

Baptist and Reflector

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CARING TOUCH — Nurse Cathy Dunn of Woodmont Church, Nashville, works with a young Filipino patient and her mother. Dunn was one of 34 health care volunteers who demonstrated a positive Christian witness while meeting physical needs.



THE BOTTOM LINE — While health care workers met physical needs of the Filipino people, local pastors sought to share the message of Christ. At Sigaboy, 66 people accepted Christ as Pastor Anecito Lubiano, center, extended the invitation.

Almost 2000 spiritual decisions

Volunteers meet physical, spiritual needs in Philippines

By Lonnie Wilkey, associate editor
Tennessee Baptists' first health care team to the Philippines returned home March 15 after two weeks of dispensing medicine for both body and soul.

"Think of all the good things God has done for you since you were a baby," Nashville physician Bill Skinner told a young Filipino mother who was having trouble sleeping.

"I guarantee you will find peaceful rest," assured Skinner, a member of Two Rivers Church, Nashville, and a retired missionary who spent 38 years in Paraguay.

Skinner's subtle Christian witness was magnified many times over by the 34 volunteers who traveled to the Philippines March 1-15.

A nurse's smile or doctor's gentle touch broke down language barriers as the health care group showed God's love to the Filipinos.

The medical team was the first to travel to the country since the Tennessee/Philippines partnership began in 1989. Although the majority of the participants were from Tennessee, other volunteers came from Louisiana, Mississippi, Arizona, and Korea.

While attempting to meet minor physical needs, the team's other objective was to plant "Gospel seeds" that would result in permanent spiritual harvest.

Working alongside Filipino Baptist pastors and lay leaders and Southern Baptist missionaries, the efforts of all involved paid off.

During the two-week period health care workers treated 8396 medical and dental patients. Approximately 1948 people made decisions, the majority first-time professions of faith, as Filipino leaders did one-on-one and group counseling before, during, and

after the clinics.

In addition, both Southern Baptist and Filipino Baptist leaders agree that "doors have been opened" for follow-up by the Filipinos and future presentation of the Gospel message.

"Church planting can be done through medical outreach," said Nashville physician Dewey Dunn, member of Woodmont Church and coordinator of the medical efforts.

Dunn observed that health care workers open doors for evangelism. "Medical teams give validity and credibility to evangelism efforts," he said.

Southern Baptist missionary nurse Linda Dillsworth agreed with Dunn's assessment. "The hands-on clinics are great because they show the people God loves them and that Southern Baptists love them," said Dillsworth, who coordinated arrangements for the

volunteers in Mindanao.

Filipino pastor Nelson Espana noted "good seeds have been planted. We are seeing hearts being softened," said Espana, pastor of Lupon Baptist Church and moderator of the Davao Oriental Association of Baptist Churches.

Missionary Dee Oliver who lives in Mati concurred. "The biggest results will be the contacts that lead to one-on-one witnessing," she said.

Organization

The 34 volunteers were divided into six teams. One team, comprised primarily of Southern Baptist missionaries from Korea, worked in Luzon (See *Volunteers*, page 5)

Bush proclaims day of prayer

In an official proclamation, President George Bush has called on Americans to observe April 5-7 as national days of thanksgiving.

Bush's proclamation calls on citizens to give thanks "to our Heavenly Father, our help and shield, for His mercy and protection."

Noting the unity of American people during the Persian Gulf War, he urged a continued cooperative spirit, "to face as one united people the challenges and opportunities before us."

For the April 5-7 period, the proclamation reads, "I ask that Americans gather in homes and places of worship to give thanks to Almighty God for the liberation of Kuwait, for the blessings of peace and liberty, for our troops, our families, and our nation."

"In addition, I direct that the flag of the United States be flown on all government buildings. I urge all Americans to display the flag, and I ask that bells across the country be set ringing at 3 p.m. (EST) on April 7, in celebration of the liberation of Kuwait and the end of hostilities in the Persian Gulf."

TBC board meets on hospital issue

A special meeting of the Executive Board, Tennessee Baptist Convention has been called by Paul Durham, board president, and D. L. Lowrie, executive director/treasurer.

The April 12 session, according to Durham and Lowrie, has been called "for the purpose of considering action taken on Dec. 19, 1990, by the board of trust, Baptist Health Care System, Inc., Nashville."

Durham, who is pastor of Radnor Church, Nashville, said all Tennessee Baptists will be welcome at the April 12 meeting at 9:30 a.m. in the Baptist Center, Brentwood.

He also said all trustees of BHCS are "encouraged to attend." Durham said he and Lowrie had sent letters of invitation to David Stringfield, BHCS president, and to board chairman Guy Bates.

"There will be a complete discussion of our situation," Durham said, and the BHCS leaders will be allowed to speak. He said the meeting will be open — and that he could not foresee any executive session.

He said trustees of other TBC entities are encouraged to attend. In December the Baptist Health Care System's trustees approved amendments to the charter and bylaws to increase the number of trustees and to elect its own successors when vacancies occur.

Currently the Tennessee Baptist Convention's committee on boards annually presents a slate for convention messengers' approval. The Health Care System's December action would not allow that method of election to continue.

The action was taken without notice

to Lowrie or the Executive Board.

In a letter to Lowrie, with copies to Durham and Raymond Boston, chairman of the Christian Services Committee of the Executive Board, Baptist Health Care System's board chairman and president said the change "will simply make it easier for Baptist Hospital to continue to operate successfully in the changing American health care system."

Boston is pastor of First Church, Dyersburg, Baptist Hospital, Nashville, is one of the TBC entities that reports to the CSC.

In meetings of the CSC and the Executive Committee since December, the matter has been thoroughly discussed, with efforts being made to reconcile differences between the TBC and Baptist Hospital.

The CSC and Executive Committee have sought to meet with the entire BHCS board, but were unsuccessful. They have been able to meet with BHCS officers and some trustees, however.

(See *TBC board*, page 5)

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Editorials

God's boundless love shines forth in the Resurrection

Easter must be reclaimed, writes George W. Wiseman. And, he says,

"Too long the world has missed the Easter glow,
Claimed by the glitter of a fashion show;
A dress parade; a gala holiday,
With church-bound manikins upon display.
The faith of Easter never will be caught
By making Christ a fleeting afterthought."

We must never forget that Christ, the resurrected Lord, yet lives when "Easter's sun has set." Another Christian thinks that Christ deceived death and the cross when he died there on Calvary's hill. It appeared then to the witnesses, perhaps even the faithful, that life would die. But death died instead!

Easter, the "high holiday" to modern worldly thinking is indeed the High Holy Day.

In dying on the cross, Christ did more than a noble act for the lost humanity. He was fulfilling a promise: He was completing the act of redemption which bore fruit in the Resurrection.

In the new Baptist Hymnal, birthed only a few days ago, a resurrection hymn recalls for us "Christmas Has its Cradle." Christmas has its cradle, the words sing out, where a Baby cried, and Easter has its cross.

The final stanza reads that though Christmas has its cradle, and though Christ was crucified, death's power was conquered. "Christmas has its cradle and Easter has its Lord!"

Another hymn, the old spiritual, asks if we, the Christians, were present when Christ was crucified, nailed to the tree, laid in the tomb — and then, with emphasis, were we there when he rose up from the grave?

The Christian, saved sinner, can answer "yes," to all four queries. To be affirmative about the last question while renegeing on the other three, is to be less than honest.

We were there. We were all there, loaded down with our sins, despicable in God's holy eyes. Alongside Peter, John, and the other "faithful" followers, we were there. Judas was there, too, even though he had betrayed Christ (just as we do daily), and run away (as we do daily).

But, the marvel of it all is that Easter is Resurrection Day! The despair of Friday, the blackness of Saturday, give way to the fulfilled promise of Easter Sunday. Jesus, the Christ, came forth from the tomb, the Risen Lord.

We should consider the plight of mankind without the Resurrection. Hope, always the lost person's thread for survival in a wicked world, would have no power. The promise expressed in Scripture

would be meaningless, because Jesus' body would have stayed in the borrowed tomb and eventually would have rotted away.

There would have been no grand reunion of His first disciples of Galilee — no word for the weary, no proven promise.

There would have been no Great Commission challenge to go out and reach, teach, and baptize in the name of Christ. His name would be just as ordinary as ours — a line on some obscure notebook, a man who had been good but could not live out his promises.

Would there have been a church? The Body of Christ as it is known to us would not be present as salt and light to the world.

But God's grace and mercy allowed such an uncommon event as two disciples meeting the Master on the Emmaus road — because he had conquered death and the grave.

The Gospel could then be written not as a testimony of a good and adventuresome life of the carpenter's son, but as an historical biography of Resurrection.

In short, the One who called forth his friend Lazarus from death's icy grip broke that hold himself!

Halleluia, what a Savior! — WFA

War's over, but families face 'eye of the storm'

MILTON, Fla. (BP) — As triumphant soldiers return from the Persian Gulf War to cheering crowds and excited families, ministers, and psychologists are urging churches to prepare for "the back side" of Desert Storm and its aftershocks.

"While hostilities are over, we are in the eye of the storm," said Glen Owens, assistant executive director of the Florida Baptist Convention. "The storm has passed and left us with a calmness and euphoria, but there will be a back side to the storm."

The aftermath of Desert Storm will affect us for years — not months, Christian psychologist Ron Guy of Fort

Walton Beach, Fla., told people attending a Desert Calm conference at First Church of Milton, Fla.

