

Baptist and Reflector

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Executive Board, Hospital agree on ten-point plan

By Wm. Fletcher Allen

Faced with a heavy agenda at its regular meeting last week, the TBC Executive Board nonetheless dealt with several items that mark May 7 as an historic occasion for Tennessee Baptists.

The 100-member board (13 were absent) voted to accept a ten-point proposal from Nashville's Baptist Hospital Inc. and later agreed to a 2.9 percent reduction in the Southern Baptist Convention's allocation of Cooperative Program funds.

The first action will alleviate the impasse that has existed since Baptist Hospital trustees voted Dec. 19 to elect its own trustees. The second eases the longtime crunch of funding the convention's three colleges — and will equalize funds going to Carson-Newman College, Belmont College, and Union University.

Both measures must be approved by the Tennessee Baptist Convention in session Nov. 19-20 in Memphis. The vote on the hospital proposal was 82 in favor, four against, and two abstentions. There was little opposition to the CP division and equity for the colleges.

Breakdown of the current CP "pie" sends 37.5 percent to the SBC while 62.5 percent stays in Tennessee. The new plan would allocate 34.6 for SBC causes and keep 65.4 percent in Tennessee.

Major points in the hospital board's

proposal to Tennessee Baptists were spelled out in last week's Baptist and Reflector — including the right of TBC to approve any change in the hospital's name or mission statement, continuation of several points of relationships, and a one time lump-sum donation of \$1.7 million to TBC as an unrestricted missions gift.

TBC, Christian 'destiny'

While Baptist Hospital still will elect its trustees, the right to approve any change in mission statement gives the TBC "control of the Christian destiny of the institution."

Larry Gilmore, pastor of College Heights Church, Gallatin, successfully moved that the board ask hospital officials to vote on the document by July 1. It was approved by the hospital board on May 9.

D. L. Lowrie, TBC executive director, read the entire document to board members. Questions were directed to Lowrie, Paul Durham, Jerry Oakley, and Raymond Boston. TBC attorneys Bob Taylor and James Guenther also responded.

Lowrie said the agreement would be for a five-year period — and that either party could decline to re-enter the plan after that. Guenther, responding to a question, said the likelihood of a lawsuit would be gone in five years. "The option would not be viable," he said.

Boston reminded the board that the



BEFORE MEETING — Visiting before the May 7 Executive Board meeting at the Baptist Center, Brentwood, were, from left, Conyer Walker, pastor, First Church, Bruceton; Hyran Barefoot, president, Union University, Jackson; Lynn King, pastor, Maplewood Church, Paris; and Jimmy Breedlove, pastor, Parkview Church, Jackson. — Photo by Connie Davis

situation began in 1988 when the Tennessee State Assembly voted new statutes and laws governing not-for-profit organizations. "They gained the right to elect their trustees and change their charters," he said.

"Today we are in a much better position than we were on Dec. 20 or April 12," he said. "The April 12 called meeting was necessary — and if we had not met then, we would not have been in a strong position," he said. "When we met with the hospital team May 1, there was a much better attitude all around."

The TBC negotiating team reported they had gotten the best agreement possible other than having the hospital agree to return to pre-Dec. 19 status. "We tried to get the horse back into the barn," Boston said, "but we have the best option possible other than that."

Ties strong

Team members emphasized that the document firmly establishes a connec-

tion between Baptist Hospital and the TBC. They also answered that all TBC liability for the hospital ended Dec. 19.

Board members consistently requested that the optional items be implemented. In answer to a question, team members said the \$1.7 million donation would be applied to Baptist Center indebtedness.

(See TBC, page 5)

Baptist Fellowship meets, sets agenda

ATLANTA (BP) — After 12 years of hard labor, Southern Baptist "moderates" on May 11 gave birth to a new religious body called the Cooperative Baptist Fellowship.

However, those who birthed this infant organization and those who observed the birth offered different assessments on what had been born. Some called it a new denomination, others called it the precursor to a

(See Baptist, page 3)

Prayer conference scheduled

ATLANTA (BP) — The second annual National Prayer Conference will be held at Baptist Tabernacle prior to this year's meeting of the Southern Baptist Convention.

The conference, called and directed by prayer leaders of SBC agencies, will include sessions at 7 p.m. Thursday, May 30; 9 a.m. Friday, May 31; and 7 p.m. Saturday, June 1.

Participants will be encouraged to join in the SBC evangelistic rally held at the same location that Friday night and in the Soul Winning Encounter planned for Saturday, June 1.

"In addition to preaching and worship, much time will be given to prayer for our nation, convention, churches, and individual needs, as well as for the Crossover Atlanta witnessing effort," said Henry Blackaby, director of prayer and spiritual awakening for the Home Mission Board.

In addition to Blackaby, other personalities on the program include Douglas Beggs, Brotherhood Commission; Minette Drumwright, Foreign

Mission Board; Avery Willis, Sunday School Board; John Sullivan, Florida Baptist Convention; T. W. Hunt, Sunday School Board; Ron and Patricia Owens, Home Mission Board.

Anyone may attend the conference.

Benningfield named outstanding pastor

NASHVILLE (BP) — Earl Midkiff of Petersburg, Alaska, and Doug Benningfield of Sparta, Tenn., have been named outstanding small church pastors in the Southern Baptist Convention for 1991.

The pastors were selected for "noteworthy and meritorious achievement in pastoral ministry and denominational service," according to Charles Belt, consultant in the Southern Baptist Sunday School Board's church administration department. The honorees were chosen by a special committee of pastors and SBC program leaders who received nominations from each state convention, Belt

said. Only pastors serving churches of fewer than 300 members are eligible for the award.

Named Small Church Pastor of the Year for the eastern region, Benningfield has been pastor of Hickory Valley Church in Sparta for nine years.

