

# Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

Dying missionary of attackers: "They just need Jesus"

## Missionaries assaulted in Kenya, one murdered

NAIROBI, Kenya (BP) — Efforts to have the body of murdered Southern Baptist missionary Lynda Bethea returned to the United States for an Easter burial failed when Kenyan authorities decided more time was needed for investigation of the crime.

Mrs. Bethea was beaten to death March 28 by robbers on a rural road in Kenya, according to her husband, Ralph Bethea, who was injured in the attack.

According to the hospital death cer-

tificate, Mrs. Bethea could have died from either of two blows to the head, one of which could have been caused by a machete. Bethea denied a widely circulated report by United Press International that said the attackers killed her by driving nails into her head.

A scheduled funeral in Tulsa, Okla., on Easter Sunday and memorial services in Jackson, Miss., and Euless, Texas, later in the week were postponed when permission for the body to be released from police authorities was withdrawn 14 hours before the planned departure.

Police also indicated they wanted Bethea to delay his own return to the United States because of the investigation. He was badly beaten in the late-night attack and was the only witness to the crime.

Local police had said four suspects were being detained, but later Kenyan national police officials refused to comment on any aspect of the case.

Officers apologized because mission officials had "incorrectly" been given permission to arrange shipment of the body to Tulsa, but they insisted it was "too soon" for the body to be released. When missionaries protested, the officers contacted their superiors but the decision stood. They said the body could not be released until "we are sure we have no additional need of it

for evidence." Bethea was told he would know by 2 p.m. April 2 whether he and his family could leave that night to return to the United States.

Bethea and his four children participated in a memorial service for Mrs. Bethea March 29 before he returned to the police station. There he learned the planned departure had

been halted and police guards placed beside the casket.

After more than six hours of questioning, the emotionally spent missionary returned to a friend's house to rest and spend time with his children.

Instead, phone calls from America bore the news that a UPI story, carried (See Missionaries, page 5)

## TBC hosts Chile Baptists this week

Three Baptists from Tennessee Baptist Convention's newest missions partner will be in Tennessee for meetings April 4-10.

Representing the Chile Evangelical Baptist Convention in planning with Tennessee Baptist leaders will be Moises Pinto and his wife, Fonseca, and Victor Olivares.

Moises Pinto is president of the Chile convention and principal of the Baptist Academy. Olivares is first vice president and pastor of a church in Santiago, Chile's capital city.

Representing the Foreign Mission Board in the Chile-Tennessee sessions will be Tom Vassar and James Cecil. Vassar is associate director for Spanish-speaking South America and Cecil is director of overseas partnerships.

Three Southern Baptist missionaries to Chile will be present also. Richard Poe of Oak Ridge, veteran missionary, is the Chile coordinator for the partnership, and lives in Santiago. Charles Alexander, Chile mission director, and his wife Betty are the other two.

Planning sessions for the partnership with this group and Tennessee leadership are scheduled April 8-9 at the Baptist Center, according to Clarence Stewart, TBC director of partnership missions.

While in Tennessee the Chile Baptists will visit the Sunday School Board in Nashville and see some TBC areas of work. On April 7, they will speak in Baptist churches.

The Chile-Tennessee partnership was approved at the TBC annual meeting last November. Approval came on recommendation of a Tennessee missions survey team that visited Chile last fall, and the Executive Board.

The partnership with Chile begins next January, but some construction and evangelism projects may get underway on a small scale within a few months. Tennessee Baptists are currently in the final year of a three-year partnership with the Philippines.



ASSIST TRAINEES — Susie Reeder, left, minister of youth, First Church, Murfreesboro, and Bill Choate, Baptist Student Union Director, Vanderbilt University, Nashville, visit during a break of the annual Associational Sunday School Improvement Support Team (ASSIST) Training Institute which drew a top attendance, 368, to First Church, Franklin, March 22-23.

## Tennesseans respond to tornado-stricken area

About 200 Tennessee Baptist disaster relief volunteers from as far away as Knoxville responded after March 22 tornadoes which killed three and injured 73 in McNairy, Benton, and Lewis counties.

In McNairy County, the hardest hit, the Tennessee Baptist Disaster Relief Unit began serving meals March 23 at the Tri-Counties Community Center in Adamsville while the Hardeman County Association Disaster Relief Unit stationed itself on Hwy. 45 in Selmer and later at First Church. Cleanup crews worked March 28-29.

Cameron Byler, Tennessee Baptist Convention Brotherhood Department Director and coordinator of disaster relief work, reported about 140 volunteers, including many Baptists from the area, worked through Easter, March 31, serving a total of 13,331 meals. An additional 60 volunteers did cleanup work.

Three meals a day were provided for those directly affected by the storms and to the American Red Cross, which delivered meals, said Byler. The two entities have coordinated their

work through prior agreements on the national level, he explained.

The Tennessee Emergency Management Agency reported uninsured damages had not been estimated yet, but the American Red Cross estimated losses in McNairy County at \$5.5 million. About 500 homes and 50 businesses were damaged, Whaley added. Tornadoes also hit the state March 29 but were much less severe.

"There was beautiful cooperation out of the local community," said Byler. Women and men came from West Tennessee churches to help, he noted. The volunteers worked without electricity for five days and without telephone service for six days, Byler said.

Charles Horton, Shiloh Association Brotherhood Director, coordinated the volunteers.

Workers in Adamsville fed residents of a damaged convalescent home who were housed in the community center where the disaster relief unit was based until other housing could be found.

Cleanup workers used their own equipment to help McNairy County residents remove trees which had fallen on houses, install plastic sheeting over damaged areas of buildings, and haul debris, reported Byler.

Many uninsured victims were discovered during this effort, he explained. After government disaster

relief benefits for these people are computed, said Byler, follow-up teams will be needed.

"Some of these elderly people might find out they can get the materials they need but can't afford to pay a contractor," said Byler. People wishing to volunteer should contact the TBC Brotherhood Department at (615) 371-2025 — Connie Davis

## CP giving down

Cooperative Program gifts from Tennessee Baptist churches took a dip in March, with total receipts at \$1,617,634.50.

While that is a substantial amount for the 1990-91 budget, it is \$611,103.29 less than the total for March 1990.

At present, five months into the budget year, CP giving is down by 11.7 percent and 13.6 percent under budget needs.

Total gifts for the year amount to \$9,644,622.13, almost \$1.3 million below last year, and \$1,521,152.87 below the 1990-91 budget.

Budget requirements for the first five months amount to \$11,165,775.

Months with five Sundays often fall below budget since the fifth Sunday's CP gifts are reported the following month.

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**Editorials****State convention, Baptist Hospital — needing each other**

Last December trustees and administration of Nashville's Baptist Hospital voted to elect their own hospital trustees when vacancies occur. The move has been challenged by the Christian Services Committee of the Executive Board, Tennessee Baptist Convention.

In attempting to fulfill its responsibility to Tennessee Baptists and Baptist Hospital, the CSC has met and discussed the situation — as a committee, with hospital representatives, and with the rest of the Executive Committee (of the Executive Board).

The meetings and discussions have been sincere efforts toward a fitting solution, aiming for the hospital's return to the pre-December relationship and trustee election by TBC messengers.

At the request of the CSC, a special meeting of the Executive Board has been set for April 12. Present options seem to include:

(1) Re-establishing full election process, (2) Accepting the December action, (3) Working within a new framework for different but close ties, (4) Proceeding with forceful action deemed necessary by the Executive Board.

We have heard from a few critics of the decision. Most seem not to oppose the decision as much as the way it was handled. Tennessee Baptist Convention leaders did not learn of the action until after the fact.

The rationale for hospital trustees electing their own successors involves the TBC's method of selection. Operating through a nominating board, names are approved and pass along eventually ending in a committee recommendation for TBC convention action. Reasoned hospital trustees, this method does not insure sufficient continuity and knowledge for health care trusteeship.

Many Tennessee Baptists, on the other hand, are hurt and upset. They feel as though a family member has left without leaving a forwarding address. They see the hospital's action as a kind of separation. After all, Tennessee Baptists rescued the hospital, then much smaller, from oblivion in 1948.

But all sides must remember that was almost half a century ago. Baptist Hospital has grown to be one of the finest health care systems in the Southeast. It treats thousands of patients and has invested consistently in the most modern, sophisticated, excellent (and expensive) equipment and services available. Baptist Hospital has made the name "Baptist" synonymous to health care excellence in Tennessee.

Many Tennessee Baptists, especially mid-state residents including the editor, rank Baptist Hospital first, and "that's the place to go when you are ill."

Like it or not, Tennessee Baptists have to realize that the Baptist Hospital of 1991 is enormously different from the hospital we saved in 1948. It might well be that the hospital has outgrown the convention. To some, it has become less Baptist.

Of course, no entity is larger than the way it fulfills its role in the community among its constituents. But Baptist Hospital, even prior to last December, operated on a financial scale much greater than the convention. It should be understandable that staff doctors, administration, and the executive group of the trustees at times have felt nervous about longrange stability.

The fallout from Southern Baptist Convention actions has caught the attention of medical staff and some administrators and trustees. Unfortunately, Tennessee Baptists cannot separate themselves from SBC actions.

Thus, some of the hospital staff look at Tennessee Baptists and see SBC strife.

Facts and ideas need to be discussed by the Executive Board, TBC, when it meets April 12, and by hospital officials who have been invited to the meeting.

(1) TBC leaders fear a ripple effect from hospital trustees' action. They feel there could be a stampede from other TBC entities to make the same move. But some have already disavowed that, including the Knoxville hospital and Tennessee Baptist Children's Home. Others have reassured TBC that they want to keep the current relationships

**Another martyr; she loved people**

News of the brutal murder of Lynda Bethea and critical injuries to her husband Ralph comes to us on the eve of Easter. Such an evil act seems out of place at Easter, the occasion of Resurrection.

But why not Easter?

The Betheas were beset by bandits last Wednesday on the road to Rift Valley Academy at Kijabe, eastern Africa. The longtime missionaries to Kenya were spiritual heroes involved in last fall's great revival that swept the area, claiming nearly 60,000 souls for Christ.

At least two Tennessee Baptist churches sent teams for witnessing in that revival — Germantown Church, and Two Rivers Church, Nashville.

strong.

