

Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

'Here's Hope' revivals have new twist — TV

Mark Wingfield

ATLANTA (BP)— The old-fashioned revival meeting has a new twist.

With this spring's nationwide simultaneous revivals, Southern Baptists have moved from pitching dusty old tents to pitching carefully placed advertisements.

Southern Baptists, along with other evangelical groups, have a long tradition of pitching tents for extended meetings. Especially in smaller towns, the tents attracted attention and drew a crowd for the visiting evangelist.

Pitching ads, however, is a new idea for the 145-year-old denomination.

During the "Here's Hope" simultaneous revivals being held across the nation this month, some churches will still put up tents. But the denomination's major efforts in drawing a crowd have moved from tents to high tech.

The image of the hellfire and brimstone preacher is being reshaped by a series of soft-sell print and broadcast ads claiming, "Here's Hope. Jesus cares for you."

The ads are part of a comprehensive media campaign developed by the Southern Baptist Home Mission Board for the Here's Hope revivals. The same ads that have run in Time magazine also are being used by the denomination's smallest churches. During the six weeks of revivals, a Here's Hope message will be broadcast somewhere in America every minute of every day. Working with JDC, a Dallas-based public relations firm, the board placed 55,300 radio and TV spots nationally, in

addition to thousands of additional spots placed by state conventions, associations and local churches.

Every person watching the NCAA Final Four basketball games on a South Carolina television station saw one of the Here's Hope ads. In Tulsa, Okla., viewers of the annual Academy Awards were introduced to Here's Hope. And in Oklahoma City, the message from Southern Baptists was revealed between Vanna White's turn of the letters on "Wheel of Fortune."

Creating a positive image was the primary purpose of the ad campaign, explained Tom McEachin, HMB associate director of mass evangelism. He supervised production of the seven television spots, 15 print ads and seven radio spots that are being used in small towns and large cities from coast to coast during the six weeks of simultaneous revivals.

McEachin said the HMB's evangelism section has realized that media can shape the public's opinion of churches and make people more receptive to hear the Gospel. Advertising does not replace a personal presentation of the Gospel, but paves the way for that presentation, he said.

"In terms of positive imaging, this is the finest thing Southern Baptists have ever done," said Cade Garrison, media director for the Baptist General Convention of Oklahoma.

"I think most pastors would agree that television is not the best witnessing tool. But it is a means toward an end. It is a tool that can be used effectively in softening the hearts of people



SECRETARIES MEET — "I Believe" was the theme of the Tennessee Baptist Convention Secretaries' Association's annual meeting April 9-11 at the Baptist Center in Brentwood. The conference, sponsored by the Discipleship Training Department, drew a record 114 participants. From left, Johnnie Hall, TBC; Evelyn Benson, North Etowah Church, Etowah, president; Pat Porter, TBC, vice president; Pat McGill, South Harriman Church, Harriman; secretary-treasurer; and Vera Agerter, Calvary Church, Jackson, outgoing president.

who need to hear the Gospel."

Mark Jeffcoat, public relations director for the South Carolina Baptist Convention, said the ads create a "table-top agenda" for Baptists to share their faith with co-workers and neighbors. "It provides an opportunity for Southern Baptists to mention, 'Did you see the ad that's running on TV?' and then give a testimony."

Nathan Pillow, evangelism director for Arizona Baptists, said he has seen the softening effect work. "I went into a home to witness to a lady and was wearing my Here's Hope lapel pin. She looked at the pin and said, 'I've been seeing your ads on TV,'" he reported.

"I had a chance to win that lady to the Lord. I'm sure the ads opened the door."

Even ads not designed to elicit an evangelistic response are creating inquiries about the Gospel, McEachin said. For six weeks, a Here's Hope ad has appeared nationally in Time magazine and Better Homes and Gardens.

Tennesseans using 'Here's Hope' messages

Television commercials, radio spots, billboards, newspapers, and signs throughout Tennessee are carrying the "Here's Hope" message in conjunction with the convention-wide simultaneous revivals.

Churches in Knox County Association spent \$10,000 in advertising the revivals, reported Walter Taylor, director of missions.

Twelve middle Tennessee associations invested \$8000. And a Memphis church spent \$1100. The Baptist and Reflector contacted seven associations.

The project also included appearances by Taylor on a radio show and a television event.

Nine billboards on main thorough- roads (see page 5)

Memphis State BSU continues Hugo aid

A 14-member team from the Baptist Student Union at Memphis State University spent their spring break, March 10-16, in Macedonia, S. C., working with the disaster relief ministry of Providence Church.

The team continued the church's relationship with Tennessee Baptists begun by the Tennessee Baptist Disaster Relief Unit after Hurricane Hugo struck South Carolina last September.

While in the Macedonia community, the students completely roofed and started the siding on one house, painted the exterior trim of two houses and the complete interior of another house.

In addition to the construction work, the Memphis State group led the morning worship service at Providence Church and assisted in the evening service.

The students also had opportunities for personal ministry and witness to people in the community. Providence Pastor Michael Caison provided on-site



BUSY BREAK — Kristi Smith, foreground, and Gayle McDonald help paint the exterior trim of one of the houses worked on in South Carolina by a team of BSU students from Memphis State University.

coordination for the BSU team.

BSU Director Ron Hawkins led the BSU students on the mission endeavor.

MOVING? Cut out and mail this address label to the Baptist and Reflector, P. O. Box 728, Brentwood, Tenn. 37024 along with your new address.

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Nine billboards on main thorough- roads (see page 5)

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An inside look

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Editorials

Memphis calling — get ready for MissionsFest Tennessee

Tennessee Baptists will hear news about MissionsFest Tennessee many times before the event unfolds October 12-13.

MissionsFest is a clarion call to, "Rejoice with us that God so loved the world!"

MissionsFest is a foreign missions experience — co-sponsored by the Tennessee Baptist Convention and the Foreign Mission Board.

MissionsFest will be a special, rare experience. It will be held at Eudora Church, Memphis, and Tennessee Baptists are invited to "pack out the house."

Foreign Mission Board President R. Keith Parks will be there, along with a group of foreign missionaries — to help celebrate God's missions plans for His people. Many of the

missionaries will be Tennesseans serving in foreign missions, on furlough in October.

They will bring a lively picture of missions to Tennessee Baptists who take part in the celebration. An appeal is being sent to Baptists in Arkansas and Mississippi as well — and to others in "close by" states.

Not only should every Tennessee Baptist church have a group at MissionsFest, those who participate will be able to take to their congregations an accurate portrait of what missions is about. MissionsFest is more than a conference; it will be a personal encounter with the world.

Highlights in program planning include:

- Testimonies and prayer needs from foreign missionaries.

- Commitment service (symbolic of commissioning).

- Tips from missionaries on new ways to be involved in missions.

- Information on opportunities for missions service overseas.

- A "global walkaround" with sights and sounds of missions, and personal contact with missionaries.

- Festival of latest FMB films and videos.

TBC churches should begin planning for participation in an exciting and educational missions event. This is a rare opportunity to fan the flames of missions around the globe. The mission of the church, appointed by Jesus Christ, is to go to all nations. This MissionsFest is a tool of involvement. —WFA

Baptist basics can be catharsis for growth in churches

Discipleship Training Department, Sunday School Board, "isn't just doing nothing" about Southern Baptists' lack of knowledge of Baptist doctrine and heritage of belief.

One common concern expressed far and wide is that Southern Baptist churches are desperately in need of studies in doctrine and belief. Probably thousands of church members are not schooled in the heritage of our spiritual forefathers.

The Bible stands as the foundation of Baptist beliefs and provides us with a guide, map, method, perfect plan for daily living.

However, even the Bible has been short-changed in many homes and churches, despite the claim for its proper place. We have been busy accusing and attacking fellow Christians for a decade — and new members coming into

Southern Baptist churches are not always aware of our church doctrine and heritage.

A great percentage of these new believers and members are seeking a Biblically sound church fellowship. But telling them that we believe in God's word is not sufficient.

Many new things — new to them — must be explained and taught. In short, the people must be discipled.

But the Discipleship Training Department has not ignored this need. We are now supplied with a study ordered after the Survival Kit style. It is called "Basics for New Baptists." And Discipleship Training has prepared a youth edition of the same study.

We need to realize that while we have struggled long among ourselves, God's business of salvation has been carried on by

others. Baptists would probably say, "But not as well as we can do it." Perhaps, but God is able to call upon others when his first choice does not step forward.

Whether Southern Baptists participate or not, God is going to shake this earth with a great awakening. Jesus Christ calls Himself the True Vine. If we survive his pruning, we can be a part of the spiritual awakening.

"Basics for New Baptists" is but one tool that can hasten that day. Pastors who are true servants of God can see the lost and needy world as faces of people who think they need nothing, blithely claiming to be Christian.

We need a spiritual catharsis of awakening. Basic Christianity can unite us and bring us to our knees and then on our feet, no longer wayward children, but proud proclaimers of the True Vine. —WFA

RTVC may have called meeting for report

FORT WORTH, Texas (BP) — Buoyed by an optimistic financial report and the observation from interim President Richard T. McCartney that "the patient is now healthy," Southern Baptist Radio and Television Commission trustees voted to increase the agency's budget by more than \$600,000 for the last half of the current fiscal year.

The increase will boost the 1989-90 budget, which runs through September 1990, from \$7,756,000 to \$8,173,000 and will provide funds for marketing, return of four employees to the payroll who have been working on a contract basis, reopening of at least one regional office and promotion funds for the ACTS network and a 5 percent salary increase for employees — their first in two years.

The trustees also were informed by trustee Chairman Michael S. Hamlet that the search committee, which has been seeking a successor to President Jimmy R. Allen, who resigned last April, expects to summon the trustees back to Fort Worth, Texas, soon to hear a recommendation from the committee.

Hamlet, who apprised the trustees of the committee's efforts during a 35-minute closed-door session, told the Baptist Standard, newjournal of the Baptist General Convention of Texas, he expects to ask for the called session of the trustees "probably in two or three weeks."

Hamlet, pastor of First Church of

North Spartanburg, S.C., said the schedules of other members of the search committee had prohibited the committee from being able to bring a recommendation at the regular meeting.

McCartney, former executive vice president who has been as interim president since Allen's resignation, reported to the trustees that during the year the commission's short-term debt of \$625,000 had been paid off; the long-term debt, which was \$8.4 million last April, had been reduced to \$7.5 million; and the commission's reserves had been increased to \$400,000. The goal is to build the reserves to \$500,000 by the end of 1992.