Sponsored by the Florida Baptist Convention, the four-hour session was one of two conferences scheduled to help church leaders minister through the crisis.

"Home is not the same as when the soldiers left; and those who left are not the same," Owens added.

Peggy Smith, program coordinator for the Family Service Center at the Pensacola Naval Air Station agreed. "Everyone coming back has changed," she said. "You can't go through something like that and not have

scars."

Congregations can help military personnel deal with the trauma they have experienced through support groups and personal ministry, Smith suggested. Marriage enrichment seminars and parenting classes can assist reunited families.

Smith expressed a concern that many of the reservists and their families will have more difficulty adjusting than their career military counterparts who have dealt with this type of trauma before. Churches can help by developing a sensitivity to the reservist family, she said.

She echoed the feelings that the war

is not over, noting, "we're now changing modes because the emotional cycle is beginning." As the jubilation of those returning from the Persian Gulf is shown through media outlets, other families whose relatives remain may find themselves in an increasing state of stress and depression, said Gary Laird, minister of education at First Church, Milton, Fla.

Support groups for these families are as necessary now as they were during the war, Laird said. The Milton church began a support group for community families in January and later is offering a readjustment workshop.

Much of the information provided during the Desert Calm conference is applicable to other times of crisis.

"Children are always in crisis, not only in the time of war," said Duane Ortego, preschool/children's minister at First Church of Panama City, Fla.

Fear, relocation, divorce, and the death of a family member are all traumatic experiences for a youngster, Ortego said. But crisis does not always have to be a negative experience, he added. "It can be positive if we meet them where they are and demonstrate to them that life is an educational process."

Mission offering may fall below last year

RICHMOND (BP) — For the first time in 53 years, Southern Baptists will fail to surpass their giving from the previous year to the annual Lottie Moon Christmas Offering for foreign missions, according to projections.

A projected 1.4 percent downturn in Lottie Moon receipts from 1990 — instead of an expected 7 percent increase — will leave the Southern Baptist Foreign Mission Board with about \$79 million, or \$7 million less than it had planned to spend in 1991.

"It's hard to decipher what's happening as far as giving among Southern Baptists is concerned," said Foreign Mission Board President R. Keith Parks. "The truth is, we don't know the reasons (for the shortfall). We don't have any kind of actual, statistical, scientific data."

Parks listed such possible factors as the approach of the Persian Gulf war late last year, an unsteady economy, and uncertainties in the denomination.

The projection is based on a survey of selected state conventions. "We wish that somehow we could be way off on this and we'd go over what we are projecting," Parks added. But in the past the survey has proven correct to within about a percentage point, and "we think it's pretty close this time."

Depending on how trustees allocate funds, effects of the shortfall on existing mission work could be limited. What might be more directly affected are capital needs such as new construction, equipment, and mission vehicles.

Such a shortfall probably means that of \$8.2 million in Lottie Moon funds earmarked for capital projects, only about \$1.3 million would be available. This "would sure be discouraging to our missionary force," said Parks.

The Lottie Moon offering, generally collected by Southern Baptist congregations during December, was expected to account for nearly half of the \$182.7 million budget for foreign missions in 1991.

But when the Foreign Mission Board closes its books on 1990's offering at the end of May, Southern Baptists will have given about \$1.1 million less than in 1989, projections show.

The 1991 budget approved by FMB trustees last October reflected a 4.5 percent increase from 1990, built largely on the expectation of \$86 million in Lottie Moon receipts. That would represent about 47 percent of the board's expected receipts for 1991.

Despite the projected shortfall, Parks said it is still remarkable that

Southern Baptists give as much as they do in "the largest single offering of its kind that we know of in Christendom."

Lottie Moon giving growth has shown a fairly steady increase, even during recent periods of economic instability. As it has grown, it has accounted for an increasing portion of support to Southern Baptists' foreign mission budget.

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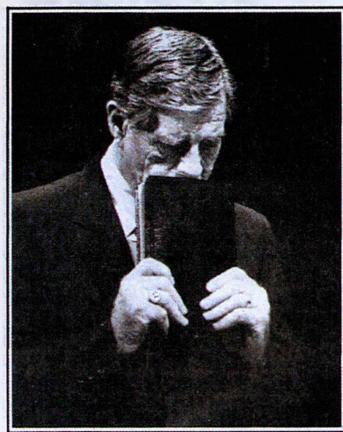
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Baptist Hymnal

For praising and singing, new hymnal is born

By Wm. Fletcher Allen
 "Winnowed Hymns and Sacred Songs," a little book published almost 120 years ago, included 119 Christian hymns. Its editors claimed to be successors to William A. Bradbury.



EMOTIONAL MOMENT — BSSB church music department director and new hymnal editor, Wesley Forbis, receives his copy of the hymnbook.

Among those songs, the book carried "Mary Magdalen," "My Ain Coun-

try." "The Bright Forever," and "One More Days Work for Jesus," and other less familiar to Baptists of today. But on the pages of that book of 1874 were some that have lasted through the years and kept their place of prominence to the faithful: "I Need Thee Every Hour," "Pass Me Not O Gentle Savior," "I Love to Tell the Story," "He Leadeth Me," and "More Love to Thee, O Christ." "Just As I Am," is also printed in "Winnowed Hymns," but the book was published without "Amazing Grace." Baptists, however, picked up on that great favorite and it has been included

in the Broadman Hymnal 1940, the Baptist Hymnal 1956, and the Baptist Hymnal 1975, and the newest publication, Baptist Hymnal 1991.

Preparation for the new Baptist hymnal took four years — and four days were spent introducing it to Southern Baptist when more than 8000 attended PraiSing March 11-14. It took musicians and singers only 30 hours to sing every word of every verse of the 625 hymns.

Though not Southern Baptist, "Winnowed Hymns" was a forerunner of Broadman and Baptist hymnals that followed. Baptists are a singing people, and have never been reluctant to sing hymns of other denominations.

Choosing the hymns for the new hymnal was not an easy task, but it was rewarding. The committees tracked down some outstanding words and music from around the world. And some of the timeless songs that have been Baptist favorites for many, many years made the cut.

Some which were omitted from the 1975 edition are now back in print — and others have been omitted.

Lloyd Elder, Sunday School Board president, said in the book's preface, "Christians have always been a singing people of God and Southern Baptists have contributed to that tradition significantly."

Elder also pointed to several features that make the new hymnal more useable: more musical items than previous Baptist hymnals — such as contemporary classical hymns, contemporary Gospel songs, renewal songs and choruses, ethnic hymnody, and the traditional hymns and Gospel songs.

The hymnal has new hymn texts on the birth, death, and resurrection of Christ, salvation by grace, the security of the believer, and other Baptist doctrines.

Wesley Forbis, head of the church music department and editor of the

book, says that 225 hymns from the 1975 edition were retained. He praised the New Materials Committee for its search through a wide variety of sources. More than 4000 texts and tunes were considered.

A wide range of Southern Baptists were involved in the entire process of producing the hymnal — a work which began in 1987 — church members, professional musicians, church organists, pianists, orchestra directors, ministers, evangelists, college and seminary faculty, church music directors, and

without being "trendy." No hymnal is produced to last forever — say experts. Thus, a hymnal for this period will serve well into the next century.

Two hymn writers have 17 selections in the Baptist Hymnal 1991 — the venerable Fanny Crosby and the Sunday School Board's own Mark Blankenship (composer), while Charles Wesley, master of Methodist hymnody and theology, follows with 16 entries. The beloved B. B. McKinney has 16 in the book and Isaac Watts' name appears alongside 14.



CONGREGATIONAL SINGING — Hines Sims, BSSB church music department director 1952-70 and editor of 1956 Baptist Hymnal, leads PraiSing audience.

some denominational workers.

Forbis points out that the hymn texts for Southern Baptists "must be Scripturally validated, faithfully reflect the Biblical Christian experience, and illuminate the dialogue between God and his people."

It is significant that the various committees chose not to change language that would use generic terms or titles — they would all reflect Judeo-Christian traditions.

Overall the new hymnal is inclusive

Lowell Mason, also a prolific hymn-writer, has 13 songs in the book. Francis of Assisi has only one — as do many others.

In the back of the hymnal there is a group of songs that can be sung in medleys, a very convenient innovation for ministers of music and congregational singers who can't always "put their fingers" between several pages, or remember more than one number at a time.

(See For praising, page 4)

How do you make a hymnal? Plan for the people

It was 300 hundred years ago that the first Baptist hymnal was published by Benjamin Keach of London.

In that day, not all Baptists were singing. Some objected to congregational singing, claiming it restricted the work of the Holy Spirit.

According to David Music, chairman of the New Materials Committee which helped produce the newest Baptist Hymnal, other Baptists did sing in church — but the music consisted only of metrical psalmody.

A third group, represented by Bap-



EVEN THE YOUNG — Kathleen Lokey of Columbia sings along during a PraiSing concert.

tists such as Keach, approved of singing of metrical psalms — and also hymns not directly tied to Scripture.

His hymnal, "Spiritual Melody," was published exactly 300 years ago. Other Baptist hymn books (or collections) were produced later. In recent years, Southern Baptists have been singing hymns from the Broadman Hymnal 1940, and the Baptist Hymnal 1956 and 1975.

