAL, Mo. — Trustees of Hannibal-LaGrange College have agreed to accept a \$4.15 million insurance settlement from Preferred Risk Insurance Co. The payment is for the loss of the Missouri Baptist school's administration building, auditorium, cafeteria, gymnasium, and contents destroyed in a campus fire last June.

College President Paul Brown voiced mixed emotions about the final settlement. He affirmed that the insurance payment far exceeded initial estimates immediately following the fire, when college officials feared the coverage would provide only about \$2.3 million — the policy's stated value of the destroyed facilities.

He explained, however, that further study of the insurance policy revealed that the destroyed buildings actually were covered for losses of up to \$7 million — the amount for which the total campus was insured. Despite initial concerns, he added, "for this particular loss, we were adequately insured."

When disaster strikes churches, architectural service offers help

NASHVILLE — When Gwenn McCormick answered the call for help from Grace Church in Oxford, Ala., he was following his department's long-standing commitment to provide emergency service for churches in the throes of disaster. Tornado-like winds had hit the church's sanctuary for the second time in less than a year, leaving the congregation uncertain of the building's future.

McCormick, director of the Southern Baptist Sunday School Board's church architecture department, knows churches crippled by a natural disaster cannot afford to "wait in line" for service. "We do give them priority treatment," he said. "We give them instant turn-around time on any drawings and studies we have to do for them. Whereas normally they would wait five to six weeks for drawings, we can have them available within a week. Wherever possible, we adjust travel schedules to give such churches immediate consultation, and there is no charge for that."

In fact, consultative services to churches by the board's church architecture service are free, with the exceptions of intensive consultation interior design service, and master plan development/landscape services. These exceptions are offered on a cost-recovery basis.

Stewardship Commission adopts \$2.4 million budget

NASHVILLE — Members of the Southern Baptist Stewardship Commission adopted a 1990-91 budget in excess of \$2.4 million and elected a Virginia pastor as chairman during its annual board meeting March 15-16 in Nashville. The budget of \$2,432,600 is a 2.99 percent increase over the 1989-90 budget of \$2,361,890.

The Stewardship Commission will receive \$489,479 in Cooperative Program receipts, a 1.89 percent increase. The remainder of the commission's income will come from publishing, fees, and interest.

Joe E. Burton, pastor of First Church, Radford, Va., was elected chairman of the commission, succeeding John Wallace, a layman from Morristown, Tenn., who was not eligible for re-election. Also elected were Roy Moody, state stewardship secretary, Kansas-Nebraska Convention of Southern Baptists, Topeka, Kan., vice chairman and Dan Stowe, a layman from Mechanicsburg, Ohio, secretary.