"Over the past months we have had to be extremely pragmatic in confronting financial realities," McCartney told the trustees. "Now we can begin to dream again. We can replace the problems of the past with the possibilities of the future."

The improved financial picture was achieved through "tightening our belts until we could hardly breathe," he said, and also through greatly increased revenues from advertising and from syndication fees for films and programs the commission owns.

Projected advertising and syndication revenue for the first six months was \$485,000, but already has totaled almost \$800,000, and is expected to continue at the increased level.

The contract with the San Antonio

Texas, firm that has sold spot advertising and spot announcements on the ACTS network is under review, McCartney noted.

Michael S. Wright, vice president of ACTS for affiliate relations, reported that during the last year of "hold our own" activities, the ACTS network had done just that — losing about 750,000 subscribers, but also gaining about the same number.

His report showed the network is now on 438 systems with a total potential viewing audience of almost 25 million.

The trustees approved a preliminary study to be made by Cargill and Associates of Fort Worth to determine the feasibility of a capital-funds campaign in Fort Worth.

Hamlet was elected to a second term as chairman of the trustees. Other officers elected were Leroy Stevens, retired layman from Phoenix, Ariz., first vice chairman; James M. "Mickey" Castleberry, pastor of Ridgecrest Church, Montgomery, Ala., second vice chairman; and Steven A. Huffman, layman from Papillon, Neb., secretary.

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Wm. Fletcher Allen, Editor
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Churches search Bible to understand solemn assembly

By Mark Wingfield

ATLANTA (BP) — Seven months ago, the term "solemn assembly" was about as foreign to most Southern Baptists as the name of the most obscure Old Testament character.

It's still not a household word. But since six prayer leaders from Southern Baptist Convention agencies issued a "Call to Solemn Assembly" last September, hundreds of pastors and laypeople have begun searching out Old Testament references to solemn assembly.

The result has been periods of unprecedented prayer and repentance in some churches, associations, and state conventions, said Henry Blackaby of the SBC Home Mission Board.

In the Old Testament Samuel called a solemn assembly when the Israelites were worshipping idols and living in judgment for mishandling the Ark of the Covenant. Josiah called a solemn assembly after the Book of the Law was rediscovered in the temple. In all, at least a dozen references to solemn assemblies are in the Old Testament, Blackaby said.

The term has been rediscovered by Southern Baptists since the six SBC prayer leaders declared the Old Testament concept has validity for the modern church.

"We believe God has called all of us to stand before him face to face to give an account of our leadership," the prayer leaders said in September. "We urge all leaders to call a solemn assembly of the people they lead."

Religious Liberty Council formed in Dallas

DALLAS (BP) — Citing an "attack" on church-state separation, soul liberty, and the Baptist Joint Committee on Public Affairs, Abner McCall announced formation of the Religious Liberty Council during an April 6 press conference in Dallas.

McCall, president emeritus of Baylor University in Waco, Texas, will be co-president of the council, along with Grady Cothen of Coral Springs, Fla., and Gardner Taylor of Brooklyn, N.Y.

The 215-member council is "a national body to undergird all forms of support needed to continue the vital work and witness of the Baptist Joint Committee," according to its printed statement of purpose.

The council will work with the BJC to "develop, cultivate, and nurture Baptists in an understanding of religious freedom and its corollary, the separation of church and state," and it will seek "to build a constituency for the concept of a free church in a free state" through educational means.

"Adequate funding for the Baptist Joint Committee is one of the purposes

Since September, some churches, associations, state conventions, and agencies have answered the call to prayer. Each has conducted its solemn assembly in a different way, depending upon the circumstances and needs.

"None of this is being orchestrated," Blackaby said. "It's not a program. We have refused to give an outline as to what should be done in a solemn assembly."

In Texas, the program for last November's Baptist Men organization conference was set aside and replaced by a solemn assembly. Brotherhood director Bob Dixon enlisted guidance from Blackaby and T.W. Hunt and Avery Willis of the Southern Baptist Convention Sunday School Board and others familiar with prayer and spiritual awakening.

Employees of the Sunday School Board held a week of prayer in March that culminated in a solemn assembly.

Trustees of the SBC Foreign Mission Board met in a four-hour solemn assembly before their February board meeting. The event included prayer and confession of sin.

In the Maryland/Delaware convention, Executive Director Ken Lyle called for a convention-wide solemn assembly March 31. About 200 people participated in the three-hour event that included Scripture reading, spontaneous prayer, and singing of hymns and choruses.

Wherever they are held, solemn assemblies appear to revolve around a

of the Religious Liberty Council," according to the statement of purpose.

The BJC represents nine Baptist denominations — including the Southern Baptist Convention — in the nation's capital on issues regarding religious liberty and church-state separation. At their annual meeting in New Orleans in June, Southern Baptists will vote on a proposed 87.24 percent reduction in Southern Baptist contributions to the BJC.

"We will try at least to maintain the current level of appropriations to the Baptist Joint Committee at the Southern Baptist Convention. If not there, then at the state conventions. If not there, then from local churches," McCall said.

In addition to seeking "adequate endowment for the Baptist Joint Committee to guarantee its continued ministry," members of the council also will be called upon to write and speak on behalf of the BJC.

The council has its own bank account, and McCall said members will meet "once or twice a year."

Golden Gate offers church planting

MILL VALLEY, Calif. — To help meet the need for new churches in the west, Golden Gate Baptist Theological Seminary will offer a master of divinity degree with an emphasis in church planting beginning this fall.

"The program will prepare students for starting new church work," explained G. William Schweer, professor of evangelism at Golden Gate.

Coursework will include 20 hours relating to essential aspects of church planting including theology, methodologies, and models of new church starts. Practical training

through internships in area mission or mission-sponsoring churches, also is included in the curriculum.

The new major is in conjunction with the Southern Baptist Convention's "Bold Mission Thrust" effort to present the Gospel to every person on earth by the year 2000. The emphasis calls for 50,000 Southern Baptist churches and missions by that year.

Presently the new program will only be offered at the Mill Valley campus. For information on the program, contact the Admissions Office, Golden Gate Seminary, Strawberry Point, Mill Valley, CA 94941 or call (800) 735-5060.

concept rather than a predetermined agenda. "I'm just amazed at how God's spirit is giving testimony to this principle," said Douglas Beggs, prayer leader for the SBC Brotherhood Commission. "You don't dictate to people how to do these kinds of things."

Prayer leaders offered a summary of ideas about solemn assemblies:

- Solemn assemblies should be called by anyone who is a leader. For example, they could be called by leaders of families, church groups, churches, associations, or state conventions.

- Solemn assemblies are precursors to spiritual awakening. They are a means of God's people identifying and confessing their sin and praying for redirection.

- Solemn assemblies are different

from any existing SBC program and focus on individual participation.

- The purpose of a solemn assembly is for God's people to humble themselves, fast, pray, repent, hear Scripture, worship, and make new covenants with God.

- Solemn assemblies may last anywhere from two hours to two days.

- Solemn assemblies should be called as quickly as possible because of the urgency of the need for spiritual awakening.

The six SBC prayer leaders are Blackaby of the Home Mission Board, Hunt and Willis of the Sunday School Board, Beggs of the Brotherhood Commission, Minette Drumwright of the Foreign Mission Board, and Barbara Elder of Woman's Missionary Union.

SBC committee invites George Bush

JACKSONVILLE, Fla. (BP) — President George Bush has been invited to speak at the Southern Baptist Convention in New Orleans June 12-14.

Although the White House has not yet responded to the invitation, the offer likely will be accepted since Bush reportedly initiated the idea.

Dwight "Ike" Reighard, chairman of the SBC Committee on Order of Business, which plans the program for the annual convention, confirmed that his committee issued the invitation after a Bush aide notified the committee of the president's desire to speak to Southern Baptists.

"To tell you the truth, we're not assured of anything at this stage," Reighard, pastor of New Hope Church in Fayetteville, Ga., told the Florida Baptist Witness April 12. "We've not received back confirmation ... (but) they have expressed an interest in being there."

"We need to know something within next two weeks," Reighard added.

The White House does not comment on such invitations until they are accepted, but a spokesman for the president told the Witness April 11 that any plans for the June convention would have to be put in motion "within a couple of weeks."

Reighard said word of the president's desire to speak to Southern Baptists came from Doug Wead, the president's liaison for religious affairs.

Both Reighard and SBC president Jerry Vines "were made aware there was a possibility," the Georgia pastor said.

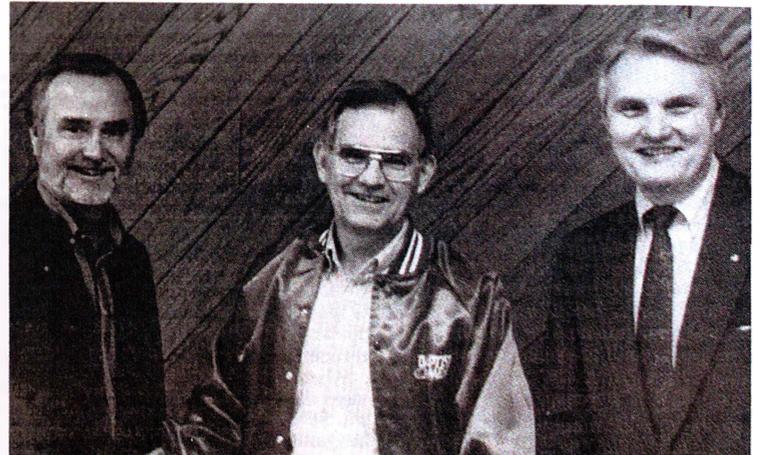
Vines, pastor of First Baptist Church of Jacksonville, Fla. is a member of the Committee on Order of Business by virtue of his office. The seven-member committee voted unanimously to issue the invitation, Reighard explained. Wead could not be reached for comment.

Bush probably would speak Thursday afternoon, during the closing session of the three-day meeting. The committee, which knew of the Bush possibility while drafting the program, scheduled no major speakers during that session. "It would be much better if it works out for Thursday," Reighard said.

The Bush appearance, Reighard said, "would keep a lot of messengers there" on Thursday, which traditionally has the lowest attendance of the three-day convention.