Though the population in the rural farming community of Sparta remains stable, the church has baptized 27 people, added 35 new members, and grown from a Sunday School average attendance of eight to 50 under Benningfield's leadership.

During his entire ministry Benningfield has been a bivocational pastor. He has worked as a car salesman and furniture salesman and recently became retail supervisor for Agee Oil Company in Sparta.

He also is active in the Union Baptist Association where he has been clerk, moderator, missions development director, and trustee.

Small Church Pastor of the Year for

the western region of the United States, Midkiff has been pastor of First Church of Petersburg for 19 years. A small town of about 3000 people, Petersburg is located on an island that can only be accessed by plane or boat.

During Midkiff's tenure, First Church has secured its own building, grown steadily in membership and Sunday School attendance and given consistently to the Cooperative Program, associational missions, and special mission offerings. Midkiff and his wife, Shannon, actively work with the town's young people, and their church has produced several state winners of Bible drills and youth speakers' tournaments.

As part of their recognition, Midkiff and Benningfield will be honored at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist conference centers respectively. Both will receive expense-paid trips to the conference centers this summer during Bible-Preaching-Administration Weeks.

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

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Editorials

Executive Board has busy day in problem solving

Actions taken by the Executive Board last week were among the most momentous in Tennessee Baptist history.

Officers of the board have been struggling since December with a thorny situation that developed when Baptist Hospital of Nashville voted to elect its own trustees and changed its structure.

Feeding the fires of potential disaster were wounded feelings, misunderstandings, and lack of a plan to keep close relationships between the Tennessee Baptist Convention and the hospital.

Lurking in the background was the possibility that the hospitals in Knoxville and Memphis, and perhaps Carson-Newman College, Union University, and Belmont College would make the same move.

Negotiators for the convention have dealt with the problem with aplomb and sagacity. They have acted with tenacity, boldness, and courage. Hospital leaders also are to be applauded.

When it became apparent that Baptist Hospital's executive committee would not return to pre-December status (its trustees being elected by the TBC), the team began exploring options.

D. L. Lowrie, executive director/treasurer of the TBC, displayed statesmanship — as did the other members of the negotiating team — Paul Durham, Bill Bates, Jerry Oakley, Raymond Boston, and Dean Haun.

The document which the board approved May 7 is the best option and has positive commitments in it. Though the hospital held to its December action on trustee election, some points of relationship were strengthened. The TBC must ratify the document in November.

Tennessee Baptists, as plainly stated in the document, "will control the Christian destiny of the institution." This eliminates the fear of many Baptists that the hospital someday could become a secular facility.

Tennessee Baptists will continue to participate

actively in the healing ministry. Because of the agreement (which is re-negotiable after five years), the Nashville hospital will continue to bear the Baptist name. In the arena of Middle Tennessee health care, the word "Baptist" means Baptist Hospital and it means the best in ministry.

Under the agreement, the president of the Tennessee Baptist Convention, will serve as an ex officio non-voting member of the hospital board, and a liaison committee will be set up from among hospital trustees to relate to the TBC.

Having the TBC president to sit with the trustees should help relationships. This person would be able to enhance the ties that have been threatened in recent months. The liaison group is a positive measure.

During the next five years (and perhaps longer), all trustees selected by Baptist Hospital will come from among those who have been previously approved by the TBC.

We suggest that in the interim, TBC committees work closely with the hospital in determining names for future selection — and make them available.

Other points of the agreement will assist the hospital and the TBC: chaplains will be Baptists within the limits of law, services provided for Tennessee Baptists by the hospital will continue, a Baptist benevolent care fund will be set up, and an apology will be forthcoming from hospital trustees.

The apology will deal with "regret over the misunderstandings and perceptions, and unintended negative consequences" of the December 19 action. While such an apology might not be necessary, it will help.

Baptist Hospital, in addition to these actions, will give \$1.7 million to the Tennessee Baptist Convention. While this might be viewed as a payoff by some, in reality the hospital is returning the funds given to it by Tennessee Baptists. The donation is

not as important as several other points.

Foremost in the document is that we will be able to continue jointly a Baptist health care ministry — and that Baptist Hospital will continue to operate as a Christian institution of healing.

A second most significant action was taken by the Executive Board. For several years Tennessee Baptist leadership, including the budget and program committee, has dealt with the financial structure which affects the three colleges.

Equalization has been the aim of the budgeting process on an ongoing basis. In its meeting a few days prior to the Executive Board meeting last week, the education committee voted to equalize the funding to the colleges.

The committee brought to the budget and program committee that recommendation and found agreement. TBC budget income has not grown sufficiently for the process to be implemented. It was recommended to the Executive Board that, in order to equalize the funding for the colleges, the Cooperative Program portion for the Southern Baptist Convention be decreased by 2.9 percent for one year. This was a painful option.

Board members approved the motion with little debate and three or four negative votes. Beginning in November the receipts from TBC churches will be divided 65.4 percent for the TBC and 34.6 for the SBC.

Realizing the need to have a continuing process of concern for the TBC-SBC split, the board approved a motion for a committee to come up with a five-year plan for the Cooperative Program.

We believe this is good and necessary, and hope that the decrease of the SBC share is temporary. The new committee is challenged and entrusted to ensure a sound plan. Chairman John Laida well knows the urgency of missions around the world. We believe the committee will construct a plan that will be good for all. — WFA

Interpret faith tradition from past: educator

By Carol Woodfin

NASHVILLE (BP) — The tradition of faith received from the past must always be interpreted when making it known in the present, a religious educator told Baptist historians and educators attending a historical conference on "Religious Education in Southern Baptist Churches."

A movement from the past to the present is not a simple, linear process in which the formulations of belief are passed on intact and unchanged, said Mancil Ezell, addressing the joint meeting of the Southern Baptist Historical Society and Southern Baptist Historical Commission in Nashville, April 23-24, reminded participants. "Such a movement is a complex, life-imbedded process in which the 'tradition of faith always creates its impressions on those who live it.'"