(2) The hospital trustees' decision has been made. It effectively takes the hospital from under the TBC control and "umbrella." We can fight that decision or accept it and move to strengthen ties at a new level.

(3) This is a serious situation, but we must not let it deteriorate. Baptist Hospital officials say they want strong ties with the convention. Benefits of solidifying relationships far outweigh severance.

(4) If ties are strengthened on a new basis, it may be possible for the convention to continue to have influence on trustees' selection.

(5) We need each other. To continue using the Baptist name, the hospital needs a good relationship with the convention. And a sound family bond with the hospital enhances the work of the convention. Family members really do need each other in mutual support.

Meetings of the TBC Christian Services Committee and the Executive Committee, some with Baptist Hospital officials, as yet have not repaired the bridge. In the April 12 called meeting, the Executive Board will review the situation. Hospital officials have been invited.

It's time for bold responses and proposals. Much is at stake for the convention and the hospital. It is always best for Christians to negotiate with good will and intent.

The solution, we believe, is to work within the family for restored relationships, deeper understanding, and greater commitment to be partners for Christ in building the Kingdom. We need each other. — WFA

The bandits on that fatal day last week stopped the Betheas as they traveled to the school to pick up their children. The good Samaritans fell for a ruse. One of the robbers lay in the road, apparently injured. The Betheas tried to help. They were brutally beaten — and Lynda did not survive.

But why Easter? Perhaps this act of senseless violence is a testimony that whoever puts their life completely in the hands of Christ must be willing to suffer, even to die. That is a requisite to serving anywhere, at anytime, with full commitment at any cost.

Lynda Bethea joins a long list of Baptist martyrs — who never paused to count the cost of serving Jesus. — WFA

**Kuwait shakeup delays FMB survey team venture**

By Art Toalston

RICHMOND (BP) — A survey team planning to assess opportunities for Christian ministry in Kuwait has been delayed in entering the ransacked country. A shakeup of Kuwait's government and the Muslim holy month of Ramadan are contributing to the delay.

"We are prepared to leave on a moment's notice," said John Cheyne, Southern Baptist Foreign Mission Board administrator for human needs ministries. However, Cheyne said Kuwaiti officials have given no indication when visas will be issued to the survey team.

At press time Monday the *Baptist and Reflector* learned the survey team left April 1. More details next week.

Cheyne will make the trip to Kuwait with Maurice Graham, of Shelbyville, Tenn., Southern Baptist worker who was held hostage in the U.S. Embassy there for more than four months, and Jerry Zandstra, pastor of the National Evangelical Church in Kuwait who was in the United States when Iraq invaded

Kuwait Aug. 2. Graham was associate pastor of the church after he and his family arrived in Kuwait last summer.

The process is slowed by the Muslim world's current focus on Ramadan, the holy month of daytime fasting and prayer that will last until mid-April.

Once in Kuwait, the survey team will look for unique opportunities Southern Baptists and other Christians may have for meeting physical and emotional needs of people such as the laborers from numerous Third World countries who were displaced or faced other traumas and hardships during the Iraqi occupation.

In announcing plans to step up ministry in the region, Foreign Mission Board President R. Keith Parks said, "I want us to think big and plan big so the creative energy of Southern Baptists can find heartfelt expression in reaching out to the many needy people of this region."

Toward that end, a "response unit" has been formed at the Foreign Mission Board to work during the remainder of 1991 as a catalyst and "an umbrella of coordination" for projects in the region, said its leader, Tim Brendle, Foreign Mission Board

associate vice president for mission personnel. Cheyne and Mary Bullock, an FMB administrative assistant, also will be part of the response unit.

The response unit will seek to be creative yet cautious, given the still-volatile Middle East situation, "to help unleash as much of Southern Baptists'

resources as we can during this brief window of opportunity," said Brendle. The response unit also will tap the expertise and skills of Southern Baptist representatives assigned to the region, as well as the help of other Baptists and evangelicals concerned for the Middle East, he said.

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## What is role of agencies to SBC seminaries, colleges?

# Accreditation establishes standards for validation

By Arthur L. Walker Jr.

Accrediting agencies are to American educational institutions what the Food and Drug Administration is to food and drug related industries. Both establish standards for validating products and quality. The major difference is that accreditation in education is a voluntary, self-monitoring process.

The process of accreditation assures that educational institutions live up to their own claims for what they do and who they are. This provides a system of evaluation and recognition of educational institutions and related professional training programs. It assures students, faculty, funding agencies, scholarship providers, foundations, employers, counselors, governmental entities, and other institutions that the educational claims of the accredited school or program are valid and meet high standards.

The principal functions of accrediting agencies are to improve the quality of the education process in an institution or program, and to assert publicly that the institutional program is meeting both recognized standards and its own stated objectives.

In the United States accreditation is granted by non-governmental, voluntary professional or institutional associations. Even non-state supported and church-related schools have a responsibility to meet the standards of public education policy.

### Fostering excellence

The accrediting agencies insist that each school foster excellence by adhering to published qualitative standards. The process also encourages improvement at the school through institutional self study. Accreditation also assures that appropriate objectives are clearly defined and accomplished and will continue to be met.

These agencies also provide professional counseling and assistance to institutions and programs seeking or maintaining accreditation. A major concern of accrediting agencies is to protect schools from pressures outside academic processes.

There are two types of accrediting entities, regional associations and professional associations.

Regional accrediting associations have divided the United States into six geographical regions. Schools affiliated with Baptist state conventions or the Southern Baptist Convention are members of three of the six regional associations: the Southern Association of Colleges and Schools, the North Central Association of Colleges and Schools, or Western Association of Schools and Colleges.

Certain divisions, programs, or schools are accredited by professional associations. These associations accredit professional education including medicine, business, music, law, engineering, nursing, theology, and other specialized programs. Individual institutions may be accredited by a professional association related to that program. The American Association of Bible Colleges accredits the schools which offer only Bible college studies.

### Baptist seminaries

All six Southern Baptist seminaries are members of the Association of Theological Schools in the United States and Canada (ATS), the profes-

sional agency for accrediting schools offering studies in ministry training.

The Counsel on Post-secondary Accreditation (COPA) is a non-governmental organization which oversees the activities of the 56 accrediting bodies which provide accreditation for 6000 institutions of post-secondary education. COPA recognizes, coordinates, and reviews the work of its member bodies. All of the accrediting associations to which Southern Baptist schools belong are in turn sanctioned by COPA.

The process of accreditation revolves around the self-declared mission and standards of an institution. Three basic processes are involved in evaluating the level to which an institution achieves its own mission statement and the standard of education which the institution has set for itself.

### Self-studies necessary

When a school is seeking accreditation or the continuation of accreditation, the institution engages in a thorough self-study. The results of that study are the basis for further actions in the accreditation process.

After the self-study has been conducted, the accrediting body appoints a committee to make an on-site visitation. A broad spectrum of academic professionals make up the team which visits the institution, or program seeking accreditation, reaccreditation, or continued status. That team uses the institution's self-study for its own investigation and prepares a report which becomes a part of the process.

### Evaluation process

Upon the completion of these two steps, the accrediting body uses these to evaluate the institution or program. The action of the commission is usually to approve accreditation. However, if the judgment is that the institution does not meet the required standards, the accrediting agency usually works with the institution in outlining needed improvements which if completed will lead to full accreditation.

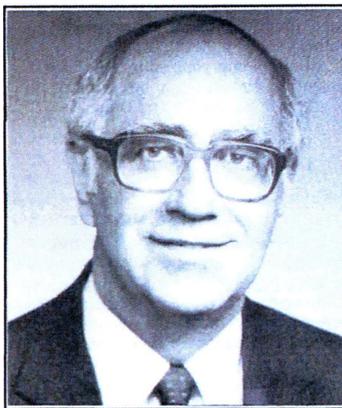
If the accrediting agency receives information that an institution no longer

meets performance standards on which accreditation was based, it may conduct a special study of that institution.

Accrediting associations have been in existence since the latter part of the century. The North Central Association and the Southern Association were founded in 1895. The Western College Association began to accredit colleges and universities in 1948, and in 1962 became the Western Association of Schools and Colleges.

### Professional programs

Accreditation of professional programs began in the second decade of



WALKER

the 20th century. The Association of Theological Schools began in 1918 as a conference of theological schools. It became an association in 1936, and began accrediting schools in 1938. It currently is composed of 181 accredited institutions.

All six theological seminaries of the SBC and all liberal arts colleges and universities related to the state Baptist conventions are now accredited by the appropriate regional accrediting association. Only Yellowstone Baptist College in Billings, Montana, which is classified as a Bible college, currently is not accredited by its appropriate accrediting body.

### Why accreditation?

Accrediting associations have been responsible for the marked improvement in the educational institutions in this country. The exploitation of students by proprietary institutions has been largely eliminated by the process of accreditation. In addition, only the graduates of accredited theological institutions can serve as military chaplains, receive credit towards degrees from other accredited institutions, or serve as faculty members of accredited colleges. These are adequate reasons for Southern Baptists to want their institutions accredited by the nationally recognized agencies.

Since 1989, a committee of the Southern Baptist Education Commission has been studying accreditation. During the June 1990 Southern Baptist Convention meeting, a motion to study accreditation was referred to the Education Commission. The Commission will present its report to the Southern Baptist Convention in 1991. That report says:

*No effort is made by the accreditation process or accreditation agency to tell an institution what its mission should be ... Accreditation is a voluntary process ... There is nothing in the process of accreditation which limits an institution's effort to address its Christian distinctiveness ... Accreditation agencies are formed by educational institutions or by disciplines or programs within educational institutions. Schools get together on a voluntary basis and agree on certain criteria or standards by which to measure themselves.*

The study concludes, "The formation of a separate Southern Baptist accrediting agency probably will not provide an effective mechanism to assure corrections of the problems or to prevent the scrutiny of other accrediting bodies."

*Dr. Walker is executive director/treasurer of the SBC Education Commission, located in Nashville. He prepared this article at the request of the Baptist and Reflector. — Editor*

## Poll cites beliefs concerning Bible

ATLANTA (BP) — While 82 percent of Americans believe the Bible is either the "literal" or "inspired" Word of God, only 21 percent are engaged in Bible study, the Gallup Poll reports.

Further, half of the American population cannot name any of the four New Testament Gospels.