The last U.S. president to speak at the Southern Baptist Convention was Gerald Ford, who addressed messengers in Norfolk, Va., in 1976.

The last time the SBC met in New Orleans, in 1982, then-Vice President Bush addressed the Southern Baptist Pastors' Conference, where he endorsed the Religious Right for "the constructive contributions it can make to strengthen the United States as one nation under God."



TALKING ABOUT CP — Shelby County Association had its first Cooperative Program emphasis breakfast meeting April 7 at Germantown Church. Doug Beggs, center, associational Brotherhood leader, welcomed about 125 who heard a CP message from Wm. Fletcher Allen, Baptist and Reflector editor. Jack Childs, left, was guest musician, and Dick Jensen is program chairman. Plans are for this to be an annual event.

Our Readers Write

Revival needed

A lot of praying is being encouraged in our churches in hope that spring revivals will lead Christians to get our hearts in tune with God. This would stop the falling away from our churches and lead lost people to Christ.

In my opinion, a good place to start with heart renewal is among leadership of the Southern Baptist Convention. It would encourage all of us to see the secular political power struggle stopped, and a return to Christian principles in our dealing with each other.

I thank the Holy Spirit is capable of influencing messengers' hearts about voting. There is no need for secular political tactics throughout the convention to drum up votes for candidates.

Maybe laymen need to take leadership of the convention, as it has become clear that "educated preachers" are not always capable of pulling away from their political machines in their desire for parochial power. This was displayed by church leaders in the days when Jesus was on earth.

"Head" knowledge of the Scriptures is a poor substitute for "heart wisdom" shown in dealing with one another.

John H. Baskette
1055 Engle Ave.
Chattanooga 37421

Thanks for fellowship

Thank you and praise the Lord! Thanks to: (1) Belmont College (Dr. Fred Kendall) for the fine meal. (2) Belmont Heights Church (Dr. Perry Michel) for being a great host (3) all the directors of missions who worked so hard getting their ministers to attend (James Powers, Concord Association, won both awards) (4) Randy Sledge (V.P.) and Gary Shockley (Sec./Treasurer), Middle Tennessee Baptist Ministers' Conference Officers.

Praise the Lord and thank you to: Wilburn Walker of Third Baptist, Murfreesboro, for special music and Brother Norris Smith (BSSB) for 30 minutes of facts, figures, and insight into a timely subject **Forced Termination**.

We are on the right road to rebuilding the fellowship of the ministers in Middle Tennessee. We need this time together, so let's continue by meeting on Tuesday, July 10, 11 a.m. during Belmont College's Summer Ministers' Conference. You will

need to make reservations with Dr. Kendall's office. Mark your calendar now.

Jim Growden, Pres. MTBMC
Edgemont Church
P.O. Box 65
Shelbyville 37160

Another view

In fairness to readers, your adulatory piece on Justice Blackmun (April 4, 1990) should have pointed out his role in the writing of the majority opinion in *Roe vs. Wade*. His suspect judicial reasoning in that case suggests that he bears at least some responsibility for the abortion holocaust that has afflicted our nation since 1973. Blackmun might be a dedicated Supreme Court justice but he has consistently demonstrated a serious moral blind spot in relation to the unborn.

James A. Patterson
6590 Carriage Glen Dr.
Bartlett 38135

Different view

I would like to respond to John W. Stair's letter of April 4 where he wrote "If he (Dr. Daniel Vestal) believes the historicity of the Scriptures, why is he lined up with some who do not?" I would like to know where Mr. Stair got information that Daniel Vestal has lined up with some who do not believe the historicity of the Scriptures.

It is my belief that the statement is a total untruth. I have heard Dr. Vestal speak. I have met him and talked with him and also talked with some who know him. I feel he is a true servant of Jesus Christ.

I challenge Mr. Stair to not base opinions on what others say but to do everything he can to seek the truth. I have studied both sides of the issue, sought out information, and read everything I can find on the controversy.

The result of my findings leads me to agree with Carolyn Weatherford Crumpler when she states: "I am on the side of missions." I wish this were true of all Southern Baptist Christians.

Mrs. Nanette S. Avery
15 Hidden Brook Lane
Signal Mountain 37377

Opposes article

I was surprised and shocked by your applauding of Justice Harry Blackmun.

Are you aware that he wrote the majority opinion in the *Roe vs. Wade* decision that has aided in the death of 20 million unborn Americans? You report that his pastor said he was a Christian.

Anyone who has read Mr. Blackmun's majority ruling knows that he ignored Judeo-Christian ethics in his ruling alluding to the pagan practices of the Persians, Greeks, and Romans. He ignored Christianity. He also set aside the 2000 year old Hippocratic oath in his decision. It was "Christian" Harry Blackmun who wrote, "We need not resolve the question of when life begins." A statement that allowed 2nd and 3rd trimester abortions. Let me quote again from Mr. Blackmun's majority opinion, "Maternity may force upon the woman a distressful life in the future." Is the stress of motherhood a grounds for killing the unborn? Finally, Blackmun wrote, "This right of privacy is broad enough to encompass a woman's decision whether or not to terminate her pregnancy." A baby's life is less important than disturbing a woman's privacy!

Where else would you be meeting this liberal Justice but at the headquarters of the Baptist Joint Committee! Were you or the committee trying to persuade Mr. Blackmun to reverse *Roe vs. Wade*? Has Mr. Dunn reversed his views from pro-choice to pro-life?

I certainly hope Mr. Blackmun is a Christian, but he has seldom rendered a decision favorable to historic Judeo-Christian ethics.

I oppose your article applauding this man who is the moral equivalent of a Pharaoh, or Herod, in his disregard for life.

Ron Phillips, pastor
Central Baptist Church
5208 Hixson Pike
Hixson 37343

● Thank you for reminding readers of *Roe vs. Wade*, and for sharing your opinion. The article in question was a report of a meeting, not intended as an accolade or applause for any Supreme Court action. — Editor

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.

Evolution in classrooms

Perhaps it is time for Tennesseans to re-examine the "facts" of evolution as it is presented in our public textbooks. Scientific facts are reproducible, observable tests. If you cannot disprove something, then one cannot in reality prove something either. It is past time for creationists and evolutionists to realize both schools of thought can only be truly defined as theories. One cannot experimentally prove our origin one way or the other.

On this basis, the blatant one-sided statements about the "proof" of evolution should be removed from public textbooks. We don't use pseudo-science in any other area of science, so why use it in science education. It is significant to note that no mention of a God even has to enter the argument, just good sound science.

Of course God is connected to most

debates about evolution. Evolutionists have succeeded in intimidating most Americans in that even if you have an advanced degree in science, if you advanced in a literal six-day creation then you are not fit to sit at the science supper table. Well, that's all right, the evolutionary entree is unpalatable anyway.

Is anybody listening? Does anybody really care? If you are concerned — please write me. It is past time for a change to accuracy and fairness in public textbooks.

Robert L. Newton
121 Michael Circle
Lawrenceburg 38464

Fellowship missing

Several times I have thought about writing you to express appreciation for either an editorial or the good job you are doing with the paper in general. At last, your editorial in the March 21 issue has brought me to my typewriter.

During the last few years most state paper editors have had my sympathy in walking the tightrope forced on you. It must be a constant strain to report the facts and interpret them without triggering some animosity. But I hope you and others can keep the rest of us informed.

You are so right: "We are a changed people." For years even when we disagreed with one another there was a good fellowship and basic cooperation. Now at the SBC level we are divided, and trust and even truth have been sacrificed for power. Instead of continuing to review various developments in detail, perhaps "reporting these events very briefly" may reduce flash points for controversy. I applaud your desire to recover that togetherness that Southern Baptists once enjoyed and used in witnessing to the world.

W. J. Fallis
6148 Robin Hill Rd.
Nashville 37205

Rights of all

Let it be shouted from the land, the sky, the sea, and under the sea that the 100 percent anti-abortion position taken by a number of preachers and priests does not represent the position of many thousands of young, middle-aged and elderly Christians in the United States.

Let me hasten to say, "I wish there never was a need for abortion," but we live in a real and cruel world, and we are not about to eliminate the need or turn back the clock.

I wish we could eliminate alcoholic beverages, but we're not a rational thinker if we think we can.

Also, I may be personally against abortion but I will never favor laws that prohibit the same for my neighbor.

C. H. Nicks
3117 McGavock Pk.
Nashville 37214

Dissent, different

I received two articles today with divergent views. Baptists have held sacred the right to hold our unique beliefs and opinions. The second article about Justice Blackmun and yours saw the same man in different ways.

The spirit of Baptist dissent and difference is alive and well. And I think that is good.

I am reminded of what a national sports broadcaster said one time when he was accused of partisanship after a game. "Half the calls I received after the game accused me of favoring one team; the other half accused me of favoring the other team. I must have been non-partisan."

Perhaps Justice Blackmun is doing all right.

Lowell F. Lawson
14124 Arcola
Livonia, Mich. 48154

Baptist Beliefs

By Herschel Hobbs

Civil War

"For that which I do I allow not; for what I would, that do I not; but what I hate, that I do." — Romans 7:15

Some interpreters see Romans 7:7-25 as referring to Paul's pre-Christian life. Others, including myself, see a division between verses 14 and 15. The former deals with Paul's pre-Christian life; the latter refers to the struggle between God's law and Paul's flesh. In the former he shows that God's law is good in that it made him realize that he was a sinner. In the latter the apostle describes his struggle between God's law and his new nature as a Christian. His body is caught up in a civil war between his redeemed spiritual self and his carnal



HOBBS

nature which seeks dominance in his life.

What his spiritual self wills or wishes (thelo) to do, that he does not practice (prasso). But the things he hates as a Christian, he does. In his redeemed spiritual self he wants to do right. But his carnal self keeps on causing him to sin, something he hates. Verses 15-23 record this civil war.

Finally, he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" (v. 24). He feels that he has a dead body tied to his redeemed spiritual self. Verse 25 declares that his only hope is "God through Jesus Christ."

When you became a Christian you were not through with temptation and sin. Satan lost your soul to Christ, but he continues to try to control your body. If he succeeds he destroys your joy in the Lord and your effectiveness in the Lord's service. Thus the civil war rages on. But victory can be yours as you trust in God through Jesus Christ.

Marriage enrichment includes maintenance

By Terri Lackey

NASHVILLE (BP) — Marriages deserve regular tune-ups as a means of preventive maintenance to control breakdowns of communications and displeasure with overall performance, two Southern Baptist psychologists agreed.