Ezell, director, church media library department of the Baptist Sunday School Board, spoke on "Models of Religious Education: Presenting the Old Time Religion to the Video Generation." He warned against using audio-visual and related materials without considering their appropriateness for specific needs. While instructional media can be of great help in presenting information and facilitating learning, they cannot be a substitute for religious education. "We must remember that the Southern Baptist church is in the people business, not the technology business."

John D. Hendrix, professor of Christian education Southern Baptist Theological Seminary, advocated a

return to a "primitive curriculum" in religious education. "A primitive curriculum is stripped of all the clothing we drape around ourselves to keep us from seeing and hearing, listening and speaking. . . . It is experience Primitive curriculum requires the safe discovery or return of one's own voice," he said.

Tracing the development of plans for learning through several cycles in history, Hendrix reminded listeners of the parable of the sower in Mark 4. "The seeds that we sow randomly and everywhere are very small compared with what they will eventually produce."

Other speakers examined teaching and training leaders in the local church and the role of the minister of education in Southern Baptist life.

William B. Rogers dean of the School of Christian Education at Southern Seminary, evaluated Biblical and historical images and models of teaching. In the period 1945 to 1975 selected program goals of the Baptist Sunday School Board often fell short of good teaching, tending towards "eclectic/astical claustrophobia" and "educational isolation," he said. Structures failed to free persons, claimed Rogers. "Too often we worship at the feet of the gods of efficiency and productivity. The tendency to ask persons to serve organizations, rather than the other way around, is much too prevalent."

Relatively few church members really want to be trained, claimed Lu-

cien E. Coleman Jr., "because training is preparation for involvement, and involvement can be costly." Coleman, professor of adult education at Southwestern Baptist Theological Seminary in Fort Worth, Texas, addressed the gathering on "Training Leaders in the Local Church." Training has been important among Southern Baptists, he said, due to "a deeply held belief in the ministry of the laity."

Training has been carried out through Baptist Young People's Union (BYPU), Baptist Training Union, Church Training, and now, Discipleship Training. But in what Coleman termed "a cornucopia of

training agencies and activities, even the stout-hearted can grow faint. . . . More is not always better," he concluded.

While the minister of education has roots that extend to the time of Jesus, as a distinct vocational calling the profession is a 20th century development, observed Bruce P. Powers, professor of Christian education at Southeastern Baptist Theological Seminary in Wake Forest, N.C. Emerging out of the Sunday School movement and advances in secular education, the role of the minister of education has fluctuated between that of Jack or Jill of all trades and vocational, ordained minister.

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SBC sends funds for food to Bangladesh

DHAKA, Bangladesh (BP) — Southern Baptists will spend \$345,000 to buy food for Bangladeshis and help them rebuild their villages after the April 30 cyclone that killed at least 125,000 people.

In their first relief request, Southern Baptist missionaries in Bangladesh outlined plans for a \$120,000 food-for-work program. They also sought \$225,000 for rebuilding about 400 houses not related to the food-for-work program.

Southern Baptist Foreign Mission Board administrators have agreed to dip into a portion of the special contingency funds originally set aside for an extensive relief response to the Persian Gulf War aftermath. Funds generally used for relief needs not related to hunger have been depleted.

To help meet needs not related to hunger in Bangladesh, the mission board has set up a Bangladesh relief fund. People who want to contribute should address their gifts to Bangladesh Relief, P.O. Box 6767, Richmond, Va. 23230.

"Our response is going to be centered around helping people who have lost their farms and their homes,

to help them rebuild and get started with their farms again," said John Ingouf, associate area director for Southern Baptist mission work in southern Asia. Officials estimate about 80 percent of the mud-and-straw homes in the affected region were blown away.

Securing food to meet the immediate needs of 10 million homeless people has been less of a problem for relief groups than reaching people with the food, said Clyde Meador, a mission administrator based in Bangkok, Thailand.

Meador has spoken by telephone to missionary James Young of Thomastown, Miss., in Bangladesh. Communications to and from Bangladesh and anywhere except Bangkok were cut off during the cyclone when a satellite transmission station was damaged. Bangladesh owns only a tiny fleet of 12 helicopters. Those helicopters, plus a handful of others borrowed from India and Pakistan, are being used to drop rice and drinking water in the remote areas. The most immediate threat to survivors is disease resulting from

contamination and lack of food and water.

Although government officials put the death count by May 7 at 125,730 people, missionary Jim McKinley of Albany, Ky., reported some people claim as many as 400,000 Bangladeshis might have died. Officials have no way

to estimate how many people simply washed out to sea as winds churned up the Bay of Bengal, causing sea water to rise by 20 feet and sweep over the land. Many offshore islands were under 12 feet of water.

"Ocean-going ships were tossed about like toys," McKinley said.

Missionary sick with cholera

QUITO, Ecuador (BP) — A Southern Baptist missionary in Ecuador has contracted cholera in an epidemic that has killed at least 1350 people in South America.

Allen McWhite, 32, of Greenville, S.C., is the first Southern Baptist missionary diagnosed with cholera since the epidemic broke out in Peru in January. The disease has since spread to Ecuador, Colombia, Chile, and Brazil.

McWhite has been treated at home with antibiotics and intravenous fluids and is improving, said fellow missionary Dennis Herman. "It looks like the cholera is leaving his system," Herman said.

McWhite and his wife, Ruth, of Greer, S.C., are the only Southern Bap-

tist missionaries in Riobamba, a city of about 100,000 people south of Quito, Ecuador's capital. They and their two children arrived in December.

A few months later the first cholera cases were reported in Ecuador. Since March the country has seen 5000 cases and 400 deaths from cholera, according to government estimates. Among the deaths: the infant daughter of Rafael Padilla, a member of Eternal Life Baptist Church near Quito.