The publishing of the 1991 hymnal not only was a labor of love — it was painstaking work. Hymnal editor Wesley Forbis points out that the plenary committee, in its first session, considered carefully results of a broad questionnaire and voted to retain 225 hymns from the 1975 hymnal, and 15 from the 1956 and Broadman hymnals. Approximately 375 new selections were added.

The result of months and months of work by dedicated committees and individuals is the Baptist Hymnal 1991 — a descendent of Keach's 1691 "praise and sing" book.

"I think it is the best and most complete hymnal for Southern Baptists that we have ever had," says Mark Blankenship, a Sunday School Board senior manager.

"It has the most comprehensive family of support products that any

hymnal has ever had," he adds.

Blankenship, a major contributor of music for the hymnal, says he is flattered that the committees chose to use his tunes.

In preparation for publishing the hymnal, Forbis said that every submission and letter was answered personally. There were 2500 submitted.

In an article in "The Church Musician," Forbis writes, "Some changes were painful, more than one tear was shed and more than one prayer was raised."

Commenting on the hymnal, TBC music department director Julian Suggs spoke of the role played by the music committee.

"Our function was to review the music that was in the 1975 hymnal chiefly. We were able to change some notes in certain hymns to conform with the way they are sung by Baptists.

"And, in at least one hymn, we changed the meter to 4-4 from 3-4. It just didn't work as it was," he said.

Suggs said there were some texts the committee wanted to preserve, and that it was necessary to put them with different tunes. That way, they would be more easily sung by congregations.

His committee met at least four times since 1988, and met occasionally

with the other committees for an overview of their work. "The theology and doctrinal words are in agreement with the Baptist Faith and Message," he said.

"We made a very conscious effort to include music that would embrace music from all regions of the nation," he said. "The hymnal includes music of our ethnic brothers and sisters."

Suggs reminded Tennessee Baptists that congregations are generally hesitant to sing new songs. "We should remember the Biblical admonition to "sing a new song," he said.

Tennessee will host two in-state PraiSing events this year. Suggs said. The first is PraiSing West, to be held April 11, from 7 to 9 p.m. at First Church, Memphis.

There will be an associational choir of 100 voices and the orchestra from Germantown Church. Several anthems will be sung from the new hymnal.

Ray Hatton directs music at First Church, and Terry McNatt directs the Germantown orchestra. Blankenship will lead congregational singing.

The Baptist Book Store will be open at the church to inform participants of the hymnal and its support products.

A second PraiSing is scheduled for Johnson City's Freedom Hall Oct. 22.

Coalition plans boycott on sponsors of TV programs

WASHINGTON (BP) — Christian Leaders for Responsible Television, a coalition whose strategy of economic pressure proved successful the last two years, has called for a one-year boycott of two of the "leading advertising sponsors of sex, violence, and profanity on prime-time television."

The executive committee of CLeAr-TV recently voted to begin a boycott of S.C. Johnson and Son Inc. and Pfizer Inc. The boycott went into effect on March 15. Both companies were among the leading advertisers of objectionable programming during the 1990 fall sweeps monitoring period on network television, according to CLeAr-TV.

Richard D. Land, executive director of the Southern Baptist Christian Life Commission, is a member of the executive committee of CLeAr-TV.

Baptist men aid tornado victims

Tennessee Baptist disaster relief teams responded to needs in the aftermath of a tornado which struck the towns of Selmer and Adamsville in McNairy County on March 22.

In Adamsville a team coordinated by Bobby Brown of Trenton provided about 1050 meals Saturday afternoon and Sunday, said Cameron Byler of the Tennessee Baptist Convention's Brotherhood Department.

In Selmer about 2200 meals were provided by Hardeman County Association's new disaster relief unit. Byler coordinated those efforts working with Director of Missions Darryl Watson.

Byler noted the tornado struck an area close to a mile wide and 20 miles long, following a path down Highway 64 from Selmer to Adamsville.

Byler reported 71 homes and mobile homes were destroyed while another 135 received extensive damage. There were three known deaths as a result of the tornado.

Clean-up crews began arriving in the two towns March 25. Byler said the feeding units will probably be maintained through the end of the week. The relief teams are working in cooperation with the American Red Cross, Byler said.

"Clearly, the public airwaves are a public trust," Land said. "These two companies have managed to stand out in both their sponsorship of programs which we consider to contain excessive and/or gratuitous sex, violence and profanity, and in their unresponsiveness to our concerns about that sponsorship."

"They have left us no recourse but to encourage our constituencies to express their displeasure through the constitutional right to not use their products."

Johnson and Pfizer were informed twice before the monitoring period about the concerns of CLeAr-TV and the possibility of a boycott. Earlier this year, both companies were invited more than once to meet with CLeAr-TV officials in order to avoid a boycott. Neither company responded to two invitations, according to CLeAr-TV.

Jim May, a member of Johnson's public affairs staff, said the company did respond, although no meeting was held. He said Johnson had looked at its television advertising for the last year and had quit advertising on "programs that we did not think were appropriate."

In a written statement, Johnson said

it "strongly" disagreed with CLeAr-TV's action. Johnson also said, "We feel our existing guidelines for buying advertising programming are very responsible and live up to our high ethical standards. However, we do recognize that personal values and standards vary widely and our buying decisions cannot satisfy all points of view."

Don Wildmon, a member of the CLeAr-TV executive committee, said Johnson did not answer either of two letters inviting company officials to discuss a possible boycott. The company responded only after a third letter requesting a quick reply was sent by fax to Johnson shortly before the executive committee's meeting, Wildmon said. When a letter from a Johnson official arrived at CLeAr-TV offices ten days later, it reflected no substantive change, he said.

Johnson was the No. 2 sponsor of sex, violence, and profanity not only in the fall of 1990 but in the same year's spring monitoring period as well, Wildmon said.

Boycotts called for by CLeAr-TV produced impressive results last year. The coalition lifted a boycott of The Clorox Corporation in early 1990 when the company promised to reduce its

sponsorship of offensive programming. The action came nine months after the boycott began in July 1989. The Mennen Co., another advertiser boycotted at the same time, did not relent. A staff member of the American Family Association, which monitors television programming, said that the boycott apparently had an impact because Mennen is no longer a leader in advertising on objectionable programs.

Clarksville church calls Wendell King as pastor

Wendell L. King recently joined the staff of Blooming Grove Church of Woodlawn, Clarksville, as pastor.

King came to Tennessee from Texas where he served as pastor of First Church, Pharr, and moderator of the Rio Grande Valley Association in Weslaco. King was ordained in 1966 at First Woodway Church, Waco, Texas.

His wife, Thelma, also served in the Texas association and will be the 1991-1992 Cumberland Association WMU mission support chairman.



KING

SBA strengthens American Baptist ties

By Robert H. Dillard

RICHMOND (BP) — Southern Baptist Alliance members have strengthened relations with American Baptists and eliminated a reference to the Southern Baptist Convention in their statement of purpose.

The action was taken during the group's March 14-16 annual convocation at Grace Church here. It was the fifth national meeting of the organization of "moderate" Southern Baptists since its founding in 1987.

About 500 members registered for the three-day meeting and appeared ready to abandon confrontation with "conservative" leaders in the SBC and seek a new, though still unspecified, future.

Additional ties with the American Baptist Churches in the U.S.A. (ABC), estranged from the Southern Baptist

Convention since 1845, was one widely-discussed option. SBA Executive Director Stan Hasty said he expects a married couple or two single persons financially supported by the Alliance to be appointed as missionaries by the American Baptist board of international ministries as soon as next year.

Discussions with American Baptist leaders concerning Sunday School curriculum are continuing and Alliance representatives meet regularly with a task force created by the ABC to monitor changes in the SBC, said SBA President Richard E. Groves of Winston-Salem, N.C.

A recommendation from the SBA board of directors that members at the convocation "affirm cooperative ventures in ministry and missions" with the ABC was approved without dissent, as was a move to eliminate a constitu-

tional provision dedicating the Alliance to "the continuance of our ministry and mission within the Southern Baptist Convention."

In addition to cooperating with American Baptists in missionary appointments, the Alliance has developed a partnership with the Fraternity of Baptist Churches of Cuba. The group consists of about a dozen congregations recently excluded from the larger Baptist Convention of Western Cuba.

Robert Fulbright, chair of the SBA publications committee, updated participants on plans for SBA-created Sunday School curriculum. "Adult Bible study materials are being edited for December 1991-April 1992," said Fulbright, minister of Christian education at Kirkwood Church, St. Louis.

In other action, the Alliance:

- Heard a report from finance committee chair Brooks Wicker of Tallahassee, Fla., that the Alliance had 69,353 members and 126 affiliated churches at the end of February. Of its members, 42,434, or 61 percent, live in North Carolina or Virginia, while 85, or 65 percent, of its churches are located either in those two states or Maryland.

- Referred two motions to panels for further study. One requests the SBA church-ministry relations committee to consider the feasibility of establishing an alternative to the Southern Baptist Annuity Board.

- A second asks the board of directors to create a task force to be charged with starting new churches committed to "the spirit of the SBA covenant," the organization's statement of faith.

- Learned about \$19,000 had been contributed toward the \$55,000 goal of its 1991 Global Mission Offering. The offering assists churches and social ministries in the United States and Cuba, as well as the Richmond seminary and the International Baptist Theological Seminary at Ruschlikon, Switzerland.