"Maintenance prevention through marriage enrichment retreats or workshops is very important and should be experienced as much as possible," said Ron Mumbower, a counselor and family minister at First Church, Jackson, Miss.

Mumbower said he believes just as firmly in premarital checkups as post-ceremonial maintenance.

"If you are going to get married in this church, you go through at least five hours of engaged couple enrichment where we discuss families, personalities, communication techniques, sexuality, and financing, among other things," Mumbower said.

"And after you are married, you go

to a newlywed Sunday School class for a year where you learn some of the same things, but more in-depth."

Paul Sorrels, director of the Family Psychology Center at Hardin-Simmons University in Abilene, Texas, said churches are excellent institutions through which to provide proper marriage maintenance.

"Churches are very natural places to hold marriage enrichment programs," Sorrels said. "Church is the only institution I know of where couples go on a regular, ongoing basis.

"Consequently, churches provide an excellent support group for married couples, as well as friendships that will help guide distressed couples through difficult times."

"For This Cause — The Priorities of Marriage" is the focus of Christian Home Emphasis 1990, which will be observed in many Southern Baptist churches between Mother's Day in May and Father's Day in June. The adult study book by the same title as

the emphasis theme was written by Reuben Herring, former editor of Home Life magazine. Resources also are available for use with youth and children.

Strong marriages encourage strong families, said Jimmy Hester, consultant in the Southern Baptist Sunday School Board's family ministry department, which sponsors Christian Home Emphasis.

Mumbower said the first five years and the 25th year of marriage can be the most troubled times.

The first five years is the normal adjustment period, Mumbower said, whereas in the 25th year couples begin seeing changes that cause stress, such as children becoming teens or leaving the nest, aging parents, or retirement.

Sorrels said problems begin occurring in marriages when couples "begin paying more attention to their differences and magnifying those rather than looking at what made them attractive to each other in the first place."

"Through marriage enrichment, churches can help couples be aware of the strengths of their marriages rather than focusing on the problems," he added.

Mumbower said the inability to resolve conflict also can result in unhappy marriages and unhappy families.

"Families have not been taught how to resolve conflict; therefore, there is a lot of conflict in homes which has never been resolved," he said. When children do not see their parents resolve conflict, they don't learn how to resolve it, he added.

Tennesseans using 'Here's Hope' . . .

(continued from page 1)

fares of Knoxville were used. TV spots produced by the Southern Baptist Baptist Home Mission Board will run on two local channels beginning April 18, and ads in regional sections of the newspaper will inform readers of the churches in that section holding revivals, stated Taylor.

Other newspaper ads may be run if money from sponsoring churches is given in time. Churches participating gave according to church size, added Taylor.

Nashville Association led the middle Tennessee project which bought space on 13 billboards and purchased 31 television advertising slots for HMB-produced ads. DOM Carl Duck reported.

He added that one billboard is passed by 150,000 travelers each day. Sponsoring associations included Alpha, Bledsoe, Central, Concord, Giles County, Lawrence County, New Duck River, Stone, Union, Western District, and William Carey. First Church, Dover, also donated funds.

A Memphis church, Mullins Station,

spent \$1100 on TV spots.

A "visionary group," described Pastor Chuck Herring, planned for the revival. The committee budgeted for it, including advertising, which was approved by the church.

The church bought 30-second spots during an evening news program which began several days before the revival and ran one week.

Sullivan and Hardeman County Associations used newspaper advertising, finding other advertising cost prohibitive.

DOM Deryl Watson explained billboard space had been purchased by Hardeman County Association for other events, but Baptists there chose an individual approach. About 16 of its 32 churches delivered packets including "Here's Hope" and church materials to homes while visiting area residents.

Many churches also purchased radio advertisements and used free public service radio time, reported the directors of missions. —Connie Davis



A MOUNTAINTOP EXPERIENCE — Brotherton Church, Cookeville, broke ground March 31 for "a mountaintop experience" approximately three miles from the church's current location. Church members have raised \$60,500 during the last two years for a new 5049 square foot worship facility. Pastor Danny Stewart said the anticipated cost of the new building including furnishings would be \$120,000. Land for the new site was donated by members Bill and Shirley Vaden. Participating in the ceremony were committee members and guests. From left, Russell Cox, Stone Association Director of Missions Michael Prowse; Bill Vaden; Stewart; Charles Carter; former pastor Mark Fuqua; Doyle McNeal; Paul Brewer; Harold Howell; and Grady Smith.

— Photo by Lonnie Wilkey

Sorrels said some early warning signs of troubled marriages include:

- Sexual dissatisfaction by one or both partners.

- Inability to communicate about important issues, such as sex, parents, and job.

- Feeling angry or hurt a lot of the time.

- Remaining upset with each other for several hours.

- Repetitive angry exchanges.
- Feeling trapped, bored, guilty or tired of marriage.

- Desire to run away more than just once in awhile.

- One or more family members suffering stress-related difficulties, such as asthma, ulcer, behavioral or grade problems in school, difficulty sustaining social relationships, bed wetting of older children, or excessive fighting.

C-N receives large foundation grant

JEFFERSON CITY — Carson-Newman College has received a \$175,000 grant from the Andersen Foundation. The foundation, based in Bayport, Minn., has supported the college since 1966.

"This unrestricted gift will play a major role in Carson-Newman's growth," said Cordell Maddox, president of Carson-Newman.

The donation from the family foundation was initiated by Holston Builders Supply in Kingsport.

One Word More

By Wm. Fletcher Allen, editor

There is something amiss in America that I don't fully understand.

We know that it takes many more witnesses over a longer span of time to win people to a saving knowledge of Jesus Christ.

The Home Mission Board says Christianity is losing its influence: we can draw that conclusion from undeniable facts. The HMB tells us there are at least 171 million lost people in the United States.

I understand these facts, and the conclusion. I also understand that things can get worse before they get better. Christians aren't doing the witnessing and ministering we are called to do.

While we are timid and/or lackadaisical, the opposition grows stronger. Responsible communications media find it easy to attack Christianity — blatantly and subtly. It seems that others have rights not granted to Christians.

For example, when Christians, or other moral people, oppose or support certain legislation — we are classified as witch-hunters, or as "forcing" our views on others.

Some newspapers, magazines, and radio and television shows portray moral efforts as bigoted, thoughtless, self-serving.

Some view us as citizens undeserving of rights given constitutionally to all citizens.

A bylined column in Nashville's morning daily recently depicted citizens who seek stronger anti-

obscenity laws as "modern-day Salem witch-hunters," "self-appointed lobbyists for every Tennessean's soul," and "pious busybodies."

The same columnist ascribed to anti-pornography citizens such adjectives as "small-minded," "self-righteous," "mind-controllers," "religious zealots," and so on.

Christians are not the only pornography opponents. But they evidently are citizens with moral concern for their communities, families, and state. Whether they are Muslim, Jew, or another faith — certain of the evil of pornography — they too are given a secondary citizenship role.

There is my difficulty. It would seem that the great majority of people in any community would want a moral climate in which to live. I fail to comprehend why opposition to what one perceives as evil attracts such ire. It would be just as foolish to say that those are wrong who disagree with anti-pornography stands, etc.

And I would really like to know why responsible news media fail to see such discrepancies. People who want the best, not only for themselves but for others, should not be seen as "busybodies" and "small-minded." Jesus said it would happen.



ALLEN

In Soviet Union

Russian goes from 'persecutor' to pastor

LIPETSK, USSR — Vladimir Bojev is a big man, one you wouldn't want for an enemy. "I was a drunkard," he declared, "and every night I was in the bar with my friends. Most of them were drunk, too." Still a young man, he has already spent time in prison. Ask him, and he will show his chest-full of tattoos.

Vladimir and his drinking friends used to discuss how they could destroy a nearby church. Only later was he to learn it was Baptist. "I was like the Apostle Paul," he explained, "trying to persecute the church."

Finally, one evening Vladimir barged in during a service in the church. "I'm going to destroy you all. You are just religious fanatics," he yelled. The stunned reaction of the members, and the aftermath of that scary moment, wasn't exactly what Vladimir had expected.

Vladimir grew up in difficult circumstances. Both his parents and his grandparents were deaf and dumb. "In my family only I was able to hear and speak," he recalled. Perhaps for this reason Vladimir was always angry, mad at the world around him, determined to make life miserable for

anyone who seemed to be happy."

"In 1979, when I came to this church meeting and yelled at them, they didn't react with anger like I had expected. Instead, one of them, a beautiful young lady, suggested they all gather around me and pray for me. The next thing I knew, I was the center of a prayer circle. I had never before known such love as I felt from those people. Rather than condemn me, they were praying for me."

Vladimir said that when it was over that night, the young lady said to him, "Please come back; come and see that we are not just fanatics. Time will teach you."

"And that is what I did," Vladimir said. "I went back every day, every day for two months. At first my heart was filled with hate. But Zena, the young lady, prayed day by day for me. She was a faithful witness who had led many other people to the Lord. Her father was the elder of the church."

"Finally, their love won me to Christ and I was converted," declared Vladimir. He added with a smile, "I believe now that first I had fallen in love with Zena. Then I fell in love with her Christ."

Now, 11 years and six children later, Vladimir serves as pastor of the Lipetsk church, located 400 kilometers southwest of Moscow. Zena is his loving wife.

In 1989, the Lipetsk Baptist Church received permission to take over the

ruins of a former Orthodox building. Already the members have enlarged the building and remodeled the inside. They are currently seeking to gather funds to finish the work.

Vladimir Bojev is still a big man — and his heart is big too.

East German mood not right for evangelism, local leader says

BUDAPEST, Hungary (BP) — East Germans are so captivated by open borders, new freedoms, and reunion with West Germany that evangelism is much more difficult, said Ulrich Materne, general secretary for East German Baptists.

Materne spoke in a Baptist meeting in Budapest, Hungary, before the first democratic elections in East Germany March 18, in which candidates favoring quick unification with West Germany won victories.

East German Christians now are free to evangelize as much as they like. Materne said: "In relation to evangelistic work, we can do anything. There are no barriers or limitations on us any more."

Ironically, the climate for evangel-

ism is bad now. "People seem to be totally encompassed and obsessed with the outward aspects of life, travel in the West, and so forth, and are not thinking of inner dimensions," he said.