Cholera, a bacterial infection of the intestines, can cause violent diarrhea, vomiting, and rapid dehydration. If untreated, it can bring death within hours or days. Cholera treatment involves rehydrating patients and fighting the bacteria with antibiotics.

Baptist Fellowship meets, sets agenda . . .

(from page 1)
denomination, while still others called it a fellowship or renewal movement within the Southern Baptist Convention.

Less than one month before the "conservative" controlled Southern Baptist Convention holds its annual meeting in Atlanta, more than 5000 "moderates" gathered in the same city to form Cooperative Baptist Fellowship.

Regardless of perspective, the new fellowship bears many characteristics of a denomination or convention. Participants approved:

- A constitution and bylaws and plans to seek incorporation in the state of Georgia;

- A three-track funding mechanism with a proposed operating budget of \$545,336;

- Formation of a missions coordinating council to be led by a permanent director with a 1991-92 budget of \$507,295;

- Support for 12 home and foreign missions projects.

One hindrance to calling the group a denomination is there is no provision for electing messengers or delegates to the group's annual assemblies. According to the newly adopted bylaws, any individual, church, or group contributing any amount of money to the fellowship is a member. At this meeting, anyone who walked into the meeting hall could vote.

John Hewett, pastor of First Church, Asheville, N.C., was elected moderator of the group. He replaces Daniel Vestal, pastor of Dunwoody Church in suburban Atlanta, who had been chairman in the interim steering committee of The Baptist Fellowship since last August.

Patricia Ayers, San Antonio, was named moderator-elect, and Bill Owen, Ardmore, is recorder. Along with Hewett they will work with a 79-member coordinating council, comprised of representatives from states and regional clusters.

In Friday meetings, states

nominated their own representatives who were then approved by the larger assembly. Named to represent Tennessee are Bill Sherman, pastor of Woodmont Church, Nashville, one year; Bill Savell, Maryville dentist and member of First Church, two years; Annette Avery, WMU president and member of First Church, Chattanooga, two years; and Roger Lovette, pastor of Second Church, Memphis, three years.

With formation of Cooperative Baptist Fellowship, The Baptist Fellowship ceased to exist. The latter group had been formed last August at a meeting of "moderates" in Atlanta after Vestal's defeat by "conservative" pastor Morris Chapman for the presidency of the SBC.

Chapman, pastor of First Church, Wichita Falls, Texas, is the latest in a 12-year string of SBC presidents elected by a "conservative" movement in the denomination. "Moderates" claim "conservatives" have systematically excluded them from leadership positions in the convention.

Another organization formed at last year's "moderate" convocation will also be merged into the new Cooperative Baptist Fellowship. Cooperative Baptist Missions Program Inc. was established as an alternative missions funding program for individuals and churches choosing not to give through the SBC Cooperative Program.

Participants approved a motion by BCMP vice chairman Jim Lacy that BCMP be merged with the Cooperative Baptist Fellowship. Lacy is a member of First Church, Midland, Texas.

Outgoing BCMP chairman Grady Cothen, former president of the Baptist Sunday School Board, said \$1.57 million had been given through BCMP as of April 30.

Those donations came from 211 churches, Cothen said. Of that number, 39 churches used the "Regular Plan," which closely parallels the SBC Cooperative Program; 80 churches used the "Ventures Plan," which ex-

cludes some items included in the Cooperative Program and adds other non-SBC recipients. The remaining 92 churches sent money to be distributed according to their own plans.

At this meeting, participants approved a third funding track called "Vision 2000 Plan," which directs all funds to causes either not funded or barely funded by the Cooperative Program. This plan gives money to mission ventures outside the SBC mission boards, to Richmond Theological Seminary, and the George W. Truett Seminary of Baylor University, to literature development, an unnamed ethics and public policy program, Associated Baptist Press, and the Baptist Joint Committee on Public Affairs.

Home and foreign mission projects funded through the Vision 2000 plan would be administered by the fellowship's missions coordinating council.

Alan Neely, chairman of the missions task force, said the coordinating council will select, screen, and train personnel to meet mission needs presented by various Baptist bodies around the world. Neely is professor at Princeton Theological Seminary in Princeton, N.J.

The proposed constitution and bylaws for Cooperative Baptist Fellowship say the purpose of the group is "to enable the people of God to carry out the Great Commission under the Lordship of Jesus Christ, in a fellowship where every Christian exercises God's gifts and calling."

A subcommittee of the interim steering committee had written the proposed constitution and bylaws, which were introduced May 9, the first day of the group's three-day meeting. After more than one hour of discussion the next morning, the document was sent back to the subcommittee, which held an open meeting to receive suggested amendments before coming back to the assembly on the final morning of the meeting.

Here are other highlights of the approved constitution and bylaws:

- Membership in the fellowship is defined by financial contribution, although no minimum contribution is stated. A portion of the bylaws designating individuals, churches, and institutions giving \$1000 or more as "founding members" and those giving \$100 or more as "sustaining members" was deleted.

- The group will be governed by a moderator, moderator-elect, and recorder who will serve with a 79-member coordinating council. The moderator may serve only one term, and members of the coordinating council will serve three-year terms.

- An administrative committee will conduct business between the quarterly meetings of the coordinating council. Originally slated to be called an executive committee, this group's name was changed after a motion from the floor based on the rationale this body should not have the same name as the SBC Executive Committee.

- All meetings of the fellowship, its coordinating council, administrative committee and all subcommittees except the nominating committee are required to be open meetings.

- The coordinating council has authority to amend the bylaws upon a two-thirds vote if necessary to meet legal requirements for incorporation or to obtain tax-exempt status. An amendment provided the limitation. The proposed bylaws had given the coordinating council power to amend bylaws under any circumstances.