Despite these contradictions, the Bible remains the most widely read book in America, the Princeton Religion Research Center says in a newly published study titled, "The Role of the Bible in American Society." The booklet is a compilation of several Gallup polls on the Bible, including data collected as recently as November 1990.

The report offers insight into American's beliefs about the Bible, reading of the Bible, and knowledge of the Bible.

### • Beliefs.

The percentage of Americans believing the Bible to be the "literal" word of God rose to 42 percent in 1990, up from a low of 37 percent in the 1970s and 1980s. By comparison, 65 percent

of Americans believed in a literal Bible in the 1960s.

In 1990, another 40 percent of Americans described the Bible as the "inspired" Word of God but not always to be interpreted as literally true.

Through the years, a fairly constant 11 to 14 percent of the population has classified the Bible as a book of fables, history, and moral precepts. In 1990, about four percent of the population was uncertain about how to regard the Bible.

A more in-depth study conducted in 1988 found 31 percent of Americans believe the Bible should be taken literally word-for-word, 24 percent believe it does not contain errors but some verses are to be taken symbolically rather than literally, and 22 percent believe it is inspired but may contain historical and scientific errors. Only 17 percent said the Bible is not inspired by God, while 6 percent had no opinion.

### • Reading.

In 1990 polls, 17 percent of Americans said they read the Bible

daily, while 23 percent said they read it weekly, and 13 percent said they read it monthly. Another 25 percent said they read it less than monthly, and 20 percent said they never read it.

Protestants are three times as likely to read the Bible daily as Catholics. Also, females are more likely to read the Bible than males, adults age 50 and above are more likely to read it than younger adults, and Southerners are more likely to read the Bible than residents of other regions.

Nationally, 26 percent of adults claim to have read all the Old Testament while 35 percent claim to have read all the New Testament. Only 11 percent say they have read little or none of the Old Testament and 13 percent say they have read little or none of the New Testament.

### • Knowledge.

When asked to name the first four books of the New Testament, the four Gospels, only half the population could name any.

Mark is the least-known Gospel, with only 40 percent naming it

# Our Readers Write

## Different opinion

As a university student, I am thankful for issues of the Baptist and Reflector my parents send me. When I am able to come home during school holidays, I read them "hot off the press."

I must respond to Vaughn Denton's letter in the March 6 issue.

I stand with Brother Denton in giving thanks to God for the recent cease-fire and other events that herald peace.

Some of his comments disturb me, however.

He says, "... a Baptist Peace Committee did their thing ... dishonoring our president and ... military forces .... Sad indeed, some of them call themselves Baptist."

The Baptist Peace Fellowship is an organization committed to promoting peace, not war, on all levels: local, national, and international. This commitment has involved disagreement with decisions of President Bush and others, but not dishonor that Brother Denton talks about.

Unfortunately, there are those who have dishonored our president and military forces. The Baptist Peace Fellowship is not one of these. Some choose to equate disagreement with dishonor.

I am glad that people involved with organizations like BPF do not have to conform to one particular political view in order to call themselves Christians, Baptists, and peacemakers.

I cringed at Brother Denton's last statement: "... Thank God America is a Man again." What happened to the other half of the population? A spirit of

patriotism is needed in the USA. A patriotic spirit that identifies itself with only one gender is not.

Brian Turnbow  
Boston University  
140 Bay State Road, Box 1492  
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## Standing in gap

Necessity is not the mother of invention. Many things are necessary but fail to be done for lack of someone who will stand in the gap.

Jesus spoke the truth because God's holiness and love flowed through him.

I hope Mr. Hollinger can help Baptist Press. One of his assets is being a former Mormon.

There is a great need in this area that all Baptist papers should seek to better inform their readers.

After reading your editorial about the hospital I couldn't help but think of Bill Wallace of Knoxville and China.

Eldon Ginn  
P.O. Box 6921  
Fort Worth, Tx 76115

## Afraid of light

The present crisis at Southeastern Seminary is symptomatic of the larger problems resulting from the fundamentalist control of our denomination. Only a few years ago, Southeastern was a bright star in the Southern Baptist Convention's life. Now its light is barely shining. Randall Lolley led a small school to be a vibrant, dynamic place of preparation for ministry. The trustees have led the school toward its destruction. Now they

are afraid of the light provided by an accrediting agency. Why should we be surprised? The Executive Committee of the Southern Baptist Convention was scared of light provided by a free press, so it fired the messengers. Our denomination is afraid of the light provided by the minds of free Baptists so we now have a creed labeled as a Peace Committee Report.

Our Baptist forefathers suffered persecution for freedom of thought. That has now been taken away by our leaders. Perhaps someday we will return to our Baptist heritage of freedom. Until we return to being real Baptists perhaps we should be honest enough to give up the name.

Marvin G. Cameron, pastor  
First Church  
Box 347  
Gatlinburg 37738

## This is the Gospel

I did not read Mrs. Sudberry's letter concerning the "new Bible" versus the King James Version, as referred to by Mr. Counts. I thought the matter of the "New Bible" was a settled issue.

The Webster's New Collegiate Dictionary says the word "version," means "an act of translation, as of a word, a passage, a book."

My understanding of the source of the Bible is not that God wrote it, but that He inspired it. Several people wrote the various books.

There was no English until 1066 A.D. therefore there was no English language

until after that time. It is generally an accepted fact that the Old Testament was written in Hebrew language; that the New Testament was written in Greek. There were many translations before the King James translation.

The term "King James Version," speaks for itself; that there were many versions before it.

The term "New Bible" is meaningless. If all one has is the original books of the Bible, unless he were a Greek or Hebrew scholar, he would be absolutely helpless, for he would not know God's message to us which is found only in the Gospel of the Lord Jesus Christ.

A. A. Carlton  
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Lenoir City 37771

**GUIDELINES: Opinions of Tennessee Baptists on pertinent subjects are welcomed. Letters should be concise, no more than 250 words. Writer's name may be withheld for sufficient reason. Only one letter from the same writer will be considered for publication per quarter. Letters must not make personal attacks on the character or integrity of anyone. Form letters and "open" letters will not be published. Writers should send original copy. Writers are encouraged to write in a positive, Christian manner. Address and phone number must be included. Letters not conforming to these guidelines will be returned.**

April 7 is

## Alcohol, drug abuse prevention Sunday

"I was afraid ... and I hid myself" (Genesis 3:10)

By Robert M. Parham

Adam and Eve had sinned. They had broken God's command not to eat of the fruit of the tree in the midst of the garden. When they heard the Lord God "walking in the cool of the day," Adam and Eve became afraid and hid themselves "among the trees of the garden."

The experience of Adam and Eve is our experience. Like them, our fallenness causes us to experience fear and to engage in deception. Like Adam and Eve, we know that fear and deception only compound our problems.

Nowhere in our society is the problem of fear and deception more evident than when it is mixed with alcoholic beverages. The toxic tonic which is formed from alcohol and fallenness poisons human life at so many points across the continuum of life.

At the individual level, drinking masks problems. Fear of failure or success, fear of social rejection or ridicule, fear of family disintegration or work-place conflict lead many people to cover up their problems with the use of alcohol.

Within our churches, some members are unable to reconcile the social situations which pressure them into social drinking and the church's teachings that alcohol consumption is sin. Church members may hide their drinking or drinking problem for fear of being condemned. Many churches offer few, if any, opportunities for people with drinking difficulties to break the secrecy and to tell the truth about

their problem.

At the societal level, the alcohol industry fears that the truth about its product will sharply reduce profits. The industry hides the truth about health and safety consequences behind a \$2 billion annual advertising and promotional effort which glamorizes drinking. The alcohol industry contributes to drinking problems with its lack of truth telling about the ill-effects of alcohol such as birth defects, car crashes, and economic destruction.

Again and again, we see that alcohol problems cause fear and deception. Conversely, fear and deception cause alcohol problems.

Like Adam, we need to learn the truth that problems can never be solved with fear and cover-ups. The Bible teaches us that hiding the truth is never a solution. The earliest pages of Scripture record how Adam responded when faced with a problem: He became afraid and hid himself. Our behavior often resembles his, especially when it is related to alcohol and/or chemical dependency.

The Bible teaches us that the truth can set us free (John 8:32). Truth can free us from the need to mask problems, to experience guilt about drinking difficulties, and to believe that drinking and sex, social, and athletic success go together.

The Bible also teaches us that we "can do all things in him who strengthens us" (Phillipians 4:13)

Robert M. Parham is an associate director of the Christian Life Commission of the Southern Baptist Convention. He is responsible for alcohol concerns.

## TBC churches rank second in SS attendance

Tennessee Baptist churches ranked second in Sunday School attendance based on enrollment during 1989-90 among state conventions with 20,000 Sunday School members or more.

Greer Ruble, Tennessee Baptist Convention Sunday School Department Director, made the report, a follow-up to Sunday School enrollment statistics announced in the March 6 issue of the Baptist and Reflector.

Out of 559,297 Tennessee Sunday School members in 1989-90, the average weekly attendance was 291,296 or 52 percent of those enrolled. Tennessee trailed the Baptist State Convention of North Carolina which reported an average weekly attendance of 54 percent of members.

The Southern Baptist Convention average attendance was 48 percent.

The ten churches with a top net percentage increase were Trinity Church, Sweetwater Association, Mike Watkins, former pastor, 900 percent; Coopers Chapel Church, Carroll-Benton Association, Keith Pence, pastor, 340 percent; Western Valley Church, Big Hatchie Association, Jimmy Roberts, 295 percent; Peterson Lake Church, Shelby County Association, Jack Moore, 186 percent; Copper Ridge Church, Knox County Association, Joe Bullard, 167 percent;

Minnow Branch Church, Giles County Association, Dwight Bevels, 150 percent; Northside Church, Cumberland Association, John Amyx, 138 percent;

## Memphis church calls Edwards as pastor

Rugby Hills Church, Memphis, has called Jeffrey Edwards as pastor.

A native of Alabama, Edwards went to Memphis from Huntington, Ind., where he served as pastor of Huntington Church.

He and his wife, Becky, have one son, Christopher.

Laager Church, Sequatchie Valley Association, Tommy Lindsey, 112 percent; Union Hill Church, Giles County Association, Wayne Blankenship, 111 percent; and Dale Ridge Church, Salem Association, David Carden, 107 percent.