For praising and singing . . .

(Continued from page 3)

The week of PraiSing, a "Jubilee Celebration," included events at Nashville's Grand Old Opry and area Baptist churches. There were evenings of concert music and hymn singers, handbell choirs and handbell solos, concerts at several churches involving local and other choirs, and the finale on Thursday evening, the Hymn Sing at the Opry.

The Tennessee Baptist Chorale, directed by TBC music department director Julian Suggs, performed on Wednesday at a downtown shopping mall.

The new hymnal may be the only one in print which includes the Plan of Salvation in plain language — page 667. You can read about suggested uses for responsive readings on page 668, and the readings follow. There are some spoken benedictions on pages 722-734.

The hymns appear in four groups: The Glory of God, the Love of God, the

People of God, and the Witness of the People of God — with several subjects in each grouping.

There are 35 songs about Christmas, several being new to Baptist hymnals, such as "The Birthday of a King," with 30 others which begin with Jesus or have Jesus' name in the title.

On Thursday night of the PraiSing II event, Forbis led the audience in singing 18 hymns that appear in the new hymnal — giving evidence of a great variety. "Worthy of Worship," "A Servant of the Least," "And It Can Be," "We Are God's People," "Not What My Hands Have Done," and "Shine, Jesus, Shine," are not typically sung by Southern Baptist congregations. But the enthusiasm expressed that night suggests some "new songs in our hearts."

In its first printing, the hymnal can be purchased in eight colors — scarlet red, white gold, sandstone light, potter's gray, turquoise deep, Prussian

blue, crimson dark, and spruce green.

The Scripture quotations are from the King James Version, New International Version, New American Standard, and Revised Standard.

Terry W. York was the Project Coordinator, and Blankenship was the Supervisor, Music Editing.

Attention has been given to Scripture other than in the plan of salvation and hymn texts. A related Bible verse appears under each title — and each section in the book is introduced by a responsive reading with meaningful drawings of stained glass.

Forbis, as editor, directed the work of a dozen committees which covered every aspect of a good hymnal. The number of contributors to the production of Southern Baptists' latest "praise and worship" book includes hundreds. As Forbis noted, they all had to be dedicated and they all had to work very hard.

The result — a book worth singing.

Volunteers meet physical, spiritual needs in . . .

(Continued from page 1)
with the assistance of Dunn's wife, Bobbie.

On the island of Mindanao, four teams were assembled and sent to various locations to conduct medical and dental clinics.

One team, comprised of Dunn, David Stockton, and Sarah Woolwine, remained in Davao City as an "academic" team. They lectured and worked in the regional medical center. Stockton and Woolwine are members of Central Church, Bearden, in Knoxville.

Dunn observed the academic team's activities were validated by the teams conducting clinics. "Our being in the medical center would not have the impact it had if no one was in the field," Dunn observed.

Dunn and Stockton taught classes at the medical center, gave lectures, and made hospital rounds with Filipino doctors. Woolwine made contact with about 4500 nurses, students, and midwives through various classes she taught.

In addition the academic team held an emergency clinic (see separate story) and even made a house call to a lady with cancer.

Woolwine noted the lady, though she didn't know what disease she had, knew she was dying. "Her burden, however, was not her disease, or the pain, or even finances. Her concern was that none of her children knew Jesus," Woolwine shared.

"We prayed, talked, and cried together. I will never forget that moment," she said.

In Mati

The team assigned to Mati was comprised of physician Bill Skinner and his wife, Fran; dentist Ken Mattox and his wife, Bettye, from First Church, Springfield; pharmacist Dana Smith of First Church, Nashville; and nurses Ruth Womack of First Church, McMinnville; and Cathy Dunn and Ann Patterson of Woodmont Church, Nashville.

The volunteers conducted a clinic at the old Mati Baptist Hospital which was relocated last November to General Santos City in South Cotabato. Local leaders hope to reopen the hospital in some capacity to meet the needs of the people there. The only other hospital is a government-operated facility.

The team also traveled to the outlying areas of Sigaboy and Lupon to hold clinics. Volunteers treated 884 medical and 176 dental patients. Mattox extracted 338 teeth during the two weeks.

The volunteers all were impressed with the dedication of the local Filipino pastors and leaders. Ann Patterson observed "it was a deeply moving and humbling experience for me to see the love and devotion that the Filipino pastors and people had for Jesus.

"They are truly devoted to extending the Kingdom of God throughout the Philippines. The pastors are men of God and have a deep personal commit-

ment. This made a lasting impression on me," she said.

Lake Sebu/Surallah team

Physician George Harris of Trinity Church, Manchester, and nurses Nell Greene, First Church, Sneedville; Jeanette Acres, Bethlehem Church, Oneida; and Nancy Palmer, Trace Creek Church, New Johnsonville, traveled to the remote, mountainous, rural areas of South Cotabato. They were joined by Palmer's husband, Don, who assisted in a variety of roles. The Palmers' son, Jeff, and his family are new missionaries at the Rural Life Center in the Philippines.

The team treated 1654 patients. There were 162 people who made professions of faith.

In Lake Sebu, the team worked with the T'boli tribes. Team members agreed it was like going back 100 years in time. There were no motorized vehicles or roads. The team rode in missionary Sam Stallings' jeep over a "path" to get to the villages. "The people there reminded me of our American Indians of 100 years ago," said Jeanette Acres. "I didn't expect them to be that far away from civilization," she added.

The volunteers, however, were warmly received. "The people were the nicest I'd ever met even though we could not communicate," said Nancy Palmer.

All of the teams took part in local church services on March 10. Some volunteers sang, others preached and gave testimonies. For Nell Greene, who was making her third mission trip to the Philippines, one service was particularly meaningful.

"I was assigned the morning message (at a church in Surallah) and I talked about how Jesus shared with the woman at the well. He also spoke to our hearts that He truly is the 'living water.'

"When the pastor extended the invitation, three young adults came forward accepting Christ and two others rededicated their lives," she said.

South Cotabato

Two teams traveled to South Cotabato, considered one of the most progressive provinces in the Philippines. The province has large populations of tribal groups in the mountains and along the coast.

Team "A" traveled to Kiamba, Maitum, and Malungon as well as working at Mindanao Baptist Hospital in General Santos City.

Members of the team included physician Charles Norwood of Grayson, La., and a former Southern Baptist missionary to the Philippines; pharmacist David Archer of Tri-Cities Church, Kingsport; dentist Rick Barkley of Parkway Church, Goodlettsville; and nurses Kaye Rock of Tri-Cities Church and Debbie Greene of Cumberland Drive Church, Clarksville. Wayne Cooley, a pastor from Monroe, La., also worked with the team as a dental assistant and preached in local churches.

During the two weeks the team treated 2114 medical and dental patients. There were 284 professions of faith.

Team members shared common concerns about the medical needs, but also expressed appreciation for the Filipino people. "I went to the lab at the Mindanao Baptist Hospital. Instead of a 'gone to lunch' sign, there was a

'gone to prayer room' sign," said Kaye Rock. "It would be neat to work in an atmosphere like that where people stop to pray," she said.

David Archer, who has been on two trips to Venezuela, observed, "I have grown more in my love for God with each trip than I could ever have grown in the U.S. I believe God wants every one of us to be world Christians, not worldly Christians.

"Once we have seen God at work around the world, and the tremendous needs that remain, our padded pews and empty parking places cry out our condemnation," he said.

Team "B"

The second team traveled to Malapatan, Glan, and Arabel and also worked at the hospital. The team treated 1800 medical and 626 dental patients. There were 1248 total decisions made during the two weeks. There were 1076 teeth pulled.

Team members included physician William Lee and his wife, Hattie, from Ducktown; dentist Carter Dobbs and his wife, Marjorie, from Calhoun City, Miss.; pharmacist Marilyn Hing, Tucson, Ariz., and nurse Judy French of First Church, Nashville.

French noted that at first she was in "culture shock" and was in awe of her surroundings. She realized, however, that the Filipinos were giving all they had.

"They moved out of their homes so we could have a place to sleep. They truly sacrificed to see to our comfort and well-being with the best they had." She also observed the people had "a sweet, refreshing love and commitment to the Lord.

"It was a humbling experience — to realize my own selfishness, greediness, and shallow commitment," she said.

Hattie Lee agreed with French's assessment of the people. "I feel guilty because I feel I'm getting more than I can ever give."

Dr. Lee summed up the experience: "My cup runneth over."

In Luzon

An unusual aspect of this volunteer project was that Southern Baptist missionaries from Korea came to the Philippines to form the nucleus of the

team that worked in the San Jose City area.

The team treated 1142 medical and dental patients. Bobbie Dunn noted in the first area they worked with mountain people. "This was pioneer country," Dunn said, observing the area had few Baptist churches.

She noted the work there has "a lot of potential" but will require much work. The team "opened many doors," she said.

Worth the efforts

Team members agreed that God's faithfulness was evident in every place throughout the two weeks. "God's faithfulness, and care of us on this mission project has been so evident. He has given me more than I could ever tell or express just by going and seeing," said Jeanette Acres.

Rick Barkley admitted he had some concerns about going on the trip such as leaving his family and business for two weeks. "The most meaningful part of the trip to me is God's faithfulness, but I had to step out for it to be proven."

Dana Smith observed "the work is very hard, but rewarding when you see how many people's lives have been influenced by our work and how many people were led to Christ."