Observing how quickly events have moved in East Germany, Materne said church leaders dared not think about German reunification as late as December. Now the main question is how long reunion of the countries — and the church groups within them — will take. "But with these thoughts, there's lots of fear, lots of problems, and lots of uncertainty," he said.

The separation of East German and West German Baptists came about, Materne emphasized, because of the political situation, not because of arguments between the churches. But now East German Baptists are united with Brethren and Pentecostals in the 20,000-member Union of Evangelical Free Churches in East Germany, which has 460 registered congregations and mission stations.

Brethren churches also relate to West German Baptists in their union, but Pentecostals do not. Reunification of the two Baptist groups will involve working out such relationships, he said.

"Through 40 years of being together and working together, there's a fellowship that has grown," Materne said of the East German church arrangement. "They want to protect and preserve that fellowship."

Also, within churches East and West, "many things are similar, but on the other hand many things are still different," he said.

East Tennessee pastors plan meeting

KNOXVILLE — The East Tennessee Pastors' Conference will meet April 24 at the Baptist Eye Institute, Baptist Hospital, here.

D. L. Lowrie, executive director, Tennessee Baptist Convention, and John Hewitt, pastor of First Church, Asheville, N.C., will speak. Hewitt also will lead a session on "Ethical Issues Facing Pastors."

The program begins at 9:30 a.m. in the conference room of the Eye Institute, preceded by fellowship at 9. The conference includes lunch, with adjournment at 1 p.m.

Lowrie also will serve as pastor for the conference. A native of East Tennessee, he came to the TBC a year ago after serving with the Baptist General Convention of Texas and as a pastor there.

Hewitt has spoken previously at East Tennessee Pastors' Conferences. Required lunch reservations can be secured by calling the chaplains' office at Baptist Hospital, 632-5252. Conference information can be obtained by contacting Carson-Newman College at 475-9061.

Earth Day — April 22

Bible speaks on earth care

By Robert M. Parham

The cargo ship *Pelicano* sailed the seas for more than two years, searching for a place to dump 14,000 tons of toxic waste. Nation after nation refused to accept its incinerator ash from Philadelphia. The vessel eventually dumped some of its poisonous cargo off a beach in Haiti and left the rest of it in the Indian Ocean.

The story of the *Pelicano* raises two general questions. First, what are we doing to our environment? Second, what does the Bible say about earth care?

The answer to the first question is that we seem bent on a course of destruction. In almost every imaginable way we endanger the earth at an astonishing rate. Consider a few of the threats:

- Discarded refrigerator coolants and plastic-foam products release a gas which has burned a hole in the paper-line ozone layer shielding the earth from harmful solar radiation.

- Industrial pollution has damaged as much as 22 percent of the forests in Europe and has made some East European rivers void of life.

- The destruction of tropical rain forests is driving into extinction species as yet undiscovered which could provide miracle cures to illnesses.

- Sixteen billion disposable diapers, 220 million tires and tons of other refuse are thrown away in America every year with the result that the nation is running out of landfills.

The endangerment of the earth has resulted in large measure from our failure to hear the Bible speak on ecology. The Bible's message on earth care is as clear as an unpolluted mountain stream. We have

just ignored it.

In the 1990s, we Southern Baptists need to recover the Biblical message about care for creation. Genesis 1:28 and 2:15 are good places to begin. Both passages set out God's desire for human care of creation.

Genesis 1:28 often has been misinterpreted. The commandment to "have dominion" over the earth has been interpreted to mean "have domination." Dominion and domination may seem like the same concept, but they are two radically different ideas.

Dominion entails an oppressive rule which lacks justice. The image of domination is that of a powerful king trampling on the neck of a conquered enemy.

Too often, we have taken Genesis 1:28 to mean that we have an obligation to conquer creation and to mistreat it. The idea of domination has contributed to the exploitation of creation for our own immediate, self-centered needs without any consideration for the needs of future generations and without any thought of what happens to nature.

Dominion, on the other hand, does not allow for a ruthless assault on nature. The Biblical ideal of dominion or rule is expressed repeatedly in Scripture. Ezekiel 34 contrasts the dominion of the good shepherd with that of the bad shepherd. The bad shepherd rules "with force and harshness" (v. 4), failing to seek the well-being of his subjects. The good shepherd feeds the flock "in justice" (v. 16).

Similarly, Psalm 72 is a prayer that King Solomon's reign would be one of peace and justice. The righteous king ensures the prosperity of his people and the land itself (vv. 3 and 16).

Dominion expresses God's desire

for responsible human action in pursuit of justice and peace. Dominion means that human beings are to rule over creation as a king reigns with justice and peace.

If Genesis 1:28 has been misunderstood, Genesis 2:15 often has been overlooked. Here the Biblical witness tells us that man was in the garden "to till it and keep it." The Hebrew word for "to till" can also be translated "to serve," providing the idea that human beings are to serve creation just-as-a king serves a people.

The other word in the phrase is "to keep." As human beings are to keep God's statutes (Exodus 15:26), and commandments (Exodus 20:6), we are to keep the garden (Genesis 2:15). We are to look after creation with the same kind of faithfulness that we are to obey God's laws.

The Hebrew word "to keep" may also be translated "to guard." Psalm 121:7 says that the Lord will guard us from evil, while Numbers 6:27 speaks of the Lord's protective care. This word provides us with an understanding that we are to guard creation from danger as the Lord guards us.

Genesis 1:28 and 2:15 offer us the seeds with which to fashion an ethic of earth care. We are to care for creation like a righteous king in search of justice and peace, not as a feudal lord trampling across the backs of serfs and stomping the earth under foot. We are both to serve and to guard creation from harm.

The endangered earth needs to hear what the Bible is saying.

Robert M. Parham is an associate director of the Christian Life Commission of the Southern Baptist Convention.



IN TENNESSEE — From left, Angie Bonine, UT-Chattanooga, South Seminalle Church, East Ridge; Mike McAfee, Tennessee Tech University, Cedar Hill Church, Baxter; Karen Headrick, TTU, Two Rivers Church, Nashville; Stephen Dean, Belmont College, Massachusetts; Jodi Dunn, Union University, Munford Church, Munford; James Tilton, Carson-Newman College, Georgia.



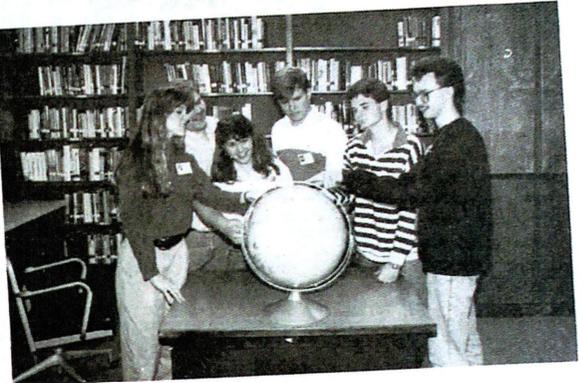
WORLD BOUND — From left, Kim Williams, Austin Peay State University, Third Church, Murfreesboro (Canada); David Ridge, UT-Knoxville, Central Church, Bearden (New York); Kim Parker, UT-Chattanooga, Central Church, Hixson (New York); Dean Eatman, Vanderbilt University, First Church, Nashville (Canada); Steven Tiebout, TTU, Mountain Terrace Church, Memphis (Western Europe); Todd Plett, Union, Poplar Heights Church, Jackson (Alaska).

TO MICHIGAN — From left, Dwayne Wright, TTU, Trenton Street Church, Harriman; Lourae Cook, Cumberland University, Oak Hill Church, Crossville; Eddie Keel, UT-Martin, Corinth Church, Dover; Christie Jewell, Chattanooga State Technical Community College, Central Church, Hixson; Sonya Bailey, Middle Tennessee State University, Westside Church, Trenton; Charles Steiner, Union, Grace Church, Jackson; Earl Seals, Walters State Community College, Calvary Church, Morristown.



State BSU students 'catch the vision'

Forty-seven state BSU students were commissioned as summer missionaries during the BSU State Spring Conference April 6-8 at Southeast Church in Murfreesboro.



IN THE SOUTH — From left, Scott Erwin, Belmont, Kentucky (South Carolina); Greta Jenkins, UT-Chattanooga, Waterville Church, Cleveland (S.C.); Sheila Harrell, Union, Illinois (Louisiana); Holly Thompson, MTSU, Southeast Church, Murfreesboro (La.); David McDurham, TTU, Brownsville Church, Brownsville (Kentucky); Melvyn Adkerson, TTU, Covenant Church, Nashville (S.C.); Melissa Schauburger, UT-Knoxville, Kentucky.



PHILIPPINES BOUND — From left (seated), Beverly Hudson, Union, West Paris Church, Paris; Melissa Wells, Belmont, Fellowship Church, Dickson; Paul Holbrook, CNC, Virginia; (standing) Keith Boggess, Union, Kentucky; Aaron Summers, Union, First Church, Trimble; John Arnold, Jackson State Community College, Meridian Church, Jackson.

TeamTalk

By D. L. Lowrie

There is no joy like the joy of winning another person to Jesus Christ. Many Christians are discovering this joy during the "Here's Hope" revivals this spring.

I have been with Lockeland Church in Nashville in a revival recently. God was pleased to bless the days with a number of people being saved. The young man who serves as youth minister of the church is a country musician. He has known the thrill of being on the "Opry" itself. Yet as the young people he works with began to be saved, he declared that it surpassed any joy he had ever known before. He was experiencing the soul-winner's joy.

You could know this joy. I would suggest that you begin by getting at least one unsaved person on your heart, and begin to pray for them. You



LOWRIE

probably have at least one unsaved friend or family member. This would be a good person to begin with.

Then I would suggest that you find an opportunity to share with them what the Lord Jesus means in your life. There is real power in a personal testimony.

You could then share the plan of salvation with them. Why not use "the Roman Road?" Romans 3:23 will show them their problem — sin. Romans 6:23 will help them see the seriousness of the problem. Romans 5:8 will let them know God's solution — Christ died for us. Romans 10:9-10, 13 will show them that they need to take advantage of God's solution. Whenever they call upon the Lord in faith, He will save them from their sins.

The scriptures do not need a lot of explanation. They tell their own story, but someone must share them with the unsaved.

I commend to you the soul-winner's joy. There is nothing like it. It is the joy of the Lord.