The ten churches with top net increase in attendance were Bellevue Church, Shelby County Association, Adrian Rogers, pastor, 639; Germantown Church, Shelby County Association, Ken Story, 288; Two Rivers Church, Nashville Association, Jerry Sutton, 122; Sevier Heights Church, Knox County Association, Hollie Miller, 110; Central Church, Chattanooga, Hamilton County Association, Charles McAlister, 95;

Westwood Church, Bradley County Association, Bob Bell, 94; Blairland Church, Loudon County Association, David Abernathy, 88; Tennessee Avenue Church, Holston Association, Joe Hudson, 87; Brook Hollow Church, Nashville, Martain Thielen, interim, 85; and Bartlett Church, Shelby County Association, Jackie Kay, 81.

## Interfaith witness workshop scheduled

An Interfaith Witness Associate Training Workshop on New Age will be April 18-19 at Trafalgar Village Church, Memphis.

Maurice Smith, associate director, interfaith witness department of the Southern Baptist Home Mission Board based in Atlanta, Ga., will lead the workshop.

Participants are encouraged to attend all sessions, which begin at 2 p.m. on Thursday and end at 3:30 p.m. Friday.

Those interested in more information or wishing to register should contact the Tennessee Baptist Convention Missions Department at (615) 371-2032 or P.O. Box 728, Brentwood, Tenn. 37024.

# Missionaries assaulted in Kenya, one murdered . . .

(Continued from page 1)

ried over national radio by broadcaster Paul Harvey and CBS, said the gang that ambushed the couple had forced Bethea to watch as they drove nails into his wife's head. The UPI story quoted The Daily Nation, one of three English-language daily newspapers in Kenya. ABC also reportedly carried a similar account based on the UPI story.

However, no such details were included in the coverage in The Nation. The managing editor of the paper told a Baptist representative that he would protest to UPI about attributing the false account to the paper.

Bethea said he was devastated by the report. "The reality was tragic enough," he said. "But what is the sense of saying things like that? Who does that benefit?"

Bethea also was concerned that people might think all Kenyans are cruel. "Tragedies like this happen in every nation and in every city and in most cities many more times in a week than the whole nation of Kenya has in a month," he said in a statement issued to Kenyan newspapers. "We've had many thousands of our Baptist people come to Kenya to help us in our work and not one has ever been hurt. We've found the Kenyan people to be of great generosity, graciousness, and kindness and we've felt safe in this country. Lynda loved Kenya and she loved Kenyans."

The attack by masked robbers took place less than a mile from the Betheas' destination, Rift Valley Academy, about 45 miles northwest of Nairobi. They had planned to spend the night there before taking their two older sons, both students at the missionary boarding school, to their home in Mombasa for an Easter break.

The morning of March 30, Bethea returned with police to the scene of the attack. He had to be assisted into and out of the car because of hip and leg injuries, his left arm was in a sling. Doctors suspect he has several cracked ribs in addition to the bruises and abrasions over his head and face.

At the scene, although he had to stop numerous times to gather his composure, he walked officers through the events of the night.

He told of stopping his car to aid a man lying in the road. When he leaned over to help, the man brandished a gun and demanded money. Bethea gave the man about 2500 Kenyan shillings or about \$100.

Hearing a second man slash one of the rear tires of his car, Bethea shouted that he was going to get a gun from his car, although he had no gun. The ploy seemed to scare the men and they fled.

Bethea told officers he drove his car onto a dirt road to find a level place to put on the spare tire. But as he was working, he was struck over the head from behind by three or four men. Mrs. Bethea got out of the car, asserting that she had a gun, but one of the men quickly struck her.

Bethea said he was fighting off one or two of the attackers as his wife was being beaten by at least one other. She pleaded for them to stop for the sake of their children and "for the love of Jesus," but to no avail. When she promised more money, the attackers stopped fighting. Bethea got 10,000 shillings from the car and gave it to the men. Some argument ensued but the men left.

Bethea said he cradled his wife in his lap as she uttered words that he should take care of their children and, of the attackers, said, "They just need

Jesus."

The men returned, Bethea said, and again attacked him and his wife, threatening to kill her if the couple didn't hand over all their money.

Mrs. Bethea stripped the mask from one of the attackers and they tumbled and fought back on the paved road the Betheas had been traveling. Bethea said he could hear his wife being beaten even more savagely, then her screams stopped. The men again left, and Bethea said he went to his wife and covered her with clothes that had been torn from her in the fighting.

Unable to loosen the spare tire, Bethea tried to move the vehicle to get his wife into the passenger side, he told investigators. But without the rear tire, he could not drive the car back onto the paved road, Bethea said.

One of the attackers returned yet again, Bethea recounted, and they fought. The man left, threatening to return. Bethea said he moved his wife farther down the road to hide her if the attackers returned.

Bethea said he saw a truck approaching and feared the attackers were returning. He said he hid while the truck passed, followed by a car headed in the opposite direction. Bethea said he then dashed back and forth between his wife and his car in panic before passing out.

The driver of the truck alerted police to the abandoned car. When officers arrived on the scene, they found Bethea, and the missionary took them to his wife. The Betheas were taken to a hospital, where she was pronounced

dead.

Bethea and his children, Ralph III, 17, Joshua, 13; Luke, 12; and Lizette, 9, planned to return to Mombasa for a few days to meet with Kenyan Baptist pastors and pack for their return to the United States for the funeral.

"I was hurt at first that we wouldn't be able to bury Lynda on Sunday," he said. "But when I thought about it, she loved Mombasa so much and what better place to spend Easter and think about the resurrection of our Lord Jesus Christ than there? Lynda would have liked that."

## Journeyman Lovell dies

KAMPALA, Uganda (BP)— Southern Baptist journeyman Darla Lovell, 23, was found dead in her home in Kampala, Uganda, March 24. Lovell apparently died in her sleep of natural causes, but an autopsy was being performed, said Bertie Paul, a missionary in Kampala.

Lovell, from Effingham, Ill., was a secretarial assistant in the Southern Baptist mission office in Kampala. She lived next door to Paul and her husband, Wayne, administrator of the Southern Baptist mission organization in Uganda.

On the morning of March 24, Lovell was to have met the Pauls for worship services at Nakawa Baptist Church in Kampala, where Wayne Paul was preaching. The Pauls became concerned when she did not show up. After church Mrs. Paul went to check on Lovell and found her dead in bed.

## New writers are chosen to comment on spring quarter Sunday School lessons

Three new writers began commenting this week about Sunday School lessons for April, May, and June.

Nathan Holloway Jr., pastor of Wrigley Church, Lyles, since 1987, will be writing about lessons in the Life and Work series.

Holloway was ordained in 1982 at Summertown Church, Summertown. He then began serving as pastor of Ramah Church, Leoma, and later led Dorena Church, Dorena, Mo., and Barnesville Church, Barnesville, as pastor.

In addition, Holloway has served in numerous associational positions, including Discipleship Training director and director of associational missions development of ALPHA Association for 1990-1991.

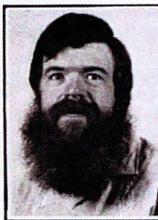
He attended Columbia State Community College, Columbia. He and his wife, Melissa Kay, have two sons, Charlie and Caleb.

Robert Armour, who retired in 1989 after serving as director of missions for 32 years, will comment on Bible Book series lessons.

Armour was missions director of Beulah, Western District, and Weakley County associations.



ARMOUR



HOLLOWAY



PAINTER

Before his associational work, Armour was pastor of Trace Creek Church, New Johnsonville; Chewalla Church, Chewalla; and Parish Chapel Church, Dyersburg.

The Chester County native earned degrees from Union University, Jackson, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He also served three years in the United States Navy.

Omer Painter, director of missions for Tennessee Valley Association since 1985, will write about lessons in the Convention Uniform series.

Before becoming a director of missions, Painter served as pastor of churches in Kentucky and Tennessee, including Second Church, Greeneville; First Church, Blountville; and North Cleveland Church, Cleveland.

He graduated from Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

## One Word More By Wm. Fletcher Allen, editor

The first program of the church that touched my life, other than the preaching time, was Sunday School.

As a little, skinny, barefoot boy, I was introduced to this special kind of Bible study. I did not know it was Bible study at first. It seemed to me to be some kind of social hour — with discipline and mostly happy people.

Worship at church was a reverent, holy time. When I first sat in that pew halfway back, I was almost frightened. The sanctuary, although we didn't call it that, was so different from my school classroom and the warm and friendly confines of home.

But after a couple of Sundays, I began to feel safe in church. Perhaps my feeling of well-being stemmed from assurances from my parents. I believed everything they told me — everything.

We hadn't always been church-goers. Now, before you run ahead of me, it wasn't that my parents didn't want us to grow up "in the church." They could not afford to get our big family there. This dates me, I know, but I was a "depression baby."

But church became a part of my life that I liked. It was something nice. As Archibald Rutledge phrased niceties that were unexpected, it was one of life's extras.

The first day, I went to Sunday School with an uneasy stomach and pounding heart; I met Mrs. Sam Smith. I quickly learned that she represented Jesus, and that I did not need to be fearful of her.

She was tall to me, somewhat stately, with a unpretentious smile that

said, "It's all right." She always seemed to be calm and ecstatically happy at the same time.

It was infectious. There are certain things a child always knows, even in pure innocence. Children know when they are different, when they don't "fit in."

I was that way. I walked into this great room — filled with boys and girls my age — but bigger than I was.

I was scrubbed clean to be sure, and my homemade shirt was fresh and neat. But I did not have shoes and I could imagine every one of those children counting my toes and checking for spots of dirt.

I held tightly to that firm, soft hand of Mrs. Sam Smith. Her title was "superintendent" and that sounded big to me. She was also teacher.

No one laughed at my bare feet. I thought then and I think now that it was because of Mrs. Sam. She never let a single one of us down. We were all special to her.

It was there I learned "memory verses" and heard again the Bible stories of God's chosen people. It was there I learned a sense of togetherness as we studied and worshiped together. It was there where I began a life of loving God's Word.

So when someone like Greer Ruble says that I am a friend of Sunday School, I can only reply, "Ah, but Sunday School has been a friend to me."