Ann Patterson noted there can be "no better way of seeing how God is at work throughout the world" than by participating in missions trips.

"Going as a volunteer will challenge you physically, emotionally, and spiritually to give the best and be the best you can be. I guarantee that your view of missions will never be the same," she said.

One of the highlights of the trip was the opportunity for volunteers to worship and pray together and alongside the Filipinos. The teams sang many praise songs during the two weeks.

And, though they never voted on a "theme song," most of the volunteers would find no fault with the selection of "To God Be the Glory."

As the song states, "Great things He hath done."

— *More stories about the Philippines follow on pages 6-7 and in next week's Baptist and Reflector.*

TeamTalk

By D. L. Lowrie

You can hear some exciting testimonies in pastors' conferences. I heard such a testimony at the Knox County Pastors' Conference a few days ago.

Kerr Wolfenbarger is the pastor of Loveland Church and is the president of the pastor's conference this year. He shared with the group about a revival that took place on a bus. The bus was full of young people returning from the Youth Evangelism Conference in Nashville. As they drove toward Knoxville late Saturday evening, God began to move among the young people. By the time they arrived at the church, seven older teenage boys had been saved. They came off the bus sharing the good news of their



LOWRIE

new found faith, and embracing their pastor in love.

On Sunday evening nine teenagers made their profession of faith public, and requested believer's baptism. This good pastor was having a hard time keeping his feet on the ground.

It happens this way every year. The evangelism conference becomes the catalyst God uses to bring young people to Himself. Churches are blessed all across the state.

Jerry King, Billy Hines, and their office staff prepare for their event for months, and God honors their efforts.

If your church did not bring your young people, make your plans to do it next year. The Evangelism Department is already at work getting ready for the conference on March 13-14. God might be pleased to give a revival on your bus or in your van. If you want to know how much joy this can give, just ask Pastor Kerr Wolfenbarger.

TBC board meets . . .

(Continued from page 1)

When efforts to resolve the differences failed, the CSC requested that Durham call a special meeting of the TBC Executive Board. Apparently, BHCS has concern about the trustee selection system as done by TBC bylaws.

Volunteers hold emergency clinic near Rural Life Center

The Boy Scouts of America have nothing on Nashville physician Dewey Dunn of Woodmont Church.

Both believe in being prepared. Dunn, David Stockton, and Sarah Woolwine, both of Central Church, Bearden, in Knoxville, comprised the "academic team" of the volunteers who spent March 1-15 in the Philippines. They worked primarily at the medical center in Davao City.

But on Saturday, March 9, during an "off" day, the team decided to visit the Rural Life Center in Bansalan along with missionary nurse Linda Dillsworth and pharmacist Dana Smith.

The Rural Life Center is a Foreign Mission Board project which attempts to teach natives to help themselves through agriculture.

Once at the RLC, the team learned from director Harold Watson that about 700 rebels had driven more than 1000 people from their homes in the nearby barangay (village) of Alta



SAY AAH — Nashville doctor Dewey Dunn checks a patient's throat at the emergency clinic.

Vista.

The refugees gathered at Marber, very close to the Rural Life Center. They were staying at the school and other nearby buildings.

The RLC provided some food, but Watson discovered serious medical needs, especially among the young children.

Before the team left Davao City, Dunn had suggested to Stockton they take a box of medicine "just in case."

Dunn's foresight and the team's flexibility (a must on missions trips) paid off. The team set up an emergency clinic in the school building and treated about 56 patients in less than three hours. Pharmacist Dana Smith dispensed much needed medicine to the children and their parents.

Some of the families driven from their homes were Baptist.

Pastor Epifanio Monte of Eman Baptist Church and his family were among those driven out by the rebels.

Speaking through interpreter Jeff Palmer, a missionary from New Johnsonville who works at the RLC, the family recounted the terror they felt when forced to leave their home.

The family told Palmer, however, that they found comfort in the Lord. "God will protect us, but there are still a lot of bullets," they said.

The refugees had to deal with the problems of finding a place to sleep, food, and water. In addition, they were fearful because they left all their belongings behind. They had no idea if they would find anything when they returned to their homes.

While the team was conducting the clinic, Filipino soldiers began to arrive and make plans to drive the rebels out of Alta Vista.

Palmer noted that such events hap-



OUTSIDE CLINIC — Missionary Jeff Palmer, right, of New Johnsonville, visits with refugees outside a clinic held by medical volunteers from Tennessee.

pen only occasionally. "But when it does, you drop what you're doing. Your schedule depends on what the need is," Palmer said.

The team treated patients for lesions on the neck, strep infections, and pneumonia.

Teams assist new hospital

When plans were formulated last year for health care workers to travel to the Philippines March 1-15, Mindanao Baptist Hospital in General Santos City was not even under construction.

But once arrangements were settled, the new hospital building rose quickly. Construction began last May and was concluded in late January.

The hospital opened its doors on Feb.

"This was the best thing we've done yet," said Sarah Woolwine. "It gave us an opportunity to touch the people and let them know someone cares."

Palmer reported a week later that most of the refugees had returned to their homes.

8 and, after one month of operation, is filled to 30 percent of its 100-bed capacity, hospital leaders said.

To give the hospital more visibility in the community, two of the health care teams which were working in South Cotabato joined forces March 9 and 11 to give free clinics at the only Baptist hospital now in the Philippines.

The volunteers saw patients on Saturday afternoon and all day on Monday. They were joined on Monday by physicians Dewey Dunn and David Stockton, who were on the academic team in Davao City, and local Filipino doctors.

The two teams, comprised of physicians Charles Norwood and Bill Lee; dentists Rick Barkley and Carter Dobbs; pharmacists David Archer and Marilyn Hing; nurses Judy French, Kaye Rock, and Debbie Greene; and assistants Marjorie Dobbs, Hattie Lee, and Wayne Cooley, treated 1014 medical and dental patients.

Local pastors provided spiritual counseling to all who attended the clinics. There were 185 professions of faith.

Hospital trustee Igermidio L. Sarco noted the clinics gave the hospital a big boost. "It shows we as Southern Baptists care for the people," he said.

Ernesto Brato, hospital administrator, agreed that the health care workers performed a vital service for the new hospital. He noted the clinics were not advertised. "The crowds came by word of mouth," he said.

The hospital is designed to meet not only needs in the city, one of the fastest growing in the Philippines, but outlying tribal areas as well, the leaders said.

Sarco and Brato agreed it is a miracle the hospital was completed in time for the volunteers to be able to assist. "It's a hospital built by prayer," Sarco said.

Most of the new hospital's staff, equipment, and furnishings were transferred from Mati Baptist Hospital which closed last November.

An Occasional Word

By Lonnie Wilkey, associate editor

"Missions is a life-changing experience." I've written that phrase many times when reporting on various mission trips as volunteers described exhilarating experiences.

And while I never doubted the sincerity of the volunteer, I must confess I never fully understood it either. Now I do.

After spending March 1-15 in the Philippines with a team of dedicated, Christian volunteer health care workers from Tennessee and other states, missions has taken on a new meaning. For the first time in my life, missions has become real. Though I have written numerous stories and interviewed many missionaries, nothing compares with actually being on the field and witnessing things for yourself.

And, after two weeks in a Third World country, I also see the world in a different light. The real world is not a nice home, two cars, and color television. The world is the stark reality that millions of people live in absolute poverty — poverty that in some ways is different from that found in the United States.



WILKEY

While in the Philippines I had the opportunity to examine myself and refocus on some important truths.

- There is power in prayer. I saw and felt what prayer can do. Not only were countless people in Tennessee praying for the health care teams, but so were the Filipino people themselves. In one location we discovered the local Filipinos had been meeting each day at the church at 4 a.m. for three months to pray for the teams. God blessed those prayers.

- God is in control. Going to a foreign land can be a culture shock. Add the travel time, coupled with things you just are not used to — different restroom facilities, not being able to sleep, food you're unaccustomed to, and long bumpy bus rides — and it's easy to understand why you might not cope. But because God is in control, everything worked out. Few people got sick, and those who did recovered in a short time. We all "survived" what we were not used to. God saw to it because He had a reason for the team being there — to meet physical needs, but more importantly, to show a positive Christian witness in a country starving for the message of Christ.

- There are lessons to learn. The Filipinos did not have much by our standards, but who is to say our standards are not too high. Just because the Filipinos do not live as we do does

not mean they are wrong. The Filipinos we encountered were a gentle, loving people who gave the very best they had, even doing without to make the Americans feel more at home. They also are so appreciative of things that to us seem insignificant. That's not always the case in America. We seem to always want just a little bit more.

Those are just a few of the many thoughts that occurred to me during the trip. My wish is that more Tennessee Baptists could experience those feelings for themselves. The partnership with the Philippines continues through next March. Opportunities abound over there, not only in health care, but also in evangelism and other areas.

It would be easy not to go to the Philippines. It does take a long time to get there. Jet lag can be a problem. The culture is different. But think about the trip Jesus Christ took to the Cross for us and everything pales in comparison.

Something I overheard summed up the trip for me. As we were leaving one of the clinic sites, a volunteer told a local Filipino pastor that would probably be the last time they would see each other.

The pastor just smiled, shook his head wisely, and said, "I'll see you in Heaven."

That is what missions is about.