- Bylaws call for five ministry groups: world mission, literature, ethics and public policy, theological education, and equipping the laity.

- Additionally, the coordinating council is virtually a self-perpetuating board. A nominating committee composed strictly of current members of the coordinating council will receive nominations from state groups to present to the general assembly for election.

The group's next meeting is scheduled for April 30-May 2, 1992 in Fort Worth, Texas.

Our Readers Write

No hierarchy

Thank you for your editorial of May 1 regarding the solution of a Sunday School Board leader. You said what needed to be said and said it well.

I have been a Southern Baptist for more than 60 years. I have been involved in Sunday School, Church Training, missions, and the music programs.

I have always been proud that we had no hierarchy handing down dictums telling us what we should believe and how we should interpret the Bible. I thought there was one important difference in my church and some others.

When someone comes in and tells me I have to believe as he says and I have no other choice, then I will have to find some other place to worship.

Frances Dial
1127 N. Maple Ave.
Cookeville 38501

Peacemakers needed

I could not believe my eyes when I read the Baptist and Reflector this week. About two months ago, I heard a story concerning the position of president at the Sunday School Board. It went something like this:

According to the constitution of the Sunday School Board, a successor to Dr. Elder could not be named until August 1991. Paige Patterson's (head of Criswell Bible College) contract was going to expire some time in February 1991 and at that time was going to be extended six months until August, at which time Dr. Patterson would be named president of the Baptist Sunday School Board. Honestly, I don't know if the story I was told has merit or not.

Now I read a story where a former

At Boston Marathon

Dream comes true for Donelson pastor Roy Fisher

By Lonnie Wilkey, associate editor
On April 15, a day dreaded by many Americans, a dream came true for Nashville Association pastor Roy Fisher.

While many people "sweated" the anxieties of tax day, Fisher's anxious moments came prior to participating in his first Boston Marathon.

Though it was the sixth marathon for the First Church, Donelson, pastor, it was his first time to compete in the Boston event, considered by many to be the premier marathon in the United States.

And, the 51-year-old Fisher did quite well. He finished 235 out of 737 runners in his age division and 3925 out of about 9000 runners overall, with a time of 3:23:48 for the 26.2 mile run.

"The Boston Marathon was the greatest athletic experience I've ever had," Fisher said.

Fisher said he has been running in a "serious fashion" for about eight years. He competed in his first marathon while he was pastor of First Church, Scottsdale, Ariz. He accepted the Donelson pastorate in 1984 and has continued his running, trying to average between 20-30 miles weekly unless he is in training for a marathon. Then, the weekly average is between 35-60 miles.

"I'm addicted to running," Fisher said, but stressed it is a "good" addiction.

Fisher cited many benefits of running: physical fitness, cardio-vascular, relieves stress, can be done at own

president of the SBC has placed Dr. Patterson's name as a nominee. I'm sure Dr. Patterson is a "knowledgeable church man and effective administrator who understands publishing," but he is also involved in the political controversy of the SBC.

In a time when we are calling for peace and unity, shouldn't we be seeking people who can bring our convention together and not drive us farther apart? We are losing Dr. Elder because he has been labeled in the political controversy. Is it all right to have someone involved on the other side of the controversy leading our Sunday School Board now? Surely there is someone who can lead us to peace and unity. We don't need a formal split, we need to be doing the work of the Lord.

Mark D. Umbelegen
Minister of Youth and Education
South Harriman Church
Rt. 6, Box 136
Harriman 37748

Suggests criterion

After reading the editorial of May 1st, I deeply regret that the same criterion suggested for electing a new Sunday School Board president was not used in electing the editor of our state paper.

Reed Buntin
Minister of Education
Tusculum Hills Church
4930 Nolensville Rd.
Nashville 37211

Experience and belief

With interest I read your editorial entitled "Whatever happened...?" In the absence of a plea for experience and belief (i.e. orthodoxy), one wonders if this is not a subtle appeal for a choice for "either or." If so, doesn't this fail to recognize the importance of who

"Southern Baptists are and where we have been since our beginning?"

Orthodoxy was at our beginnings. James P. Boyce, Lottie Moon, R. G. Lee share the orthodoxy of those carefully steering us back to these historic roots... the same roots from which missions and the Cooperative Program grew.

The suggested committee membership requirements may disenfranchise many like-minded believers who have joined the ranks of Southern Baptists in recent years. Testimony abounds how these men and women are some of the most faithful contributors to our fellowship. Anxiety comes, it seems, from denominational champions of neo-orthodoxy... the very position of bankrupt congregations left behind.

And could such requirements have prevented the incident with the Southern Seminary trustee? Wasn't he a pastor... not a recent convert to Christianity or the denomination?

The aspect of committee members long on belief and short on experience is not the first occurrence in God's kingdom. A review of Exodus 35:35 would be an excellent basis for an editorial asking for experience and belief (i.e. orthodoxy).

Hamp A. Morrison
3541 Crestridge Drive
Nashville 37204

• *Certainly there was no appeal for "either or." The urgency is for experience and belief. Understanding of heritage and history strengthens the believer.* — Editor

Another view

Your editorial in the April 24 issue of the Baptist and Reflector is a perfect example of thinking that has brought Southern Baptists to the impasse that exists.

No one who does not believe in in-

errancy and infallibility of the Scripture is qualified to serve as trustee of our institutions no matter what his qualifications might be in other areas. We do not need balance between those who do and those who do not. Those at the camp site of this great division know exactly the issues. "Moderates" make every effort to prevent the great body of Southern Baptists from finding out exactly what the problem is. The only political agenda "conservatives" have is to keep snakes out of the Baptist bed.

It would certainly be best for Southern Baptists if everyone who did not believe like a Southern Baptist would leave our denomination and quit trying to worm their way back into the warm bed. We have many who were "active" Southern Baptists for years who had no business being in any position of responsibility or trust.