ALLEN

# Missions is 'life-changing,' medical volunteers agree

The team of health care workers who traveled to the Philippines March 1-15 all agree that such efforts are "life-changing" experiences.

The volunteers are sold on missions. They were willing to offer suggestions and encouragement to other Tennessee Baptists who may be considering volunteer missions.

"I would suggest people do volunteer work in their hometown or state first, then go on a short-term assignment to a foreign country," said Frances Skinner, a member of Two Rivers Church, Nashville.

"After that a person will want to do it again, perhaps farther away and for a longer period of time," she predicted.

Prepare spiritually as well as in other ways, suggested Cathy Dunn of Woodmont Church, Nashville. "God will multiply your efforts beyond your highest expectations," she said.

Jeanette Acres of Bethlehem Church, Oneida, observed that God must be speaking to many people about participation in volunteer missions. She suggested people pray that God will open doors if it is His will for them to go.

"It will be the most unforgettable experience of a lifetime and it will change your life," she promised.

Acres noted she "learned much about myself" during her trip to the Philippines.

"One of my prayers for some time has been 'Lord, make me more like you.' I needed this trip to see how terribly far I have to go and only by His grace can it ever be so."

Betty Mattox of First Church, Springfield, observed that if you are deeply concerned about sharing the Gospel with those who have not heard it, a "hands-on" missions trip is an excellent way to meet that goal.

"My faith has been increased as I have seen how God works through humble servants," she said.

Southern Baptists need "a greater vision than we have, not just a vision of our churches, or Sunday School classes, or family," said Rick Barkley of Parkview Church, Goodlettsville.

"Volunteer missions is what gives us a greater vision of what God is doing in the world," he said.

Debbie Greene of Cumberland Drive Church, Clarksville, encouraged people to pray and "do their homework."

"God doesn't expect us to sit around and wait. Get all the information you can and read about the country you are considering. Care enough to learn about the people and the country before you go.

"Continue to pray and study. Expect to see poverty and conditions you may never have seen. Above all, however, trust God to be in control.

"It will change your life and make you grateful for what you have materially and spiritually," she said.

Other volunteers agree that a person must fully realize that they will encounter situations and customs they have never seen before.

"A missions trip is not a vacation," said physician Bill Skinner of Two Rivers Church, Nashville.

He observed the Philippines "was a shocking cultural change." It was important, however, to see "how God's children live all over the world and to see they have the same desires we have to serve our Lord Jesus who gave His all for a lost world," Skinner continued.

Judy French of First Church, Nashville, observed a trip like the one

she made is hard in terms of distance, cultural differences, and work. "But you return home having gained so much," she said.

French also noted you return able to see missions and the abundance of our churches and the United States in a different light.

"You learn a little more of the meaning of 'deny yourself, take up your cross and follow me' and realize that even this is only a tip of that iceberg. It is a humbling experience," she said.

Volunteers are also well aware that there are obstacles to overcome and sacrifices to make when it comes to taking a missions trip.

Debbie Greene suggested that people considering a volunteer trip pray and allow God to provide the leadership. "Even if obstacles such as financial responsibility are present and you still feel led by the Lord to participate, commit yourself to it completely.

"Tell others about your desire to serve and ask them to pray about it," said Greene, who was able to go on the trip because of the efforts of many of her friends and church family.

Ken Mattox, a dentist from First Church, Springfield, has made five mission trips in recent years along with his wife, Bettye. He knows the sacrifices you make and the difficulty

in leaving a practice for two weeks or more at a time.

The Lord has always blessed, he said. "I owe Jesus more than I owe anybody. That's our first obligation. If possible I will go on every trip I can."

Mattox also noted he has friends who would like to go, but their health has declined and now they can't. "The Lord has given us an abundance of good health and as long as we have it we need to go."

The Springfield dentist described the past few years that he has been involved in volunteer missions "as the best years of our lives.

"We feel like we're doing things for our Lord that will amount to something," he said.

Not only will the volunteer benefit but so will his or her church.

"I feel strongly that partnership missions is a definite plus for any church. The awareness generated by the person who goes makes missions real to the members who can't go," said David Stockton of Central Church, Bearden, in Knoxville.

"Do it," is the simple message from Charles Norwood, a doctor from Grayson, La., who accompanied the team. "It will give you a new perspective on life. Your church will be revitalized as you share what Christ is doing."

## Philippines missionaries appreciative of CP giving

Missionaries in the Philippines are well aware of the importance of Cooperative Program giving by Southern Baptists.

The Cooperative Program means everything to our ministry, says Jeff Palmer, a missionary at the Rural Life Center. Palmer and his wife, Regina, are both Tennessee natives from New Johnsonville and Camden, respectively.

"Our strength, motivation, and guidance comes from God, the Father. He has blessed Southern Baptists with a means for ministering to the world. A large part of this is made possible through the cooperative giving of

Southern Baptists," he said.

Palmer observed that Southern Baptist missions work without the Cooperative Program would be like owning a vehicle without having the means to purchase the fuel to operate it.

"It would look good in the driveway, but it would not be helpful to anyone," he said.

Linda Dillworth, a missionary nurse from Atlanta, Ga., said her appreciation for the Cooperative Program goes back to when she was in GAs.

Since that first introduction to the Cooperative Program Dillworth has received many benefits from Southern

Baptists' unified plan of giving.

"My nursing skills came from a nursing school funded by the Cooperative Program. My education and preparation for the mission field was made possible by the Cooperative Program," she added.

On the mission field CP funds enable Dillworth to develop health materials and to teach health to mothers and fathers so they can better care for their children.

"The Cooperative Program enables me to work more effectively because of the assurance that Southern Baptists support missions through their giving. But just as important is the prayer that goes with all the giving," Dillworth said.

Missionary Freddie Parker, a former pastor in Alabama, noted "many people around the world would not know the joy of salvation" were it not for the giving of Southern Baptists.

"Their gifts make it possible for us to have the privilege of sharing our Lord Jesus with many people here."

Tennesseans Sam and Connie Stallings of Bolivar and Covington, respectively, have seen first hand what the Cooperative Program represents.

"We could not be here without it. It is the backbone of our support," Stallings said.

He noted the Cooperative Program is a good stewardship of time as well as money. "We can concentrate on our ministry. We trust the Lord that Tennessee Baptists and Southern Baptists will give faithfully to keep us on the field," he said.

Tennessean Rick Mitchell of Chattanooga echoed his fellow missionaries' statements.

"The Cooperative Program means that we know there are about 14 million Southern Baptists praying and giving to support us and the work here," he said.

## Age no problem for retired missionary nurse

Don't tell Ruth Womack she is too old for volunteer mission trips. The 70-year-old retired Southern



**IN CHARGE** — Retired missionary Ruth Womack doesn't let age keep her from missions work. One of the oldest volunteers on the recent trip to the Philippines, Womack took a back seat to no one when it came to work. Here she takes the blood pressure of a Filipino patient during a clinic at Sigaboy.

Baptist missionary just might give you a whack on the head with her stethoscope.

The McMinnville resident has averaged one trip each year since her retirement in 1987 after 40 years as a missionary nurse in Nigeria.

After so long on the mission field, Womack just can't get it out of her system. She cites the lackadaisical attitudes of Americans for her eagerness to take the trips.

"Folks are so dead in the states. People can't even find time to go to meetings," she said.

"But when you go to the mission field, it makes you feel you're doing something for the Lord rather than butting your head against a stone wall.

"At least people on the mission field will listen to the presentation of the Gospel," Womack observed.

Since retirement Womack has taken an active role at First Church, McMinnville, where she serves as WMU director and teaches the

fourth grade Sunday School class. She also serves as WMU missions support director for Central Association.

But she misses the work she did for 40 years. Womack was director of Kersey Children's Home in Ogbomoso during much of that time. She estimated she helped care for thousands of children.

Staying involved by participating in volunteer missions "makes me feel like I'm still doing something," she said.

And she does not plan for the Philippines trip to be her last. She's already starting to save money for the next trip, wherever it may be.

"I hope to keep on working until the Lord says stop," she said.

Womack has some simple advice for others who may be considering volunteer work. "Learn about the need as much as possible and ask God about going to meet that need.

"Then, if He says 'go,' start packing."



**LAND OF CONTRASTS** — Missionaries in the Philippines describe the country as a land of contrasts. The modern buildings above are located in Manila.



**UNIQUE TRANSPORTATION** — From Manila to the rural village of Malungon, volunteers discovered living conditions and transportation varied. Here, a young boy rides a caribou.

## Baptist volunteers describe needs in 'land of contrasts'

By Lonnie Wilkey, associate editor  
Missionary Freddie Parker summed up his feelings about the country where he is trying to spread the Gospel message of Christ.

"The Philippines is a land of contrasts. Filipinos live in nipa huts, yet some of them have televisions. There are new cars in some areas, but the roads are in the condition of those found in the United States 50 years ago," said Parker, a church planter in the province of South Cotabato on the island of Mindanao.

Another missionary — Wayne Pennell, a church planter in Mati, the capital of the province of Davao Oriental, agreed. "The things of modern life just haven't arrived here," he observed.

And, even if those material things had arrived, few people could afford them. The average family income in the Philippines is less than \$1000 per year.

Indeed, the Philippines, like other Third World countries, is full of contrasts and needs. From the modern city of Manila to the rural village of Malungon to the tribal area of Lake Sebu, there is a common thread, however, that weaves these diverse areas together — a hurting people hungry for the Gospel message of Christ.

The recent team of health care workers that traveled to the Philippines March 1-15 saw the health and spiritual needs as well as the physical restraints the country and its people have.

### Health needs

Volunteers saw the pain endured by thousands of Filipinos, many of them children, because they had never had any kind of medical treatment.

Government and private hospitals exist, but most lack woefully equipment and medicines.

Glen Thompson, station chairman for the Mindanao/Visayas conventions, observed there are Filipinos "in their 30s and 40s who have never seen a doctor."

He was grateful for the volunteers. "Their efforts give us an identity. It lets the people know who Southern Baptists are and that we care for body and soul."

Doctors and nurses treated patients with what would be considered "minor" ailments in the United States, such as coughs, diarrhea, and goiter, but in the Philippines those same things easily become major problems.

Serious problems encountered by the medical team included tuberculosis, cataracts, high blood pressure, kidney

ailments, tumors, and more.