PHARMACIST MARILYN HING of Tucson, Ariz., dispenses medicine at Mindanao Baptist Hospital.

Volunteers show God's love in Philippines



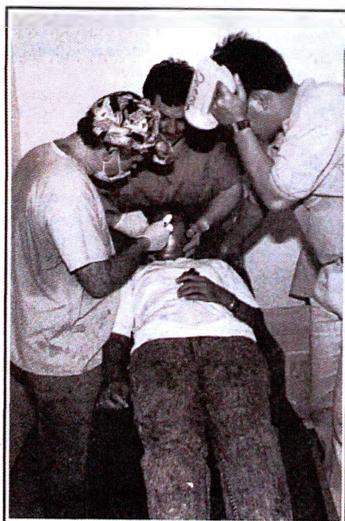
TOP PHOTO, Filipino patients watch as Bill Skinner, Nashville, writes a prescription. Skinner and his wife, Fran, in background, are retired missionaries to Paraguay. At left, George Harris of Manchester checks a patient's heartbeat.



DAVID STOCKTON, of Knoxville, and Judy French, Nashville, do minor surgery at Mindanao Baptist Hospital.



WITNESSING THROUGH song is nurse Jeanette Acres of Oneida.



DENTIST RICK BARKLEY of Goodlettsville is assisted by Wayne Cooley of Louisiana and a Filipino interpreter.

IN PHOTO at right, nurse Sarah Woolwine, standing, and physician David Stockton, both of Knoxville, decide what medicine to give a young Filipino patient. Below, nurses Ruth Womack of McMinnville and Ann Patterson of Nashville take a needed break during a clinic in Mati. Womack, 70, retired four years ago after 40 years in Africa. She has averaged one mission trip each year since.



NELL GREENE of Sneedville takes a blood pressure check during a clinic in a church at Surallah.



KINGSPORT NURSE Kaye Rock gives testimony at morning worship in Calumpang Baptist Church while Pastor Romulo Taculod listens.



ENTERTAINING KIDS was one of the many tasks performed by handyman Don Palmer of New Johnsonville.





Touching Lives...

Sometimes, it's the little things that can make the biggest difference in a child's life.

A smile, a hug, a word of praise.

The gestures don't take much effort, but they can mean the world to a child.

At the Tennessee Baptist Children's Homes, we're thankful for the many people who take the time and effort to become personally involved in the ministry. Last year, hundreds of men and women unselfishly gave of their talents to help our children in everything from planting flowers to studying math to riding bikes.

Every effort, no matter how small, is important.

There may be someone in your life who made a difference — someone who cared enough to encourage you, or to lead you in a new direction.

Special people such as these may be recognized through an honor gift to the Tennessee Baptist Children's Homes. This expression of love and gratitude is appropriately invested in the lives of needy children.

A memorial gift helps in expressing your appreciation and sympathy at the time of a loved one's death.

Any honor or memorial gift received by the Children's Homes is acknowledged (without mentioning the amount) to the family or honoree. All gifts are applied toward the care of children living in a TBCH group home.

Children from all across the state receive care through the ministries of TBCH. When the Children's Homes was founded in 1891, most the boys and girls were orphans. Today, the majority of the children come from abusive homes. They are placed into a group home on one of the main campuses (located in Chattanooga, Franklin and Memphis), or a satellite group home (in Burrville, Johnson City and Kingsport), or the Boys Ranch (Millington). TBCH also has Homes for Unwed Mothers in Greeneville and Franklin.

Some of the special occasions for remembering someone:

- Easter, Thanksgiving, Christmas, and other holidays are times when a family and a needy child will appreciate being remembered.

- Mother's Day, Father's Day, or a birthday can be commemorated with a gift.

- The anniversary of a loved one's death is an appropriate time to keep their memory alive with a gift for children.

- Anniversaries, graduations, and weddings are special days to honor someone.

For more information about honor or memorial gifts, please call the Tennessee Baptist Children's Homes at 1-800-624-8591, or you may mail form printed below.

A Memorial/Honor Gift to Help Children

You will find enclosed \$ _____

- As a Memorial Gift in memory of, or
 Honor Gift in honor of

Please send a _____ Memorial Letter or _____ Honor Card to

 Name & Address

 City State Zip

My complete name and address is: _____

(All gifts to the Children's Home are tax deductible.)



Honor gifts are a nice way to remember birthdays, graduations, anniversaries, or any special occasion, and we will send an appropriate acknowledgement to the person you are honoring.

Gifts in memory of a deceased relative or friend will be acknowledged to the next-of-kin or to any person you designate.

I would also like to receive information about:

- Mission needs on TBCH campuses. Boys Ranch
 TBCH campus tours. TBCH Summer Camp Scholarships
 Homes for Unwed Mothers Estate and trust gifts.

TenneScene

... Starting at Indian Mound, going south to Grinders Switch, and on to Iron City ...

Leadership ...

First Church, Clinton, called Steve Clinton as minister of youth. He came to Tennessee from Cape Girardeau, Mo., where he was a minister of youth and activities.

Robert Chambers, Amarillo, Texas, recently joined the staff of First Church, Maryville, as minister of music. He will begin his service April 15.

Wally Jeffers is the new minister of youth and activities at First Church, Dyersburg.

East Ridge Church, Chattanooga, called Wallace McGill as interim pastor.

Several additions to the church staff were recently made at Inglewood Church, Nashville. Vickie Knierim is the new part-time minister of youth. Rich Murrell is part-time minister of young adults, and Michael Thornton is part-time minister of music.

Ordinations ...

Chuck Bobbitt, Mark Bourque, George Daniel, Donald Hornbuckle, and Alvin Preston were ordained to the deacon ministry of Inglewood Church.

Ed Burnette dies

Funeral services for long-time Watauga Association pastor Ed Burnette were held March 12 at Stoney Creek Church in Carter County. Burnette was a pastor for 42 years with most of his ministry in the Stoney Creek area. He was pastor of Stoney Creek, Poplar Grove, and Dungan Chapel churches.

He also served as pastor of Mount Holston and Pinecrest churches in Holston Association.

Burnette is survived by his wife, Jo.

Nashville, March 3.

Mary's Chapel Church, Ripley, ordained Dale Vaughn as deacon March 3.

David Lancaster, associate pastor of Longcrest Church, Memphis, was ordained recently at his home church in Spartanburg, S.C. He has served Longcrest Church for two years.

Berclair Church, Memphis, recently ordained their interim pastor, Chris Walker.

Georgian Hills Church, Memphis, recently ordained Randy D. King, minister of music, to the Gospel ministry.

Sam Alexander was recently ordained to the deacon ministry at Oaklawn Church, Memphis.

Fellowship Church, Memphis, recently ordained their associate pastor, Jack R. Peeler to the Gospel ministry.

East Valley Church, Dunlap, called Barry Basham as assistant pastor.

Big Springs Church, Elizabethton, recently ordained Jon Barnett and Michael Britt as deacons.

Missions ...

A mission team from Ball Camp Church, Knoxville, left for Philadelphia, Miss., March 25 to work with six Choctaw Indian Baptist churches and rebuild a church in the Neshoba Association. They will also conduct a Backyard Bible Club for children of the Bogue Chitto Reservation.

Revivals ...

Doyle Neal will lead revival April

7-10 at Hickory Grove Church, Moscow.

Calvary Church, Knoxville, will hold revival led by Bill Stafford, Chattanooga, April 7-10. He will also lead the church-wide retreat April 12-13 at Smoky Shadows Conference Center in Pigeon Forge.

Talmadge Chandler will lead revival services April 7-10 at Ewtonville Church, Dunlap.

Salem Association announced several churches will hold revival during April. Church names, dates, and leaders follow: Calvary Church, Smithville, April 7-12. Archie King; Dowelltown Church, Dowelltown, April 7-10. David Livingston; New Hope Church, Alexandria, April 14-17. Tom Britton; Whorton Springs Church, Smithville, April 21-28. Tom Baines; Woodland Church, Woodbury, April 24-28. Thurman Seber; Sycamore Church, Woodbury, April 24-28. Marvin Glass; and Prosperity Church, Auburntown, April 28-May 3. James Haynes.

First Church, Bethel Springs, will hold revival April 7-12. Ernie Perkins, Oklahoma City, Okla., will lead the services.

Sidney Waits, Memphis, will lead revival April 7-12 at Allons Church, Allons.

Charles Sullivan will be evangelist for revival services held April 7-12 at Immanuel Church, Elizabethton.

R. M. Collidge, Comptche, Calif., will lead spring revival service March 31-April 5 at First Church, Arrington.

Park Road Church, Jamestown, will hold revival services April 14-21. Ken McMillan, Riverside Association director of missions, will be evangelist.

Stones River Church, Smyrna, will hold revival services April 7-11. The evangelist will be Don Edwards, pastor of Southeast Church, Murfreesboro. Nolan S. Barham, Sr., will lead music.

Salem Church, Knoxville, will hold revival April 7-10 with Bob Norman, pastor of Clearview Church, Franklin, leading the services. Mitch Hunter, minister of music, Rock Hill, S.C., will lead music.

The following churches in Gibson County Association will hold revivals during April. Churches, dates, and leaders are listed. Chapel Hill Church, Milan, April 4-6. Greg McFadden; First Church, Milan, April 7-12. Harold Hunter; and First Church, Rutherford, April 14-19. John Russell. Knoxville, campus.

Churches ...