You do not question whether the young trustee was correct, just that he disputed President Honeycutt's faith. I do not doubt Dr. Honeycutt has faith, I just don't know in what. The only manner we have in determining this is from his writings (which do indicate the trustee is correct) and in asking him questions. Is there some magic aura that makes Dr. Honeycutt above questioning? Most "moderates" I have come in contact with will do everything under the sun but admit exactly what they believe. The Scripture tells us to "test Spirit" since Satan's cohorts disguise themselves as ministers of righteousness.

It is time you quit defending the status quo and try to determine who is right and who is wrong. God only has one way. If you doubt that, study the Bible Book Series Sunday School lesson for April 28.

Helen H. James
603 Pa. Ave.
Etowah 37331

• *We appreciate the opinions of our writers.* — Editor



BEFORE THE RACE — Donelson pastor Roy Fisher gets encouragement from his wife, Yvonne, before the start of the Boston Marathon.



SUPPORT — The sign outside First Church, Donelson, summed up the congregation's feelings for their pastor upon his return from Boston.

tion. "I've gotten many answers to problems while I've worked through them as I ran," he said.

Running also has taught Fisher a great deal about discipline and preparation. He noted a friend told him once that "you do not want to train for a sprint when you are to run a marathon."

During his 13-week training leading to the Boston Marathon, which he qualified for last December in Huntsville, Ala., Fisher had a rigid schedule. One day when he was to run 14 miles the weather was extremely bad so Fisher ran 252 laps in the church's Family Life Center. "I would not have done that without commitment," he

said. Fisher sees a parallel between running and living a Christian life. "A lot of people do not achieve because they are not committed," he said.

On his return from Boston, Fisher preached about "Running the Race" in regard to a Christian walk with the Lord.

Quoting a famous basketball coach, Fisher said, "Everyone has the will to win, but few people have the will to prepare." Preparation is the key to anything whether it be running a marathon or living a Christian life, Fisher said.

"Preparation makes the difference," he concluded.

TBC Executive Board, Hospital agree on ten-point . . .

(Continued from page 1)
Actions approved

In other action, the Executive Board:

- Approved a recommendation from the Education Committee to raise the debt ceiling of Carson-Newman College to \$11 million for the purpose of building a student activity center. C-N President Cordell Maddox said the college probably would not need to borrow that much money since about \$7.5 million has already been pledged for the estimated \$12 million project.

- Adopted procedures and criteria for bivocational and small church pastor awards to be presented annually.

- Approved nominees presented by the Committee on Boards to fill unexpired terms: Ginger McAfee, Mt. Olivet Church, Mt. Juliet, Executive Committee; J. Edward North, First Church, Humboldt, Children's Homes; Paul Walker, First Church, Pulaski, and Ken Hubbard, First Church, Smyrna, Belmont College; Frank Kemper, First Church, Adamsville, Union University; and Art Mason, First Church, Manchester, Adult Homes.

- Approved a recommendation from the Executive Committee that the TBC president appoint a special committee to develop a five-year plan for Cooperative Program allocations. Appointed were John Laida, chairman; James Porch, Howard Olive, June McEwen, Don Givens, Larry Gilmore, Raymond Boston, and Jerry Oakley. Ex-officio members will be Bill Bates, Paul Durham, Howard Kolb, and D. L. Lowrie.

- Approved a committee to meet with appropriate leaders of all TBC institutions to review charters and bylaws. Named to the committee were Ray Sorrells, Frank Samuels, John Langlois, James McCluskey, Ann Davenport, Doug Baker, Don Owens, Bob Segrest, Mickey Basham, Jim Growden, Tom Gatton, Ray Fowler, and Gary Anderson, chairman.

- Approved a recommendation to request the TBC negotiating committee to ask Baptist Hospital trustees to consider expanding the pool of potential trustees to include current or former members of the Executive Board.

- Approved a 1991 Golden State Missions Offering budget of \$1 million, an increase of \$2500.

Began Dec. 19

The negotiating team that was able to forge an agreement with Baptist Hospital Inc. was put together in January subsequent to the Dec. 19 decision by Baptist Hospital trustees to elect their own trustees.

From that date, it was noted in last week's Executive Board meeting, the hospital has been free of any "control" by the Tennessee Baptist Convention.

Tennessee Baptists took over the hospital in 1948 at the request of its trustees — because of financial problems that could have forced its closure. The hospital began receiving Cooperative Program allocations and became known as Baptist Hospital.

The hospital and its subsidiaries became financially self-supporting in 1967, and since then no CP funds have been allocated. The TBC has paid for the annual audit each year as the only financial tie.

Representing Tennessee Baptists in



LISTENING — Members of the TBC's negotiating committee listen during discussion. From left, Dean Haun, Raymond Boston, Jerry Oakley, and Bill Bates. — Photo by Wm. Fletcher Allen

trying to solve the impasse is a team composed of officers of the convention: D. L. Lowrie, executive director; Bill Bates, TBC president; Paul Durham, Executive Board president; Jerry Oakley, Executive Committee, chairman; Raymond Boston, Christian Services Committee chairman; and Dean Haun, CSC vice chairman. Baptist Hospital had been reporting to the convention through the CSC. The negotiators had no chairman.

Hospital negotiating team members were David Stringfield, president; and trustee officers Guy E. Bates, chairman; Virgil H. Moore, D. Ed Moody, and Willie K. Davis. The board's seven-member executive committee was involved also.

Meetings held

Several meetings have been held since December by the Executive Committee and the CSC. There was a called meeting April 12 in which the Executive Board voted to consider legal action against the hospital unless some amicable solution was reached by May 6, a day before its next scheduled meeting.

On May 1, the leadership teams from the TBC and the hospital met and a document was agreed upon — the basic agreement that was presented to the Executive Board May 7.