CHILDREN'S HOMES MINISTRY — From left, Scott Lester, Cumberland, Immanuel Church, Lebanon; Cindy Foust, Union, Springhill Church, Paris; Shelma Kelly, Roane State Community College, Second Church, Clinton; Julia Lambert, Union, First Church, Tiptonville; Cara White, UT-Martin, Judson Church, Nashville; Karen Crowe, Union, First Church, Greenfield; Jennifer Stanfield, CNC, First Church, Kingston.

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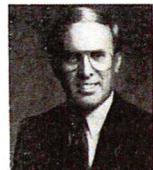
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MANLEY BEASLEY



JOHN MacARTHUR



JERRY VINES



RON DUNN



CHARLES STANLEY



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 Administrate 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"
- Jean Lush "Solutions for Tensions in the Life of a Minister's Wife"
- Heather Olford "My Husband is My Ministry"
- Anna Stanley "Journey to Freedom"

IN ADDITION TO THE GENERAL SESSIONS TOPICS, OTHER SEMINARS WILL BE OFFERED:

- Graded Choirs
- Instrumental Music
- Family Enrichment/Counseling
- Media Outreach
- Activities
- Neighborhood Fellowships
- Journalism



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Tennessee Revivals ...

Rogers Creek Church, Decatur, will hold revival April 22-25. W. A. Fox from Ohio will lead the services.

Sid Maddox, Nashville, will lead revival April 22-25 at El Bethel Church, Shelbyville.

Blairland Church, Loudon, will hold revival April 22-27 with evangelist Hoyt Wilson, pastor of First Church, Lexington. Bill Harris will lead music.

Oak Grove Church, Cleveland, will hold revival April 22-27. Marion Ar-buckle, pastor of Westwood Church, Murfreesboro, will lead the services. Tim Edwards will lead music.

John Peck and Glen Field of Piedmont, South Dakota, will lead revival April 22-29 at Clinch River Church, Lake City.

Memorial Church, Hixson, will hold revival April 22-25. Robertson County Association Director of Missions Frank Evans will lead the services. Ron Harrington, minister of music at First Church, Soddy-Daisy, will lead music.

Jim Powers will lead revival April 22-26 at Stones River Church, Smyrna. Nolan Barham Sr. will lead music.

Bradley County Association reported the following revivals to be held April 22-29: Antioch Church, McDonald, J. C. Carr, James Massengel; Big Spring Church, Cleveland, Bill Barnett; Candies Creek Church, Charleston, Allen Farris; Four Point Church, Cleveland, Thomas Franks; Gum Springs Church, Georgetown, Ron Geris, Gene Hooker; Maple Street Church, Cleveland, Chuck McAlister; Mt. Carmel Church, Cleveland, Julius Mahon; Parkway Church, Cleveland, Bill Duncan; Philippi Church, Cleveland, Donnie Scoggins; Thompson Springs Church, Cleveland, Hugh Triplett; and Valley View Church, Cleveland, Ancil Banker. The following

churches will hold revivals on other dates: Beacon Church, Cleveland, May 6-9, Doug Boucher; Dalton Pike Church, Cleveland, April 30-May 5, Ed Ballew; and North Cleveland Church, Cleveland, April 29, August Peters, May 2, Jim McCluskey, May 6, David Tullock, May 9, Brenton Cox, and May 13, Ken Ritchie.

Wilson County Association reported the following upcoming revivals: Fall Creek Church, Norene, April 20-22, John Evans; Vine Church, Lebanon, April 22-29, John Evans; Barton's Creek Church, Lebanon, April 22-25, Bill Griffith; Fairview Church, Lebanon, April 22-27, Abe Silliman; Shop Springs Church, Lebanon, April 27-29, Mike Canter; Hurricane Church, Lebanon, April 27-29, Art Criscoe; First Church, Mount Juliet, May 6-10, Angel Martinez; and Trinity Church, Lebanon, May 13-16, Terry Wilkerson.

Upcoming revivals are scheduled in the following churches in Sevier County Association: Beech Springs Church, Kodak, Jerry Vittatoe; Bethel Church, Sevierville, Harry Mynatt; Oak City Church, Seymour, Frank Proffitt; Richardson's Cove Church, Sevierville, Troy Cody; First Church, Sevierville, Ray Newcomb; Second Church, Sevierville; Union Valley Church, Knoxville, Philip Lane; Walnut Grove Church, Sevierville, Calvin Phelps; and Dupont Church, Seymour, Ernest Mayo.

Salem Association reported the following churches have scheduled revivals: Auburn Church, Auburntown, April 22-27, Bill Robertson; Burt Church, Woodbury, April 19-22, Randy Sledge; Dry Creek Church, Dowelltown, April 22-25, Don Mathis; First Church, Smithville, April 22-25, Ray Ridgeway; and Snow Hill Church, Dowelltown, April 20-22, Forrest Creekmore.

Holston Association reported the following upcoming revivals: Tennessee Avenue Church, Bristol, April 22-25, Jim Ponder; Harmony Church, Jonesboro, April 22-25, Charles A. Williams; Chinquapin Grove Church, Bluff City, Dave Pyatt; and Guaranda Drive Church, Johnson City, Keith Shorter.

The following churches in Loudon County Association have scheduled revivals: Bell Avenue Church, Lenoir City, Oliver Wolfenbarger; Bethany Church, Loudon, Don Whitt; Calvary Church, Lenoir City, Manley Beasley;

Corinth Church, Loudon, Danny Cochran; Dixie Lee Church, Lenoir City, various speakers; Everett Road Church, Knoxville, Effert Snodderly; First Church, Lenoir City, Junior Hill; Highland Park Church, Lenoir City, Eddie Chasteen; Hilltop Church, Kingston, Donny Cantwell; New Midway Church, Kingston, Ross Woody; New Providence Church, Loudon, Guy Milan; Oral Church, Lenoir City, David Howle; Pioneer Church, Maryville, Steve Ramsey; Pleasant Hill Church, Lenoir City, Raymond Atwood; Riverview Church, Loudon, Mitch Walker; Union Fork Creek Church, Loudon, George Spears Jr.; West Broadway Church, Lenoir City, Doug McDaris; Grace Community Church, Sweetwater, Sam Ensor; Friendship Church, Lenoir City; Kingston Pike Church, Lenoir City; Mount Pleasant Church, Knoxville; Mount Zion Church, Loudon; and Second Church, Lenoir City.

Campbell County Association reported the following upcoming revivals: Glade Springs Church, LaFollette, April 22-29, Delbert Payne; East Jacksboro Church, Jacksboro, April 22-29, Mike Pearson; Newcomb Church, Newcomb, April 23-28, Billy Carpenter; and East LaFollette Church, LaFollette, April 29-May 1, Jim Wilcox.

Blue Springs Church, Rutledge, began revival April 16 with evangelist Don Whitt.

The following churches in Holston Valley Association have scheduled revivals: First Church, Church Hill, Gerald Stow; Henards Chapel Church, Rogersville, Frank Houston; Kyles Ford Church, Kyles Ford, John Noble; Oak Grove Church, Mount Carmel, Tom Suiter; and First Church, Rogersville, Alan Celoria.

The following churches in Knox County Association will hold revival the week of April 22: Ball Camp, Knoxville, Kenneth Hubbard; Beaumont Avenue Church, Knoxville, Raymond Sanderson; Central Church, Bearden, Knoxville, Larry Fields; Central Church, Fountain City, Knoxville, Steve Bolton; Clear Springs Church, Mascot, Tommy Farmer; Cumberland Church, Knoxville, Morris Hollifield; Eastwood Church, Knoxville, Billy Edmonds; Euclid Avenue Church, Knoxville, John Rogers; Fifth Avenue Church, Knoxville, Don Spiegel; First Concord Church, Knoxville, D. L. Lowrie; First Farragut Church, Knoxville, E. W. Ely; First Church, Fountain City, Knoxville, Robert Connerly; Gillespie Avenue Church, Knoxville, Clarence Jett; Grace Church, Knoxville, Bill Sturm; Grassy Valley Church, Knoxville, Guy Milam; Grove Hill Church, Knoxville, Hollywood Hills Church, Knoxville, Jerry Smith; Immanuel Church, Knoxville, Walter Taylor; Inskip Church, Knoxville, Don Olive; Lincoln Park, Knoxville, Jerry Barron; Lyons Creek Church, Knoxville, Dick Baumgardner; Mars Hill Church, Knoxville, Jimmy Napier; Mount Harmony Church, Knoxville, Timothy Jones; Mountain View Church, Knoxville, Wade Clemons; New Hopewell Church, Knoxville, Joel Wood; Northwest Church, Knoxville, W. Truman Woods; Rocky Hill Church,

Knoxville, Robert E. Lee; Roseberry Church, Mascot, Rocky Ramsey; Sharon Church, Knoxville, Wayne Hubbs; Smithwood Church, Knoxville, Bob Kerr; South Knoxville Church, Knoxville, Doyle Davis; Third Creek Church, Knoxville, Ray O. Jones; Wallace Memorial Church, Knoxville, A. W. Parker; West Haven Church, Knoxville, Clifford Horne; West Hills Church, Knoxville, Dillard Mynatt; West Knoxville Church, Knoxville; and Glenwood Church, Powell, Al Royer.

People ...

Ruth McCullen, a Sunday School teacher for fifth grade girls at First Church, Gallatin, has read the Bible through every year for 15 years.

Todd Heifner, a member of First Church, Nashville, has been elected Student Government Association president at Samford University, Birmingham. He is the son of Fred and Joann Heifner.

Pleasant Grove Piney Church, New Market, recently honored Addie Snyder Cate, oldest member, for her 100th birthday March 27.



Associations ...

Big Emory Association recently held its annual R.A. Race Day at Cherokee School in Kingston. More than 100 boys in first grade through high school from 48 churches in Roane, Morgan, and Cumberland Counties participated.

Knox County Association called Joe Chandler as associate director of missions. He served as pastor of Immanuel Church, Knoxville, for 15 years.

Leadership ...

Philip Dougan, Hendersonville, has recovered from a kidney transplant operation performed last December and is available to lead revivals and do supply and interim work in churches. He was formerly pastor of Madison Creek Church, Goodlettsville.

Ooltewah Church, Ooltewah, recently restructured the minister of music and education staff position held by Jim O'Dillon. He is now minister of education and administration.