Nurse Kaye Rock, a member of Tri-Cities Church, Kingsport, cited the varied illnesses. "There were diseases not seen in the United States except in textbooks," she observed.

She noted the hospitals lacked medicines. "There are people living in pain without any hope of help," she said.

Rick Barkley, a dentist from Parkway Church, Goodlettsville, observed "untreated disease" as the greatest need he saw, citing dental decay, resulting in chronically-infected teeth, a cancerous growth the size of a grapefruit, and other chronic physical conditions.

Barkley also saw malnutrition and inaccessible quality health care as severe problems on the island of Mindanao.

"The Filipinos' knowledge about ways to curb disease was limited," said Debbie Greene, a member of Cumberland Drive Church, Clarksville.

She also observed most of the hospitals lacked modern equipment, sufficient supplies, and medicines although "they tried to do the best they could with what they had."

Greene recalled that in one hospital she watched nurses use the same glass syringe over and over "even being careful to save the needles for reuse."

Doctors and nurses agreed that some of the health problems could be prevented by education, a goal shared by missionary nurses Linda Dillworth of Davao City and Dee Oliver of Mati.

"I'm interested in preventive health care. I see a lot of health needs that could be prevented through education," Dillworth said.

"We have to teach nutrition and basic health care such as washing hands, brushing teeth, and more," she added.

Oliver agreed, noting that she teaches Filipinos how to make simple home remedies for colds and coughs and how to distinguish between colds and pneumonia.

Oliver cited malnutrition as a major problem. "We try to determine what foods a family has and what they can afford, and then help them get the best nutrition from what is available. We also provide seeds for them to plant," she said.

Volunteer Ann Patterson of Woodmont Church, Nashville, observed that "taking health care to the people in the barrios (villages), obtaining vital supplies and equipment, and teaching proper nutrition are examples of ways to meet practical needs of the Filipinos."

Jeanette Acres, a nurse from Bethlehem Church, Oneida, agreed. There are many health needs, but "most could be met through teaching about nutrition and cleanliness."

### Physical needs

Ann Patterson was struck with the "massive needs at the national level." There is a need for more and better jobs, a sounder economy, better roads, and more modernization, she observed.

Travel in the Philippines can be an adventure. Roads are paved in some places, but mostly are simply dirt, graveled roads that wind through the countryside.

Buses, a major mode of transportation in the country, travel on narrow roads, coming so close to each other that passengers in one bus can literally reach out the window and touch the oncoming bus. In some places the roads are so narrow one bus must pull to the side so another can pass.

Electricity, taken for granted in the United States, is a luxury in many areas of the Philippines. Even in the larger cities, brownouts are common both at night and during the day.

Most of the Filipinos in the rural areas farm for their living. Farmers till their land with caribou-powered plows. Farm equipment as we know it is practically non-existent.

### Spiritual needs

Opportunities for spreading the Gospel are wide open in the Philippines. The majority of the people are Catholic. Baptist work in the country has unlimited potential for growth.

The medical volunteers were well aware that one of their primary tasks was to help open doors for Christian witness and presentation of the Gospel.

"The more you go the more you see how medicine opens doors for local missionaries as well as providing temporary relief of medical problems," said David Stockton, a doctor from Central Church, Bearden, in Knoxville, who has been on several mission trips.

"While the physical needs are great, the harvest is very ripe. Millions of Filipinos are hungry for the Gospel and need only to hear it to come to Christ," said David Archer, a pharmacist from Tri-Cities Church, Kingsport.

"Meeting human needs and alleviating human suffering always seem to open the doors of the hearts of people to hear the Gospel," observed Bettye Mattox of First Church, Springfield.

The volunteers' love and concern made an impression on the Filipinos. Isabel Panaguaiton was undoubtedly one of the oldest patients seen by the

volunteers. At the age of 100, she visited the clinic held at First Baptist Church of Sto Nino where she is a member.

"This is an expression of God's love that people can come to help," she observed through an interpreter.

The church's pastor, Guido Dumalagu, expressed his pleasure about the medical volunteers. "We can use this to evangelize the people and approach them because of the medical assistance given," he said.

He noted the village where the church is located is about 90 percent Catholic and many of them visited the clinic. "We can now present the Gospel to them because they have seen God's love demonstrated by the medical team," he said.

Pastor Nelson Espana of Lupon Baptist Church in the province of Davao Oriental also was thankful for the medical teams.

The team that traveled to Mati and surrounding areas was instrumental in reaching the lost for Jesus Christ. Espana noted, adding that in some instances Muslims came and accepted Christ.

Missionary Freddie Parker of South Cotabato said he saw many people accept the Lord through the medical teams' efforts and gained a long list of prospects. "I anticipate future results," Parker predicted.

### Future plans

Physician Dewey Dunn of Woodmont Church, Nashville, coordinated the medical efforts. Dunn, a longtime leader in volunteer health care work, has made many mission trips over the years.

"God leads us one step at a time and each step is higher. God used past experiences to provide for this trip medically and spiritually," Dunn observed.

He noted the volunteers came "on their knees," giving themselves totally and completely to God.

"Thus far, this has been the greatest opportunity for health care and evangelism I have ever had the opportunity of seeing," Dunn said.

Dunn is already in the process of planning a return trip for a medical team in February of 1992. Persons interested in a health care trip to the Philippines can contact Dunn at (615) 383-8499 for additional information.

Other opportunities are also available for Christian witness in the Philippines. For information, contact Clarence Stewart of the Tennessee Baptist Convention's Partnership Missions Department (615) 371-2064.

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**John Phillips**, Moody Bible Institute, Chicago, Illinois



**Darrell Gilyard**, Victory Baptist Church, Richardson, Texas



**Jerry Falwell**, Thomas Road Baptist Church, Lynchburg, Virginia



**Joel Gregory**, First Baptist Church, Dallas, Texas



**Ron Dunn**, Lifestyle Ministries, Irving, Texas



**Jim Whitmire**, Bellevue Baptist Church, Memphis, Tennessee



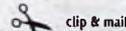
### AN INVITATION

A second Nationwide Bible Conference is being offered because of the many requests from the 1990 "Decade of Destiny" Conference. The 1991 theme is "Bright Light for Dark Days." Preachers and prophets are being assembled to proclaim His Word during these days which are becoming gloriously dark. Bellevue Church will host pastors, deacons, laymen, and wives from across our land for a time of superlative Bible preaching, panel discussions and practical workshops. In the Name of Jesus and with great anticipation, I invite you to this timely conference.

Adrian Rogers, Pastor

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or write  
Nationwide Bible Conference  
Bellevue Baptist Church  
P.O. Box 1210  
Cordova, Tennessee 38018



### REGISTRATION INFORMATION: Nationwide Bible Conference • April 17-21, 1991

**Mail To:** Nationwide Bible Conference  
Bellevue Baptist Church  
P.O. Box 1210  
Cordova, Tennessee 38018

Name (Dr., Rev., Mr., Mrs., Miss) \_\_\_\_\_ (First) \_\_\_\_\_ (Middle Initial) \_\_\_\_\_ (Last) \_\_\_\_\_

Staff Position \_\_\_\_\_

Spouse's Name (if attending) \_\_\_\_\_

Church \_\_\_\_\_

Denomination \_\_\_\_\_

Church Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Home Address (if lay person) \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Home Phone \_\_\_\_\_ Work Phone \_\_\_\_\_

Anticipated arrival time \_\_\_\_\_

Flight # \_\_\_\_\_

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**PREREGISTRATION NOTICE:** While preregistration is not required to attend the conference, all who preregister by April 8 may purchase audio-cassette tapes of the conference sessions at a 50 percent reduction. Cut-off date for preregistration is Monday, April 8, 1991.

**CHILD CARE:** Child care for children ages birth through 3 is available by reservation. Call the conference office at (901) 385-5720.

# TenneScene

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

## Leadership

Bloomingdale Church, Kingsport, celebrated the 41st anniversary of Joe Byrd, pastor, and the 48th anniversary of the church on Easter, March 31.

Pastor of Central Church, Hixson, Ron Phillips, will produce Southern Baptist Sunday School lesson previews and January Bible Study previews on video tape through American Video, Jackson, Miss. The lesson previews are for the Sunday School Bible Book curriculum.

David Brown, of First Church, Lewisburg, has accepted the position of minister of music at West End Church, Fayetteville.

Lyons Creek Church, Strawberry Plains, has called Robin W. Scott as

minister of youth/education. Scott is a graduate of Southern Baptist Theological Seminary, Louisville, Ky. He was ordained at Ooltewah Church, and has served on the church staff of Pleasant Hill Church, Lenoir City, and South Harriman Church.

Bill Delaney was honored March 10 by First Church, Jasper, with a "Christmas in March" program for his service as interim pastor for more than a year.

## Ordinations ...

Concord Church, Chattanooga, ordained Bill Lane as a deacon on March 24.

The ordination of Mike Marecle to the Gospel ministry was conducted by First Church, Columbia, March 24.

Mike Morgan and Hugh Savoy were

ordained as deacons by First Church, La Vergne.

## Churches ...

Trinity Church, Memphis, will hold a groundbreaking ceremony April 7 at new property in Southhaven.

A dinner on the ground and 1:30 p.m. groundbreaking service will be conducted by Hickory Hills Church, Mount Juliet, on April 7. After meeting for two years in a public school, the congregation has secured 10 acres of land with the goal of reaching the Lakeview School community of West Wilson County, reported Pastor Sam Crouch. Volunteer builders from the Southern Baptist Home Mission Board and Nashville Association will assist members in construction of a church building beginning in June.

Members of Hopewell Springs Church, Madisonville, held a dedication service March 10 to celebrate the completion of their education facility.

The 24th anniversary of Fellowship Church, Memphis, was celebrated by the congregation.

## Revivals ...

April 14-17 Leawood Church, Memphis, will hold a revival featuring Ron Dunn.

Quebeck Church, Quebeck, will begin a week-long revival April 7. Tony King will be the guest evangelist.

Wilson County Association churches have scheduled the following revivals: Cedar Creek, Lebanon, April 8-14, James Shutt, evangelist; Trinity Church, Lebanon, April 10-14, Allen Buhler; Southside Church, Lebanon, April 15-21, Bill Cook, evangelist, and Wendell Hall, music director; and Gladeville Church, Gladeville, May 5-12, James White.