The ten-point document that was given to TBC negotiators by hospital leaders included several key issues from earlier proposals from the TBC team.

Points explained

The ten points of the proposal:

(1) The convention, or at its option, the Baptist Health Care System Inc., shall have the right to approve any change in the hospital's name or mission statement. (Baptist Health Care System Inc. is the "paper" body for which TBC can elect trustees under the Dec. 19 action).

(2) Baptist Hospital shall continue to submit to the TBC all such reports, oral and/or written, as have been submitted previously.

(3) At the option of the TBC, a standing committee of the hospital's board shall be established to serve as liaison.

(4) Chaplains at the hospital shall continue to be Baptist ministers to the extent permitted by state and federal laws.

(5) This is one of the most critical points, according to Executive Board members. Hospital trustees agree to maintain the existing bylaw provision which requires that the board be composed of men and women who are in-

involved in Christian causes. Vacancies and new positions shall be made by the hospital board from the then current or past trustees of the Baptist Health Care System through 1996. (This is a five-year agreement and these trustees have been elected by the TBC).

In other words, for at least five years, hospital trustees will be chosen from among those approved by the TBC. The document could be renegotiated at the end of the five years.

(6) As available, services currently provided by the hospital to the TBC and its churches (valued at more than \$300,000 annually over charity care)

shall be continued to the extent allowed by law.

(7) The TBC president shall be an ex-officio non-voting member of the Baptist Hospital board. (This means that a formal relationship is established and that the TBC will be represented and involved in hospital actions and growth).

(8) The hospital will create a substantial benevolent care fund for Baptists.

(9) The hospital trustees will make a one-time lump sum donation of \$1.7 million to the TBC as an "unrestricted mission gift." This is the amount given by the TBC to the hospital since 1948 according to official hospital records. It is also the amount owed by the TBC for its two-year-old Baptist Center and building renovation in Brentwood. The figure was offered by the hospital trustees, and not suggested by the TBC team.

(10) After the document is approved by all parties, the hospital board will issue a formal statement "expressing its regrets over the misunderstanding and hurt generated as a result of its actions." The statement will be offered to TBC officers and to the convention.

The explanatory statement from the trustees said they were fully aware of the tensions and emotions relating to the Dec. 19 action, and that the "negative consequences were wholly unintended." — *Lonnie Wilkey contributed to this article.*

One Word More By Wm. Fletcher Allen, editor

Israel is a land of contrasts, enigmatic.

It is old — look at the stones, read the records, study the Scripture.

It is new — only 43 years old as a modern nation.

Everything about it says that it should be a place of peaceful habitation. But there has never been a lasting peace since its birth in 1948.

Solomon was not the only wise leader to sit on the throne or hold the highest place in present-day government — Israel has not had a majority-led government in its entire 43 years. It's all done by forging coalitions.

Israel is one nation, inhabiting one small corner of the earth — but it has been fought over, traveled through, decimated by, and subjugated by many peoples and nations.

But there is always hope. Tevye, the dairyman-philosopher of "Fiddler on the Roof," was the father of seven daughters and victim, like countless others, of Soviet pogroms. He would smile and look to the heavens and ask God, "Please choose someone else to love — we can't stand much more of your love as chosen people."

In the Children's Memorial section of Yad Vashem, the Jerusalem memorial to the Holocaust victims, feeling is much greater than reality.

The museum is a repository of unforgettable sadness. The many tiny lights shining bleakly in a dark place remind us of the 1.5 million children who died in the Holocaust — at least that many.

The sensitive human heart cannot bear many minutes of standing and reflecting in the memorial. One can only turn to prayer as a viable source of strength in trying to find your way

out.

Voices send the names of the children — familiar names, beautiful names, ordinary names. They represent the million and a half.

Well, one must be hard put to turn away from such an experience with soul untouched.

Then, hope bursts forth like a million and a half bright roses blooming out of season.

A few hours pass and it is evening. We are standing on the streets of Jerusalem, Ben

Yehuda, Ha

Melekh George, Yafo, and the less known. No, we are not standing. We have just come from Fink's Restaurant where many famous journalists have partaken.

And now we are pushed forward and then backward by a swirling mass of people — mostly children. We have been warned — and we have our soft plastic "boppers." Playfully the children hit us on the head or arms — we strike back.

There is laughter, we are squirted with shaving cream — again we retaliate. Everyone is running and turning, squirting the aerosol cans, reaching out the boppers.

There is hope. Children were laughing on Independence Day eve. They were celebrating with joy — they represent the future for Israel, and in a sense, like all children, the future of mankind in the world.

Israel is a land of contrasts — but past and present and future are met in the hearts of children.



ALLEN

Final in a series

Israel — land of stones 'with human hearts'

By Wm. Fletcher Allen

Rav Avraham Yitzhak Kook said, "There are men with hearts of stone... and stones with human hearts."

He must have been talking about Israel — particularly when he spoke of stones with hearts. Stones can talk. Stonemasons have probed the quarries of Judea for centuries. Jerusalem specifically is known for the white and pink limestone surrendered by gorges in the earth and fashioned painstakingly by artful masons.

Stones can talk. Jerusalem, and other cities to some extent, can be "time warped" by careful investigation of the stones. Each time period has left its mark with certain stones — and unique architectural styles.

Note for example: First temple period — large hewn stones with rounded corners and smooth finish, no mortar; Hasmonean period — large hewn stones, rough centers, no mor-

tar; Herodian period — large framed blocks with smooth, finished centers, close joints, mason's pick as art;

Byzantine period — rough stones with no frames, mortar; Crusader period — framed blocks with rough, protruding centers. Odd sizes.

Turkish period — small blocks, roughly chiseled. Modern period — commercial quarried, hand finished.

We've looked at Jerusalem in the previous articles about Israel. The reason for being there? I accompanied 17 other Christian journalists April 15-24 on a tour of Israel as guests of the Israeli Government and El Al Airline.