Manley Church, Morristown, will present "The Maximum Man: A Man's Conference" April 5-6 at the church. Featured speakers include Stephen Olford, Peter Marshall, Charles Lowery, John West, and Kyle Rote Jr. The conference is designed to offer Biblical solutions to the problems facing men in the 1990s. For cost and registration information, call (615) 586-8665.

Youth event set for Knoxville

Author Harold Morris will address approximately 26,000 youth from Knoxville, East Tennessee, and surrounding states on April 5 at Thompson-Boling Arena on the University of Tennessee, Knoxville, campus.

Morris is author of *Twice Pardoned* and *Beyond the Barriers* which tell the story of his life in and out of prison.

The event is sponsored by Spiritual Heritage Knoxville, an interdenominational group. Ann Furrow, a member of Central Church, Bearden, Knoxville, is co-chairman.

The conference is designed to change kids' lives. Furrow said, noting today's youth are under tremendous pressures to make wrong decisions. Spiritual and emotional counseling will be provided at the conference, she added.

The event is free and open to the public. For information, call (615) 546-0761.

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FOR SALE: 30 foot bronze aluminum church steeple. Like new. Price \$1000.00. Call (615) 883-1856.

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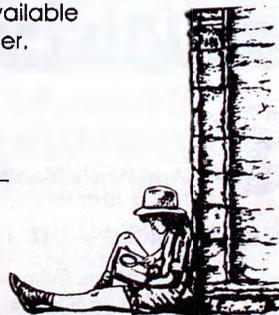
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Kennedy, Thurmond introduce alcohol-labeling bills

WASHINGTON (BP) — Legislation requiring health and safety warnings to accompany all broadcast and print advertising of alcoholic beverages has been introduced in Congress by Sen. Strom Thurmond, R.-S.C., and Rep. Joseph Kennedy, D.-Mass.

The bills, The Alcohol Beverage Advertisement Act (S. 664) and The Sensible Advertising and Family Education Act (H.R. 1443), would require all advertising and promotional materials for alcohol to carry one of five messages on a rotating basis. The proposed warnings are:

- SURGEON GENERAL'S WARNING: Drinking during pregnancy may cause mental retardation and other birth defects. Avoid alcohol during pregnancy.
- WARNING: Alcohol impairs your ability to drive a car or operate machinery.
- WARNING: Alcohol may be hazardous if you are using any other drugs such as over-the-counter, prescription, or illicit drugs.

• WARNING: Drinking alcohol may become addictive.

• WARNING: It's against the law to purchase alcohol for persons under age 21.

Print advertising and promotional materials will include a toll-free telephone number callers may use to receive information.

The legislation was introduced for the first time last year with Rep. Kennedy and Sen. Albert Gore, D.-Tenn., as the main sponsors. Gore, a Southern Baptist, as is Thurmond, is a co-sponsor of the current bill.

The legislation would "counteract the millions of dollars of misleading alcohol advertising that Americans are inundated with every year — advertising that promotes the glamour of alcohol use with no mention of its consequences," Kennedy said.

Alcohol advertisement and promotion costs are estimated at \$2 billion per

year in the United States.

"We have an opportunity here to do something for humanity," Thurmond said at a press conference March 14 when the companion bills were introduced. "We have an opportunity here to do something not only for the young people but for all the homes in America."

Four other congressmen voiced support for the bills during the press conference. Among them was Rep. Ben Jones, D.-Ga., who described himself as a recovering alcoholic who has been sober since 1977.

The Southern Baptist Christian Life Commission gave "unqualified and enthusiastic endorsement" to the bills in a statement from Executive Director Richard D. Land distributed at the press conference. He called the legislation "a much-needed and long-overdue counterbalance."

The Christian Life Commission was

active in its support of the legislation last year. Robert M. Parham, a CLC staff member who specializes in drug and alcohol issues, testified on behalf of last year's bill before a congressional subcommittee in July 1990.

The CLC is part of a coalition supporting the bill that includes The American Medical Association, American Academy of Pediatrics, National Parent Teacher Association, Mississippi Baptist Christian Action Commission, and others.

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The victory of the risen Savior

By A. Ray Newcomb, pastor; First Church, Millington

There was one point on the battlefield at Waterloo which was taken and retaken three times during that memorable day. Both Napoleon and Wellington realized the strategic importance of its position and concentrated on it. Its ultimate possession and retention by British troops doubtless contributed largely to the final result of the battle.

One point in connection with Christianity has been felt from the first to be the vital center of everything, the resurrection of Christ.

Approach to the tomb — vv. 1-6a
Mary Magdalene, Joanna, Mary the mother of James, and other women came to the tomb of Jesus with spices. When Jesus of Nazareth was buried, it was not like the burial one would see today. In accordance with custom, the grave was a cave. The women brought spices because they wished to anoint Jesus' body.

When they arrived they found the tomb both open and empty. They were perplexed. Two men or angels stood by them in shining garments. The stone was rolled away, not to let Jesus out, but to let the women into the empty

tomb.

In fear, the women bowed before these heavenly beings. They said unto the women, "Why seek ye the living among the dead? He is not here, but is risen." The words were glorious to human ears. The women came seeking the dead body of Jesus. They were overjoyed in their failure. Instead of finding a dead Jesus, they heard the assurance of a living Lord!

The power of God had reached in the tomb and raised Jesus to life. Praise the Lord for His resurrection and His appearing!

Appearing to teach — vv. 38-43

When Jesus appeared to the disciples they were troubled. This is confirmed by Jesus' questions, "Why are you troubled, and why do questionings arise in your hearts?" Luke said they thought they were seeing a spirit. Jesus invited them to look at the nail-pierced hands and feet and to touch Him, and said a spirit could not have flesh and bones. "They still disbelieved with joy and wondered."

Jesus' resurrected body bore the wounds of Calvary. It was a real body of "flesh and bones." Even so, it was

not subject to the degrees of time, space, and density. He appeared and disappeared. He entered closed doors without opening them. He was capable of eating food. He heard, saw, and spoke. He was capable of being touched and recognized, and was a conscious, thinking being.

BIBLE BOOK

March 31 Lesson

Basic Passage: Luke 24:1-53

Appointed to a task — (vv. 44-49)

Jesus spoke to the disciples concerning their presenting the good news to all nations. He revealed the essential elements of the good news.

The prophecy of Scripture: The risen Lord started with Old Testament prophecy. The law, the prophets, and the Psalms were speaking of Jesus. This includes passages in Exodus, Leviticus, Numbers, Deuteronomy, Psalms, and Isaiah.

The proclamation: It is a witness to the death and resurrection of Christ on the third day which calls for repentance and promises forgiveness of sins. It is for all nations beginning in

Jerusalem.

The promise of power: The Holy Spirit's power was promised in the preaching of John the Baptist. He said Jesus would baptize with the Holy Spirit. No more important promise occurs in the Gospel.

Ascension to the throne

The Lord led the disciples up the Mount of Olives until they were "over against" Bethany. There He lifted His hands and blessed them and suddenly parted from them. He was carried up into heaven. Acts 1:9 states, "He was taken up; and a cloud received Him out of their sight."

The disciples worshiped the Lord and returned to Jerusalem, and were continually in the temple, praising and blessing God. All fear and despair was gone. They knew the resurrected Lord.

We end our study of Luke which shows to all the loveliest story ever told, the story of the Babe of Bethlehem; the Man of Galilee, Judea, and Samaria; the Lord of Life and Death; the Savior of the World. He is coming again one day, but meanwhile we have the joy and privilege of witnessing to all men the redeeming power of the Son of God!

Victory over death

By Marvin P. Nail, pastor; Whitsitt Chapel Church, Nashville

"If a man die, shall he live again?" The question of Job is as old as time itself. Though a few people believe at the end of earthly life they simply cease to be, I'm convinced the desire for life after death is born in every heart.

One of the reasons for this hope and conviction is the feeling that this life has such inequity and hardship that there must be more.

In the days of the early church, many faithful saints of God were horribly mistreated and even killed for their faith. What was God going to do about that? Surely that question came to the minds of many.

But some had come teaching there would be no resurrection. Many who longed for an after-life to make up for the sadness in this life were shattered by such teaching. Paul addressed their concern with great eloquence.

The impetus for the courage and zeal of those early Christians was not the teaching of Jesus. Neither was it the selfless service of Jesus, or the submissive death of Jesus. All these made lasting memories, but they were not sufficient for men and women to suffer so terribly.

The only source of such intense devotion was that this Jesus whom they had loved and whom they had watched die was alive from the dead.

If some needed more evidence of this resurrection, Paul had it. He told them many who saw Jesus after He was raised were still alive at the time of the letter.

For believers long since there is still ample evidence that Jesus is alive. One of our Gospel hymns tells skeptics we can be so sure that we know He lives because He lives within our hearts.

It is easy to speculate about what lies ahead as long as no one is around who has been there and can tell about it. In the Corinthian church there were many people who believed Jesus was raised, but were not convinced about anyone else being raised from the dead.

CONVENTION UNIFORM

March 31 Lesson

Basic Passage: 1 Corinthians 15

Paul told them that to deny a resurrection to believers is to deny a resurrection to Christ. The same trust in the Father that raised Jesus is the source of our own resurrections. If this is not so, our hope is nothing. We simply die and cease to be. What would be the point, then, of trusting God through Jesus Christ?