L. Clayton Dunsmore, pastor of Mount Pisgah Church, Niota, recently earned a pastoral ministries diploma from the Seminary Extension Independent Study Institute, which provides training in Christian ministry through correspondence courses. The seminary extension department of the Southern Baptist Convention has institutional membership in the National University Continuing Education Association. Its Independent Study Institute is an accredited member of the National Home Study Council.



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Jesus the Great High Priest

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

Jesus' priesthood — an encouragement to faithfulness (4:14-16)

Keeping in mind that the Christians to whom he was writing were Jewish, the author of Hebrews reminded them of their need for a high priest. Now as Christians these Hebrews had a High Priest who was no longer on earth; He was resurrected from the dead and returned to heaven. Given that their High Priest was in heaven, they had even greater reason to remain faithful to Christ and His church.



DANLEY

Why should they deny themselves a heavenly high priest for one here on earth? An earthly high priest, like all men, must deal with his sins. Yet, the sinless High Priest, Jesus, can identify with their weaknesses. Although He is God Himself, Christ lived as a man here on earth and experienced a man's needs and temptations.

Qualifications for a high priest (5:1-4)

In preparing his Jewish readers to accept his presentation of Jesus as the Great High Priest, the author refreshed their memories about the qualifications of the high priest of

Judaism. Such a priest should be able to deal gently with those who have not followed the law and fallen into sin. The second requirement is that it is appointed by God.

Jesus certainly met the requirements. Though totally God, Jesus was also totally man. Through His human characteristics, He met the problems and temptations of life, yet lived as an example of the perfect man. As such, through His mercy, He became "the author of eternal salvation." Those who accept His offer and make an honest commitment to follow Him will have "eternal salvation."

The author of Hebrews made it clear that Jesus did not seek status and position as High Priest. Jesus said, "Everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 14:11). He was appointed by the Father Himself (v. 5), thus fulfilling one of the requirements of being a valid priest.

In verses 6 and 10, the author referred to the priest, Melchisedec, as a phototype of Jesus' priestliness. Melchisedec, a priest whom Abraham acknowledged, was unique. He did not become a priest on the basis of being from a priestly family or because he was appointed by some group or council. He was appointed by God, as Jesus

was.

Call to Spiritual Maturity (5:11-6:8)

The author chided the Jewish Christians by calling them babes in Christ when they should have been full grown. When the writer indicated that they should leave the "principles of the doctrine of Christ" and move on into completion or perfection (chapter 6:1), he simply said it was time to move toward Christian maturity.

BIBLE BOOK SERIES

April 22 Lesson

Basic Passage: Hebrews 4:14-6:20
Focal Passages: Hebrews 4:14-16;
5:8-10; 6:1-6, 17-20a

The Jewish Christians were given a serious warning. The author reminded them they had experienced the wonderful grace of God by believing on Jesus as their Savior (vv. 4-5). They must not deny Christ and return to Judaism. To do so would be expressing solidarity with Jesus' Jewish enemies who wanted to kill Him; thus, crucifying Jesus again. If they did fall away, they would be hardening their hearts so they were no longer repentant. They would be so hardened that efforts to win them back, not to Christian conversion, but to Christian commitment, would be futile.

Certain hope in God's promise (6:9-20)

The writer knew that his Hebrew audience was considering denying their Christian faith to avoid the persecutions Christians were suffering. He warned them against that; his words were both heavy and solemn. Then he gave them words of encouragement.

The author began (v. 9) by telling them he believed they would receive the benefits of the good things that result from salvation. Thus, he indicated his belief that they would renew their commitment to growth toward Christian maturity.

He reminded them that just as God kept His promise to Abraham, our God who does not change and cannot lie, would be faithful in His promises to them. Jesus, the Great High Priest, has gone ahead to plead for us and assist in fulfilling the promises of God to His people.

Summary

We, like the Jewish Christians, should remember that we have a great High Priest who is in heaven representing us. We know about our High Priest, we recognize His sacrifice for us, and have accepted His "plan of eternal salvation." Now, we must not harden our hearts and turn back to our sinful lifestyles. Instead we must hold to God's promises and recommit ourselves to growth toward Christian maturity.

Forgiveness and fellowship

By Liz Thompson, layperson; First Church, Blountville

Authentic Christianity compels us to guard and maintain our fellowship with God, for it is our lifeline. Jesus comes to us as He did to the disciples in John 13:9, and stoops to wash our feet. Peter protested, not understanding the spiritual significance of cleansing. Jesus told Peter, "If I do not wash your feet, you have no companionship with Me." That was unthinkable for Peter. No fellowship? We understand and respond with Peter, "Not just my feet Lord, but my whole being."



THOMPSON

Notice the connection of sins forgiven and fellowship. In John 13 and 1 John we see positional cleansing of regeneration that brings one into the fellowship, and experiential cleansing that keeps the fellowship sweet and healthy. Our communion with God and fellow saints depends on sins forgiven. If we allow selfish attitudes to block our fellowship with either God or other believers, it will directly affect the other.

John is primarily dealing with heresy and helping Christians clarify and test the authenticity of their profession. If Christ, the Light, dwells in me, He will continually expose darkness. Evidence that I am walking in the Light positionally is that I cannot be content to violate God's character and I will agree with Him concerning my sins. His life in me motivates me to please Him.

When we sin, we are comforted by the promise that "God is faithful to forgive us our sins and cleanse us from

all unrighteousness," for we are truly grieved. Sin is a burden to us as we walk in the light of His holiness. Christ will not leave us alone and let us be comfortable in our sins. Hallelujah! But let's flip the coin over. Did Jesus admonish the disciples to wash one another's feet? Did Jesus say our failure to forgive sins caused them to be retained? (John 20:23) Could there be a sense in which there are disturbing consequences in the flow of the ministry due to hostility in the family? The answer is a resounding ... yes.

UNIFORM LESSON SERIES

April 22 Lesson

Basic Passage: 1 John 1:1 to 2:17
Focal Passage: 1 John 1 to 2:6

When I am the offender, it always affects others negatively and I have a tendency to judge them as too sensitive to soften my guilt. When I am the offended, I have an option: to hurt back or to forgive, with or without an apology. When God convicts me of sin and I make restitution with my brother, I am grateful to be forgiven. But when I am the one hurt, I want the world to know. I want my offender to be punished and crawl to me begging forgiveness. If it ever comes to confrontation and I say I forgive my offender, I still have trouble returning to a normal relationship. I keep mental records to drag out at the "appropriate time," thus continuing to cast that person in a bad light. Is this not a primary sin in the church today? Either we are not enjoying the complete forgiveness God offers us and therefore treat others like we think God is treating us, or we hate our brother and the truth is not in us. We are not walking in the light.

"If anyone sins we have an advocate with the Father, Jesus Christ" (1 John 2:1). What a blessed provision! It is a provision for my brother or sister in Christ also. Will God give me the satisfaction of seeing my brother corrected and not correct me? By the time God has dealt with my wrong desire to enjoy his pain and humiliation, I am praying for God to forgive and cover my brother's sin too.

Sometimes the only way people can experience God's forgiveness is to first experience my forgiveness. If they are forced to defend themselves against my anger and hurt, they are not open to hear God's voice in the matter. In a very real sense, I can bind up my brother and retain his sins against him.

When I am overlooked for the work I do, treated disrespectfully, talked

about due to misunderstandings, or openly opposed, how will I respond? If I am right with God, enjoying fellowship with Him, I will be at peace with my brother and trust God to deal redemptively with all I cannot correct.

Since God has chosen to work through His people, let us grow up into His likeness, walk in His light, and encourage our brothers and sisters rather than cause stumbling due to my being more concerned with my rights and my feelings. It would be far better that we suffer than to bind the love of God and His forgiveness from the hearts of those Christ died to save!

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Called and equipped

By Kenny Cooper, pastor; Bellevue Church, Nashville

Our study beginning this week focuses on one of the most fascinating Old Testament personalities. Jeremiah, often referred to as "the weeping prophet" because of his emotional bond with his people, was one uniquely called and equipped for God's service in a dark, desperate hour.

The introduction (chapter 1:1-3) tells us that Jeremiah was from Anathoth, a small village three miles northeast of

Jerusalem. He grew up in the house of a priest. His father, Hilkiah, supposedly was a descendant of Abiathar, the priest deposed to Anathoth when Solomon came to the throne (I Kings 2:26-27). Though he had this priestly background, we are not told that Jeremiah ever became a priest himself.

Jeremiah's ministry is dated in this introduction to be in the thirteenth year of the reign of Josiah, the son of Amon, king of Judah. This would be

627 B.C., since Josiah came to power in 640 B.C. Most scholars believe that 627 B.C. is the date Jeremiah was called to his prophetic role. There are scholars, however, who build a good argument that the thirteenth year of Josiah's reign is the year Jeremiah was born, a view which can be supported by the call coming before his birth (v. 5).

The Call (1:4-8)

One can hardly disassociate the prophetic role with the prophetic call. One sees this in Isaiah, Ezekiel, Amos, and Hosea where a dramatic encounter with God is the setting for the conviction that God has laid His hand upon them. Though his experience was more subdued, Jeremiah heard the word of God addressing him. The call of God comes to people in different ways.

Jeremiah's divine encounter caused him to realize that God had His hand on him before his birth. For God to know him was to "elect" him; to consecrate Jeremiah was for him to be "set apart" for service. Such an idea of predestination bothers some people, but it is not out of character for God.



COOPER

He had seen that Moses was a goodly child who would later be called for service and, like Jeremiah, would resist. Samual was called as a child after being the answer to his mother's prayers for a child. And the birth announcements of Jesus proclaim Him as the Savior. Predestination related to call is not devoid of choice, however. A sense of call is a compelling directive to be available to God and in the center of His purposes for one's life. Even so, it remains a choice for the individual whether he will respond in faith to the call.

without equipping him or her to accomplish it. In answer to Jeremiah's excuse of being too young, the Lord said, "I am with thee to deliver thee" (v. 8). Jeremiah was still reluctant and further details of God's provision and equipping were given.

God would provide the message he was to speak. The act of touching Jeremiah's mouth was symbolic of his being set apart for God's service and given God's words. The prophet's authority comes not in a special power or privilege, but in the message he presents. All who are called of God must recognize that the authority is in God and not in any position. This authority of God's revelation is powerful enough to pluck up and pull down and to build and plant (v. 10). The message of God faithfully proclaimed brings both judgment and salvation, as we shall see in future lessons.