Archer Thorpe, Tennessee Baptist Convention Cooperative Program-Stewardship Promotion Department, will lead revival at Hobson Pike Church, Mount Juliet, April 12-14.

Beulah Association announced the following revivals: Bethel Church, Troy, April 15-19, W. B. Oakley, evangelist, and Wynnburg Church, Wynnburg, April 5-7, Chip Davis.

Thomas Mattox will serve as evangelist and Mark Cantrell will lead music for the April 7-12 revival of First Church, La Vergne.

"Return to the Family" is the theme of the revival to be held at Little West Fork Church, Clarksville, April 7-12. Terry Wilkerson, pastor, Rayon City Church, Old Hickory, and Bill Morris, minister of music, First Church, Clarksville, will lead the revival. Guest musician will be James Brandon of Manchester.

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This special offering will provide about one-third of the funds needed this year to support the work of the Tennessee Baptist Children's Homes. This year's goal is \$1,000,000. Our statewide ministries provide care, counseling and spiritual guidance to abused and neglected children. Young women facing crisis pregnancies find support at the TBCH Homes for Unwed Mothers. Teenage boys receive a second chance at the newest ministry, the Boys Ranch in Millington. Church leaders: it's not too late to order Mother's Day Offering materials. Please call our toll-free number, 1-800-624-8591.

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# Proctor & Gamble wins suit involving malicious rumors

CINCINNATI — A \$75,000 monetary judgment has been entered against James H. and Linda Newton of Newton and Associates, independent Amway distributors, in a suit charging that they spread false and malicious statements associating Proctor & Gamble with satanism. P&G filed the suit on July 31, 1990, in U.S. District Court

in Topeka, Kan.

Robert L. Wehling, vice president of public affairs for the Proctor & Gamble Company, said, "P&G cares a great deal about its employees, shareholders, customers, and consumers. These ridiculous lies have cost the company a lot of time and energy over the past ten years. We continue to

pursue legal recourse against those spreading such rumors, and we will file additional lawsuits if necessary."

The U.S. District Court entered a permanent injunction against the Newtons enjoining them from publishing or distributing any false statements or information purporting to associate P&G with satanism. Further, the Newtons are permanently prohibited from encouraging others to boycott or stop buying P&G products.

In a formal statement, the Newtons said, "We want to set the record straight. The ugly rumors linking Proctor & Gamble to satanism are

completely false. After our own investigation, we have concluded that the satanism rumors are lies and we are issuing this statement to help Proctor & Gamble maintain its fine reputation."

P&G has answered more than 150,000 calls and letter about the false stories during the past ten years. Calls and letters peaked in 1982, 1985, and again in 1990. During this time, prominent religious leaders from virtually every denomination issued statements of support of P&G. The company also successfully filed about a dozen lawsuits against individuals who spread the rumors in the 1980s.

## C-N counseling center plans workshops

JEFFERSON CITY — Barnabas House Counseling Center at Carson-Newman College has planned five Saturday workshops for 1991. Each workshop will be open to the public and will be led by William L. Blevins, professor of religion and director of Barnabas House.

Barnabas House is a counseling center which is open 50 weeks a year and offers a variety of services to church personnel and their families. The center is part of a state-wide network which helps ministers.

The first workshop will be held April 6 from 9 a.m. to 12:30 p.m. Entitled "Walls and Windows: An Exploration of Effective Family Communication," the workshop will help participants

understand common barriers to family communication, the importance of effective communication, and how communication in the family can be improved.

Other workshops are scheduled as follows: May 18, a study of grief; Aug. 31, managing anger; Sept. 21, understanding teenagers; and Oct. 26, understanding family life.

The workshops are offered without charge, but participants must make a reservation. For information, contact Blevins at (615) 471-3311.

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# David anointed king over Judah

By Robert Armour, retired director of missions; Troy

How great is the temptation to rejoice or even gloat over the bad things which happen to our enemies, even if they are the anointed of God. It seems David had learned so well where real joy is derived that he found no reason to celebrate the death of his arch-enemy, Saul, or his boyhood friend, Jonathan. This event opened the way for him to become the next king of Israel. His reaction to this news begins the lesson.

Good news is bad news (vv. 2-4, 11-12)

A young man in tattered clothing and with dirt on his head came to David at Ziklag, telling a concocted story and carrying evidence to back it up. He bowed before David and you can almost hear



ARMOUR

him say, "long live the king" as he related how Saul and Jonathan had been killed in battle. He even had the King's crown to prove his story. He seemed to be completely enamoured with the idea of climbing the ladder of success without paying the price. This is often when good news becomes bad news. David ordered the life of the young man to be taken because, by his own words, he had made sure of Saul's death — God's anointed.

At this point, David began to mourn the death of Saul, his oldest son Jonathan, the people of the Lord, and the house of Israel. (v. 12) This was typical of David all his life — showing tenderness and compassion for those who had harmed him. He and his people mourned all day until evening. This shows even more of his greatness. He was able to mourn even his enemies and feel concern for them.

David anointed king of Judah (vv. 2:1-4a)

David, seeing the tragedy all around him, sought the will of the Lord as to whether he should go up against any of the cities of Judah. The Lord told him to go to Hebron.

**BIBLE BOOK**  
April 7 Lesson  
Basic Passage: 2 Samuel 1:1-2:32

The Israelites seemed to have three tangible ways to determine God's guidance. These are summarized in I Samuel 28:6. One was direct communication with God through a vision. A second was through a prophet. The third was through urim and thummim, which were small objects carried by the High Priest in his breastplate. Not much is known about the urim and thummim, but it is believed they were lots which were drawn or cast to get a

yes or no answer. It is thought that David probably used this method.

Hebron was an ideal place for David because of its historical significance and important mountainous location. When David found out the will of the Lord, he risked everything — family, fighting men, and their possessions. Listed in David's possessions were two wives. This should not lead us to believe that God advocated more than one wife. God's way has always been one man, one woman. But in David's land, the social custom allowed for more than one wife. David decided to live by social custom instead of God's way. Later he had to pay a terrific price for deciding to live by his people's social customs instead of God's way.

It was at Hebron that the people of Judah anointed David king. When David was just a boy, God chose him to be the next king of Israel (I Samuel 16: 1-13). Now the people of Judah had chosen him king. Sometimes it takes a long time for God to see His will done in the lives of men, but He patiently keeps moving in that direction. He is worthy of our trust.

# The Lord's Supper

By Omer Painter, director of missions; Tennessee Valley Association

Are there times it would be better for some people not to go to church, or for some church meetings just not to be held? Was this what Paul was telling the members of the Corinth Church? Wasn't he saying, "I can't praise you when your meetings turn out to be more of a hindrance than a help, or do more harm than good?" Did you ever know of a celebration to be spoiled by the way some of those celebrating conducted themselves?

What was it Paul so disapproved of here? First, he disapproved of factionalism and divisions. God wants His people to get along with each other and be united in harmony. He



PAINTER

doesn't say we all always have to agree, but He does say we have to love each other and treat each other right (cf. I John 4:20-21). Paul chided them for saying it's necessary to have conflicting points of view so that the real truth might come to light.

Next, he reproved them for their self-centered attitudes and actions. He wasn't so much condemning where they were eating, but how. The word "church" in the New Testament never refers to the meeting place, but to the Lord's people. By their self-indulgence, they had contempt for God's church and humiliated the poorer folks among them. In such an atmosphere it was impossible to rightly observe the Lord's Supper. That would be betraying the Lord again!

Paul reminded them it was just before the dastardly deed of Jesus' betrayal that Jesus Himself instituted His

memorial supper. This Corinthian passage is probably the earliest written account of that event. Paul stressed it is the Lord's Supper and it must memorialize and honor Him for what He has done for the believers by sacrificing His body and blood.

**CONVENTION UNIFORM**  
April 7 Lesson  
Basic Passage: 1 Corinthians 11:17-34

An ancient precedent may have been the formal act of sharing bread and mingling the participants' blood to seal an important covenant. Neither here nor anywhere else in the New Testament do we find a sacrament with saving capability. From the word Paul used for giving thanks some call it the Eucharist. Others call it communion based on 1 Corinthians 10:16. Here this

solemn but glad celebration of the Lord's substitutionary sacrifice of Himself is called "the Lord's Supper." Elsewhere in the New Testament it is referred to simply as "the breaking of bread."

Paul said we should celebrate the Lord's Supper often until the Lord comes back, but it is most important that it be done with the right motive and in the right manner. Note that the word "unworthily" is an adverb describing how it is celebrated. No one can be worthy of the Lord's death, but an uncaring, self-centered, or irreverent attitude at the Lord's Supper is a sacrilege against the physical body of Christ and a crime against His symbolic body, the church. We should not fear nor neglect this celebration, but we should always make sure our attitudes and actions honor Christ and edify His church.

# Showing love for God's Son

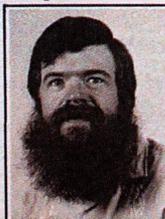
By Nathan Holloway, pastor; Wrigley Church, Lyles

As children, the question, "What are you going to do about it?" usually meant the facts had been presented and a time of action was at hand. As Christians, the question still applies in our lives.

Jesus Christ, God's Son, loved you and died for you, so what are you going to do about it? By the power of God, Jesus was resurrected to overcome sin, death, and the grave, so what are you going to do about it?

"Oh, but I've been saved. I've received Jesus as my Savior and Lord," you say. Then I ask you once more, what are you going to do about it?

It's easy to brag about our spirituality and how we "love the Lawrd." It becomes more difficult, if not impossible, to brag when we understand



HOLLOWAY

Jesus' words to Peter (vv. 15-17). Jesus tied service to others and love of Him so tightly together that most of us should be ashamed to say how we love Jesus. Even Peter was grieved when Jesus asked him the third time, "Do you love me?" How many of us would have replied, "Lord, you know I love you. I said I did."