Paul said Christ is the "first fruits" of all who die in faith. Do you remember the idea of the first fruit from the Old Testament?

When the farmer saw the first fruit

of his crop beginning to come in, he would gather the ripe fruit or grain and immediately offer it to the Lord in faith that God would continue to bring the produce of the field. The same was true of the first born among the flocks.

The resurrection of Christ was like the first fruit of the harvest of the faithful that God was surely to bring forth at the right time.

In the closing words of the chapters, so often read at funerals, we have an expression of that hope which allows us to face death, even our own. Paul spoke of death as simply a passing away of that which cannot live and a putting on of that which is eternal.

Seen in such a way, death can have no lasting horror for the believer. Of course we may be saddened at losing a loved one. But when we remember they have passed from the realm of suffering, we cannot be sad long. When we realize death is, for the believer, merely stepping into another room where our Lord waits for us, how can we be fearful?

God's Son — risen!

By John C. Compton, pastor; Oak Grove Church, Mount Carmel

Why should we believe in the resurrection of Jesus Christ? We should believe because the evidence is compelling. There are some stubborn facts that cannot be dismissed or denied about the resurrection of Jesus Christ. We should believe in the resurrection because it is necessary for salvation. "Believe in your heart that God has raised Him from the dead, you will be saved" (Romans 10:9). Therefore, we should teach this foundational Biblical truth with great conviction.

Admittedly, some respond to the story of the resurrection of Jesus Christ with skepticism like Thomas did (v. 25). There is no way a crucified man can live again. For some strange reason Thomas was not with the other disciples when the living Christ appeared in their midst (v. 24). He did not believe the witness of the others

until he saw and felt Jesus with his own eyes and hands (v. 28). Since that time no generation has had such a privilege. All of us who believe must do so without seeing and feeling the glorified body of Christ.

Consider the documents that record the resurrection. Those who study ancient history tell us that eyewitness source material in the Gospels for the resurrection is greater than those for many events in ancient history, which are considered unquestionable facts of history. Ray Summers said, "There is no fact about the life of Christ that has better historical evidence than the resurrection." All four Gospels written over a 40-year period of time and over enormous geographical distances agree upon the seven significant facts about the resurrection.

LIFE AND WORK

March 31 Lesson

Basic Passage: John 20

Consider the open, empty tomb. The Gospels tell us the tomb was open and empty. Not one enemy of the Gospels asserted the tomb was not open and not empty. The Jewish priests were the first to offer a rational explanation for the open, empty tomb (Matthew 27:64). They suggested the disciples stole the body. For that to be the case, four incredible things would have had to happen. All the Roman guards would have had to sleep through the moving of a huge rock. The disciples would have had to enter a life-long pact to perpetuate the fraud of resurrection, and been willing to die for a lie. Can you imagine Peter preaching about the resurrection when he knew that hidden away in Jerusalem was the decomposing body of a dead Jesus? If the Romans had stolen the body,

they would have produced Jesus' body during the civil disturbances with the Christians who claimed Christ rose from the dead.

If the Jews had stolen the body, why didn't a resourceful Caiphas and a shrewd Annas produce the body of Christ when Peter preached "God has raised this same Christ from the dead," and stopped Christianity in its tracks.

The disciples, Romans, and Jews did not steal the body because there was no body to steal.

Consider the suggestion that the grieving tearful women in the garden before sunrise went to the wrong tomb. If that was the case when Peter preached all Caiphas had to do was produce the gardener who knew the tomb where they laid the Lord.

Christ is alive and by faith He wants to live in you. He wants to change your life like He changed the lives of the disciples and Saul. The doctrine of the resurrection is precious to those of us who love and live for Christ.

Tennessee Baptists witness during Mardi Gras festivities

NEW ORLEANS — "I've been with the Moonies, the Mormons, the Jehovah's Witnesses, but you guys have something different. I want what you have," a doctor from Venezuela told Emerson Wiles during the Mardi Gras festivities.

Wiles, pastor, First Church, Fayetteville, witnessed to the man though the man's wife kept encouraging him to leave. Wiles told him about the three-year partnership between Baptists in Venezuela and Tennessee.

The man didn't make a commitment or share his name so Wiles could follow up on the conversation. Because he worked for the Venezuelan government, he wished to remain anonymous,

explained Wiles.

Wiles and seven other Tennessee Baptists traveled to New Orleans Feb. 9-13 to join 65 others in the evangelistic effort. Among the one million revelers they passed out nearly 13,000 Gospel tracts and led at least 30 people to Christ.

Bourbon Street was too crowded to do much more than give out tracts, said Wiles. In Jackson Square, the location of the area's Catholic Church, and the river walk, more one-on-one conversations could be held. A Baptist Student Union clown and puppetry group from Southern Illinois University drew people waiting on parades and allowed witnessing opportunities, noted Wiles.

Fayetteville layman David Harrison started visiting with a man who wanted advice about his girlfriend, proceeding to tell Harrison of the fight which had prompted his "escape" to New Orleans from Wichita, Kan. By the end of their conversation, the man accepted Christ as his Savior.

He had driven 900 miles to discover Jesus is everywhere, he said.

Then the young man shared he had received a tract several days ago and, one night, alone in his hotel room, called the phone number listed on it. He reached Pastor Roy Humphrey of the French Quarter's Vieux Carre Church, and they made an appointment to meet. Though he had failed to keep the appointment he had met Harrison — a "divine appointment," said Wiles.

"The Lord promises that when the

Word is faithfully given out, it will not return void," said Finis Beauchamp, an alumnus of New Orleans (La.) Baptist Theological Seminary who has worked as a witness every year since his seminary days at Mardi Gras.

Although many people do not seem responsive to the Gospel while "party-ing," he commented, many of them inadvertently will stuff a given tract in their pocket. "Now (after Mardi Gras) is the time when the Holy Spirit can work on their hearts," he said, as they are recovering from hangovers or feeling guilty for "sinning some great sin."

Harrison already has called a Wichita, Kan., Baptist church located in the same zip code area of the young man to report on him and his needs. Others from the Tennessee team also made follow-up calls. Wiles called to alert a Cambridge, Mass., church of a new Christian in their area.

"Some people are hurting and looking for things to heal that hurt; others couldn't care less," said Wiles. "It's really no different from my community and yours as far as response to the Gospel."

Ironically, the Baptist workers get to stay free of charge when many attending the festival pay \$200 to \$300 a night for a hotel room that must be reserved a year or two in advance, noted Wiles. Each year workers stay at Vieux Carre Church. Although the church has about 15 members, it has sleeping quarters for about 90 which were built through the cooperation of the Southern Baptist Home Mission Board

and the New Orleans Association to house Baptists working during the World's Fair.

A former associate pastor of Vieux Carre Church while a student at New Orleans Seminary, Wiles proudly noted the church's members fed the workers three meals a day.

"It gives my people more boldness in their witnessing while they see the worst of the worst in the city. They see that the drunkest drunk, prostitute, or homosexual is going to hell just like the bankers and dentists and waitresses at home."

In addition to Wiles and Harrison, team members included Larry Warden, Bob Dunivan, Ronald Arrick, Chris Wilkinson, Donnie Browning, minister of music/youth, all from First Church, Fayetteville; and Gary Anderson Jr., of Dunlap. — *Breena Kent Paine and Connie Davis contributed to this story.*

Perkins accepts pastorate

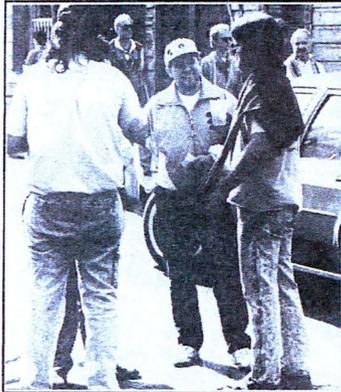
Wayne Perkins became pastor of First Church, Kenton, March 3.

Perkins is a member of the Tennessee Baptist Convention Executive Board. He most recently served as pastor of Bethel Church, Greenfield.

Other former pastorates are Pleasant Hill Church, Martin; Gearins Chapel Church, Greenfield; Adams Chapel Church, Dresden; and Tumbling Creek Church, Gleason.

Perkins is a graduate of Union University, Jackson, and Mid-Continent Bible College, Mayfield, Ky.

He and his wife, Linda, have three children.



MARDI GRAS WITNESS — Tennesseean Emerson Wiles shares Christ in the French Quarter of New Orleans.



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Explaining Easter to Children

Easter is a very special holiday celebrated by people all over the world. We celebrate Easter because Jesus, who is God's Son, did something very special for each of us.

The story of Easter begins at Christmas with the birth of Jesus, which is why we celebrate Christmas. Jesus lived on earth about 33 years. During those years he showed us how to live by living a perfect life. He never sinned. Sin is anything we do wrong that separates us from God.

While Jesus lived on earth He made many friends. He also made enemies, who were people that did not like Jesus, even though He loved everybody. The people that did not like Jesus made a plan to kill Him.

Jesus did die on a cross for everybody's sins. Three days later He came back to earth and visited different friends so they would know and could tell others that Jesus lives forever and is in heaven. Jesus' life, His death for us, and His coming back to life, which we call His resurrection, is why we celebrate Easter.

A reward of being a Christian and accepting Jesus as your personal Savior is one day we will spend eternity with Jesus.

Read Matthew 26-28.