LIFE AND WORK LESSON SERIES
April 22 Lesson
Basic Passage: Jeremiah 1
Focal Passages: Jeremiah 1:4-10, 17-19

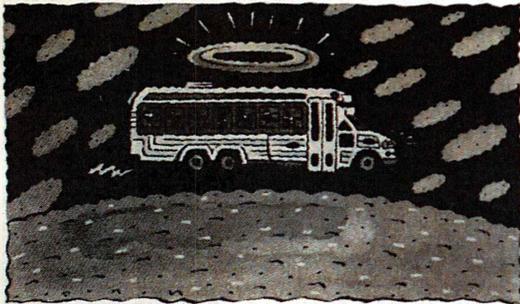
As many people do, Jeremiah offered what seemed a good excuse for refusing (or at least postponing) this call. He complained that he was too young. We are all too something when resistant to God's call. Our perception of our abilities, or lack of them, is not the determining factor. What is important is what God has for us to do and whether we are willing to answer His call to do it.

Equipped (1:9-10, 17-19)
 God never calls one to do anything

Furthermore, God was with Jeremiah by providing him the strength he needed to accomplish the tasks he was called to do. Though the challenge might have seemed overwhelming, God promised to make Jeremiah like a fortified city with iron pillars and bronze walls. He could be attacked as he fulfilled his calling, but he would not be destroyed.

When God calls us to a task He equips us to accomplish it.

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(BP) BRIEFLY

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

Cuba allows first Baptist evangelism drive in decades

HAVANA, Cuba — For the first time in more than 30 years, the government of Cuba has allowed Baptists to conduct a national evangelistic campaign in the country. During March, a team of Hispanic Southern Baptists conducted simultaneous revivals in 38 Baptist churches in eight Cuban provinces, according to trip coordinator Bob Sena, pastor of First Spanish Church in Atlanta. "The word needs to get out that there's a revival in Cuba. People are being saved. There's a hunger for the Gospel," said Sena.

More than 825 people accepted Jesus Christ as Savior during revivals led by 11 Hispanic Southern Baptists from California, Florida, New Mexico, Georgia, Texas, and Virginia. About half of the volunteers were native Cubans. Volunteers worked in cooperation with the Baptist Convention of Western Cuba, the Southern Baptist Foreign Mission Board and the National Hispanic Southern Baptist Fellowship.

Statistics do not reflect other professions of faith in Christ made during evangelistic outreach the government allowed in the streets and in homes, Sena said. The group had "no restrictions whatsoever" in preaching the Gospel, said Daniel Sotelo, president of the national Hispanic fellowship and pastor of Templo Bautista in Fresno, Calif. "It was an incredible thing."

Jose Sanchez preached in his homeland for the first time since leaving Cuba in 1962. "I feel it's a historic time in Cuba. We're now having more freedom than ever before in Cuba to preach the Gospel," said Sanchez, a Southern Baptist home missionary in Albuquerque, N. M. "I have been in revivals in Mexico, Honduras, and Panama, and I haven't seen anywhere more hunger for the Word of God than I saw in Cuba," he added.

Several volunteers presented Cuban authorities with a Bible to give to President Fidel Castro, who responded with a thank-you note to Sotelo. The Bible was the Reina-Valera Actualizada, a revision of the Bible widely used among Spanish-speaking evangelicals. The revision, the first in 30 years, was published by the Foreign Mission Board's Baptist Spanish Publishing House in El Paso, Texas. Sotelo is president of the board of trustees there.

VBS enrollment up for 1989

NASHVILLE — Total enrollment and the number of church Vacation Bible Schools increased for 1989, while the number of mission Vacation Bible Schools and Backyard Bible Clubs was down. A report for 1989 Vacation Bible Schools compiled from the Southern Baptist Uniform Church Letter annual statistical survey, as well as reports from Baptist state conventions, indicates 3,443,676

people were enrolled in Vacation Bible School in 1989, up from 3,351,280 the previous year.

The number of church schools reported was 28,783, up from 28,631 in 1988. However, the number of mission Vacation Bible Schools was 1619, down from 2676 in 1988, and Backyard Bible Clubs totaled 3218, down from 3980.

Churches reported 54,611 professions of faith in Christ made during Vacation Bible Schools, for a decrease from the 55,643 of the previous year. Participants in Vacation Bible School gave \$1,149,137 to the Southern Baptist Cooperative Program unified budget in 1989, for an increase over the \$1,136,144 contributed to the budget in 1988.

Baptist strengths revealed in national research project

ST. LOUIS — Southern Baptist ratings in faith, loyalty, and congregational life point to the effectiveness of the denomination's Christian education efforts, according to the National Study of Protestant Congregations released March 24. The Southern Baptist Convention was one of six denominations participating in a study conducted during three and one-half years. It included surveys of more than 11,000 adults and youth in 561 congregations. The findings were presented and discussed by 400 representatives of the six denominations during a four-day conference in St. Louis.

For the purposes of the study, Southern Baptists were not identified as a mainline denomination, because the term was defined by the Lilly Endowment that funded the project to include the Evangelical Lutheran Church in America, Christian Church (Disciples of Christ), Presbyterian Church (U.S.A.), United Church of Christ, and United Methodist Church. Representatives of all six denominations in the project participated equally.

Peter Benson, president of Search Institute in Minneapolis and director of the project, said Southern Baptists were invited to participate in the research project after a meeting in which representatives from the five mainline denominations agreed that a study about Christian education should include Southern Baptists because of the good organization and strong traditions already in practice.

Three areas in which Southern Baptists fared particularly well in comparison to five mainline denominations were faith maturity, congregational involvement, and faith types.

The six denominations represent 34.9 million members. The largest two denominations are Southern Baptists, with 14.9 million members, and United Methodists, with 9.1 million. The National Study of Protestant Congregations was funded by the Lilly Endowment in Indianapolis. Southern Baptist representatives on the advisory committee of the project were Kirk Hadaway and Martin Bradley, both of the corporate planning and research department of the Southern Baptist Sunday School Board. Bruce Powers, professor of Christian education at Southeastern Baptist Theological Seminary in Wake Forest, N. C., was a consultant on the project.

Southern Baptists examine doctrine of creation

By William H. Stephens

Editors note: This article is the last in a three-part series on the doctrine of creation.

NASHVILLE — Southern Baptists are strongly anti-evolution. A 1963 survey of various denominations in northern California indicated that 72 percent of Southern Baptists interviewed opposed evolution. Has the percent changed? Does the audience surveyed represent Southern Baptists across the land? My guess, based only on travel, is that the results are close to accurate.

But what do Southern Baptists mean

when they say they are opposed to evolution? I am not aware of any objective survey. But my impression is that a wide variety of views are prevalent among Southern Baptists, ranging from very strong commitment by some to scientific creationism to those who simply say rather whimsically, "In the beginning, God" is all that really matters.

The doctrine of creation will be the focus for 1990 Baptist Doctrine Study which is being observed April 16-20 in many churches.

After surveying quite a few books and articles by conservative scholars

representing each of five viewpoints identified and defined in part two of this series, I found some interesting results. If the views prevalent among Southern Baptist writers and the two views rejected by Southern Baptist writers were listed on a page from left to right in the following order, each becomes progressively more akin to evolution as accepted by scientists: scientific creationism, gap theory, revelation days, progressive creationism, theistic evolution, deistic evolution, naturalistic evolution.

This is the progression when compared scientifically. But if the views are compared theologically, we find quite a different picture. Consider these claims:

"God created everything ex nihilo, out of nothing." Every view agrees except naturalistic evolution.

"God established natural law." Each view but naturalistic evolution agrees.

"God can manipulate or violate natural law to create miracles." Each view but naturalistic evolution agrees.

God established moral law." Each view but naturalistic evolution agrees.

"God continues to be involved in creation." Each view but naturalistic evolution agrees (except that some scientific creationists believe creation ended with the sixth day).

"Adam and Eve were the first parents." Each view but naturalistic evolution agrees (except that some theistic evolutionists qualify the claim to refer to humans after God breathed his image into an evolved human form).

"The Fall really occurred and infected all humans." Each view but

naturalistic evolution agrees.

"Genesis is inspired and inerrant." Each view but naturalistic evolution agrees.

To emphasize the contrast between all views which believe God was and is the involved Creator, consider the same sort of questions from the negative.

"The universe came into being on its own." All of the Christian views disagree; only naturalistic evolutionists say yes.

"The universe sustains itself on its own." All views but naturalistic evolution disagree.

"The universe operates by natural law with no exceptions." All views but naturalistic evolution disagree.

"There is no such thing as miracles." All views but naturalistic evolution disagree.

"Moral law is determined by society." All views but naturalistic evolution disagree.

"There is no inherent purpose in the universe." All views but naturalistic evolution disagree.

"God, if He exists, is not involved in the creation." All views but naturalistic evolution disagree.

Naturalists ask the same questions about humans and life that Christians do, but the answers are crucially different. Whatever differences conservative Christians have about creation, let us all realize that an enormous and unbridgeable chasm exists between any of the Christian theories and naturalistic evolution. Let us focus our energies on challenging the unwarranted and unbiblical assumptions of naturalistic evolution.

Occult workshop set for May 3-4

The occult is one of the fastest-growing and most dangerous religious phenomena on the world scene today.

Such seemingly harmless belief systems as astrology and divination are part of the occult. But, so also are Biblically-prohibited religions such as spiritualism and witchcraft. On the darker side are voodoo and santeria, and the darkest yet — Satanism.

Thousands of persons are ritually sacrificed to Satan in America every year, and many other practices such as drinking human and animal blood, eating human flesh, sexual perversions, torture, drug use, and suicide result from Satanism.

The Interfaith Witness office of the



FURR

Tennessee Baptist Convention and the Home Mission Board have jointly scheduled a workshop on the Occult for May 3-4 at Speedway Terrace Church, 601 North Bellevue Boulevard, Memphis.

The workshop, to be led by Jimmy Furr of Mt. Juliet, will begin with registration at 5 p.m. on May 3 and close at 3 p.m. on May 4. Furr is a missionary with the Interfaith Witness Department of the Home Mission Board.

The Missions Department of the Tennessee Baptist Convention will provide for meals, lodging, and travel for those attending from outside Shelby County, and will provide meals for those who live in Shelby County.

Interested persons should pre-register by sending a check for \$10 to James Redding, TBC Missions Department. The check must be made out to the Home Mission Board, SBC.