It's always easier to talk about how much we love Him than it is to be a disciple of His. But discipleship has its costs (vv. 18-19). Someone once said, "A religion that costs nothing means nothing." While the words themselves may not be "Biblical," the message they convey is. Somehow we have come to equate free salvation with free discipleship. Do we, as His servants, have any right to lessen Christ's demands of His disciples? Jesus told Peter that discipleship would ultimately cost him his life. Can we, should we, expect any less? Following Jesus as His disciple is not incorporating some system of beliefs into your head. It is,

on the other hand, incorporating a system of beliefs into your hands. As we draw near to Christ in the intimate love relationship He desires with us, His life is extended into today's world through our actions.

**LIFE AND WORK**  
April 7 Lesson  
Basic Passage: John 21

I cannot count the times, while growing up in a Baptist church, I've heard a disciple defined simply as a follower. While that definition may be true in its most basic form, being a disciple of Jesus Christ involves so much more. For example, puppies are followers.

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They must be taught to be useful to their master. Only then will their brief stay here account for anything worthwhile. Likewise, a disciple of Jesus learns not only to follow Him, but to be useful to the Master as his life is lived serving Him. In that serving, we may be called on to give up time, family, friends, occupation/career, dreams, plans, and an easy life.

So when we count the cost of being a disciple of Jesus Christ, let us remember Jesus' words to Peter: "Do you love me?" How much do you love Jesus? How much is being a disciple costing you?

Our motivation to give up all to follow Jesus should not be what others are doing (vv. 20-22), but rather because we truly love Him. Discipleship can be fruitful only when motivated by a genuine and pure love for Christ.

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# NOBTS trustees take stance on political activity

By Lacy Thompson

NEW ORLEANS (BP) — New Orleans (La.) Baptist Theological Seminary trustees approved a statement regarding political activity, agreed to hold a second meeting this year, and received a report of presidential goals for the 1990s during their annual meeting.

Trustees also adopted a \$7.2 million budget for the 1991-92 fiscal year, approved various changes in seminary documents, and elected board officers for the new year. The March 13-14 meeting was marked by a full agenda but few divided votes.

In a unanimous vote, trustees responded to a motion referred from the 1990 Southern Baptist Convention. In the motion, Cactus J. Cagle of Texas asked trustees of all denominational entities to "determine whether their entity, its facilities, assets, or personnel were used during the year 1989-90 to engage in any political activity with the Southern Baptist Convention." Trustees were asked to respond to the motion in writing.

The New Orleans Seminary board laid the groundwork for its response at the outset of its meeting by providing a copy of the seminary's articles of faith and the Baptist Faith and Message for trustees to sign. Chairman Charles Wood of Kansas noted seminary bylaws call for all seminary staff, faculty, and trustees to prescribe to the faith statements.

"We have not had the privilege of fulfilling that (in the past)," Wood said. "By signing today, we will fulfill what is in our bylaws."

Later, trustees approved a response to the Cagle motion that makes note of the signing. The response reads:

"The matter of the stance of the seminary in regard to possible political involvement of faculty in the Southern Baptist Convention controversy was thoroughly discussed by the trustees on at least two specific occasions (June 20, 1989, and September 14, 1989). This is documented in the minutes. The consensus of the discussions was that faculty members, administrators, and trustees be asked to refrain from political activities (on either side of the SBC controversy). Though all are free

to express their opinions, none should promote divisiveness. All faculty members and administrators (and all trustees present at the March 13, 1991 meeting) have affixed their signatures to the Baptist Faith and Message Statement and the New Orleans Seminary's Articles of Religious Beliefs. These are the doctrinal parameters within which the seminary operates."

Board minutes indicate discussion of political activity arose with questions about a faculty member's address to a gathering of Southern Baptist "moderates" in Louisiana. At their June 1989 meeting, executive committee members tabled a motion to apprise the faculty member of the discussion of the matter.

In September 1989, the board's executive committee again discussed the matter and agreed that it "be put away for good, not ever to be brought up again."

Following last week's trustee meeting, seminary President Landrum Leavell said he did not see the approved response to the Cagle motion as setting any new direction for the seminary and the school would continue to focus on theological education rather than controversy or politics.

In another unanimous action, trustees agreed to a bylaw change that allows them to schedule a second full meeting during the year. Trustees have discussed this idea at past meetings.

The new bylaw maintains the annual March meeting while providing for a second meeting, "based upon need, at the discretion of the board of trustees."

Later in their meeting, trustees acted on the new bylaw by agreeing to meet again in November or December at a date to be determined by their executive committee.

In making the motion for a second meeting in 1991, trustee Fred Lowery of Louisiana noted the second meeting will provide a chance for trustees to get to know each other better and should facilitate seminary business.

In addition to conducting various business, trustees received an extensive report on Leavell's goals for the

seminary. As presented by the president, the overarching goal for the school is to "maintain and develop a Biblically-centered, denominationally-vital, and continuously-growing theological seminary."

Leavell stressed the importance of adequately training students for ministry throughout his presentation. He also praised trustees for their work, noting they are "one of the highest ex-

pressions of volunteerism in our country today."

Later, trustees approved a 1991-92 budget of \$7,220,398, an increase of 3.2 percent from the current year. However, Cooperative Program revenue is projected to increase only 1.6 percent during the year. The seminary also anticipates additional revenue from increased student and rental fees.

## Fitness group to lead ministers in struggle with weight, stress

DALLAS (BP) — A committee that calls itself SBC Ad Hoc Fitness Initiative Group has committed itself to pursue overweight Southern Baptist ministers and their families and seek changes in lifestyle.

Meeting in Dallas recently, seven of 14 national members adopted three objectives: reduce the amount of health-care claims in the Church Comprehensive Medical Plan by ten percent; raise significantly the awareness of the benefits of a healthy lifestyle among Baptist ministers and families; and secure the commitment of ten percent of the ministers and families to a definite program toward a personal healthy lifestyle.

Eugene Greer Jr., a Mission Service Corps volunteer and program planning director for the state missions commission of the Baptist General Convention of Texas, chairs the group.

A special consultant is Tom Collingwood, director of continuing education for the Institute for Aerobics Research of Dallas.

For several months Greer has worked to put together a group who would take the initiative in promoting physical fitness among ministers whom he said are notoriously out of shape, overweight, and plagued by stress disorders.

Greer cited statements by the top insurance executive of the Annuity Board of the Southern Baptist Convention.

John L. Dudley, in "The Years Ahead," summer 1990, said, "When you look at the numbers (in church medical claims), you get the feeling that our ministers are under a tremendous amount of stress that adversely affects their health."

Dudley reported that participants in the medical plan took nearly 4.2 million pills in 1989 for stress-related

### Lenoir City church calls pastor by unanimous vote

Robert Thomas Mullins was recently called as pastor of Dixie Lee Church, Lenoir City, by a unanimous vote of church members.

Mullins was most recently associate pastor of Ridgeway Church, Memphis. He has also served Boulevard Church, Memphis, as minister of youth; First Church, Milan, as associate pastor and minister of youth; Cordova Church, Memphis, as minister of music and youth; and Towering Oaks Church, Memphis, as minister of youth.

Ordained in 1982 at First Church, Milan, Mullins earned a bachelor's degree at University of Tennessee, Knoxville, and a master of divinity degree from Mid-America Seminary, Memphis.

He and his wife, Wanda Fay, have three young children.

illnesses at a cost of \$1.8 million.

Though the fitness initiative group has no formal relationship with the Annuity Board's medical plan, Greer noted that any general improvement in the health of ministers and their families should help the plan's claims experience.

The Church Comprehensive Medical Plan paid more than \$75 million in 1990, which was about \$5.5 million more than premium available for claims. Total medical claims paid for all Annuity Board plans exceeded \$109 million. It has been predicted by Annuity Board executives that within a few years, medical insurance claims for the denomination's ministers, employees, and their families will exceed the national Cooperative Program budget.

Richard Couey, Baylor University physiology professor and sports medicine specialist, told his fellow committeemen, "One's body belongs to God. God's Spirit occupies one's body, and one's body is to be obedient to God."

Couey said his concern for physical fitness has grown from concern about the condition of cells to a conviction that taking care of one's body is a part of Christian stewardship. "Fitness is a spiritual issue with me," he declared.

The committee comes from six states, and he said members were chosen because of their known expertise and their concern for the health of Baptist ministers.

The group will meet again in May to lay plans for a national campaign to promote healthy lifestyles and enroll participants in a program of exercise, good eating, and relaxation.

Others on the committee are Joe Boone Abbott, director of pastoral care and education center, Baptist Medical Centers, Birmingham, Ala.; Wm. Fletcher Allen, editor of the *Baptist and Reflector*, Brentwood, Tenn.; Charles Baker, pastor of Southern Hills Church, Tulsa, Okla.; L. Gayle Burton, physician, Woodville, Texas;

Ray Conner, director of church recreation department, Southern Baptist Sunday School Board; Woodrow Hudson, pastor of Trinity Church, Carrollton, Ga.; Thomas E. Miller, senior vice president, Southern Baptist Annuity Board; Charles Page, pastor of First Church, Charlotte, N.C.;

Max H. Smith, CLU, partner, Roach-Howard-Smith and Hunter Insurance Agency, Dallas; Eleanor Yarborough, director of media library/church recreation programs, Tennessee Baptist Convention, Brentwood.

Greer said the next step is to develop strategies for promotion, program development, and logistics of operations including records and research.

## TeamTalk

By D. L. Lowrie

Al Alwabah is a hard working young business man in Nashville. He is a strong believer in Jesus Christ. He and his family are active members of Belmont Heights Church. This church has walked with Al and his family through the Gulf War because all of his family live in Iraq. He has earnestly prayed for the success of the allied forces while praying just as earnestly for the safety of his family.



LOWRIE

I thought about Al when I received an urgent prayer alert from Minette Drumwright at our Foreign Mission Board. There have been several incidents of harassment and bitterness toward Arab Americans across the

country. I read of one Arab American's house being burned to the ground by irate neighbors.

Every such incident can have a negative impact on the work of our missionaries in the Middle East. If you know such an Arab American, it would be a good time to reach out to them in friendship. The Arab people are by nature an expressive, responsive, friendly people. They would probably welcome your friendship. Not all of them have become Christians like Al.

Minette Drumwright requested, "Ask your people to pray that all Americans will show understanding and respect, actively and directly proclaim God's power to turn hostility into love, and call for Christians everywhere to go the extra mile in expressing and living out Christ's love for Arab people."

Many of the unevangelized people of the world are in that part of the world. Let's heed this call to prayer.