Four of us represented Southern Baptist state papers: Glenn Brown, editor of the Oklahoma Baptist Messenger; Guy Henderson, editor of the Mississippi Baptist Record; Sue Poss, assistant editor of the South Carolina Baptist Courier; and myself.

The last chapter in this story of Israel will be written as brief diary notations. Spokesmen for the Ministry of Tourism and El Al asked us especially to tell Americans that Israel is a safe place to travel. It is.

Remembrances from ten days of diary notes:

We were accompanied by Mike Rogoff, our guide, and Lori Samet of El Al's New York office.

The first morning we viewed Jerusalem from the Haas Promenade, and visited Yad Vashem, memorial museum to the Holocaust. It was Memorial Day for the Fallen in Israeli Wars.

The evening was the beginning of Independence Day celebrations. We went to downtown Jerusalem — and mingled with thousands of celebrants, young and old. Cans of shaving cream were the weapons, and we joined in — everyone was being sprayed with white streams of foam. Small plastic mallets were used to tap folks on the head!

You could not give out of shaving cream — there were vendors everywhere. They were also selling the "boppers" as we called them.

Soggy and soapy though we were, we attended a superb evening of folk dancing at Gerard Behar Center — performed by an elite dance group, "Hora Neurim."

Visiting the Museum of History of Jerusalem at the Citadel was like see-



other place recognized by some as the site of Jesus' crucifixion and burial — the Garden Tomb. It is more peaceful than the dimly-lit church, but less likely to be authentic.

On Saturday, we rumbled east and then south to the Dead Sea and Masada — the last holdout of the Jews in the Roman era. They were crushed there atop the great plateau in Herod's fortress — by the Romans after two years of siege. There were 1000 Jewish rebels who held off the Roman forces until their food and water gave out. Jerusalem and the Temple had been leveled.

Only seven or eight were left. All had agreed to kill each other — until the last able Jewish warrior killed himself. The Roman victory in 73 A.D. was hollow.

After Masada we headed north, stopping for lunch and a "swim" in the Dead Sea at En Gedi, oasis where David and Saul clashed during their dark days.

We spent some time at Bet She'an, where Saul and his sons were killed. It is now a massive tell, partially dug, filled with ancient history.

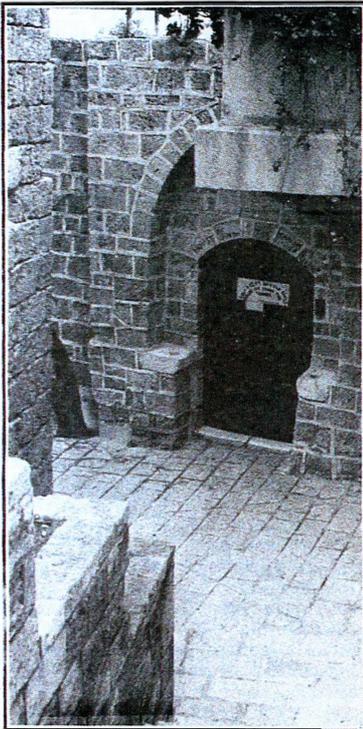
To the Galilee we went, stopping in the southern shore to pause beside the Jordan for a time of reflection. Many Christians have been baptized at this site, but John baptized Jesus much further south, in the wilderness.

The Galilee is special. Knowing that this place is where Jesus performed most of his miracles is sobering. The hotel was on the western shore and by boat we went northward to Capernaum to view a second century synagogue and other ruins.

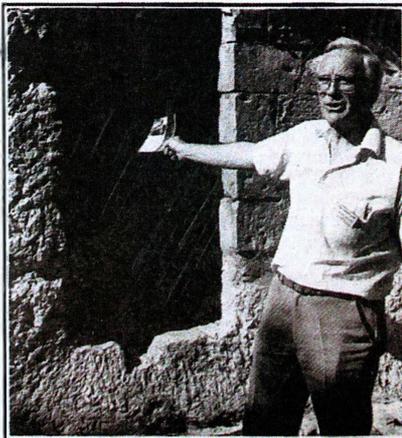
On then to the Golan, far north almost to Lebanon and Syria. We lunched by the river Dan with Mount Hermon's snowy peak in sight. Later we went to Caesarea Philippi and then back to the Galilee. It was Sunday and we took time for a simple worship time on the hill called Mount of Beatitudes.

The next day on our way to Tel Aviv and Ben Guion Airport, we spent half a day in Nazareth, looking at places with familiar names. Best of all was a short stay at the Baptist Church of Nazareth — where Pastor Fuad Sakhnini also has a Baptist school for 760 Arab students.

During the entire ten days, for me worship times were most meaningful. All the history was intriguing. The holy places were remarkable. But when we read the Bible and prayed in quiet time on Biblical sites — the realization of God's greatness and Christ's sacrifice of love became exceedingly real. Stones can talk — and we believe them.



STONES OF ISRAEL — The stones of Israel talk — telling of times thousands of years ago. Far right photo depicts ruins of fortress at Caesarea on the Mediterranean Sea. At right, Albert Mosedale, a chaplain of the group that cares for the Garden Tomb in Jerusalem, points to tomb reputed by some to be where Jesus was laid. Above, in Joppa near Tel Aviv, a house called 'House of Simon the Tanner,' with whom Peter the Apostle stayed.



Chaplain nurtures men in East Tennessee facility

Disciples in prison

By Connie Davis, assistant editor
PIKEVILLE — "I just got depressed and cut my wrists," the young man said who was leaning down to peer through the six-inch opening in the door. He was in "the hole" — one of the maximum security areas at Southeastern Tennessee State Regional Correctional Facility.

"I just got depressed." His boyish face revealed his youth. Apologetically he said, "I haven't had a shower since Sunday. I smell like a goat." He was wearing a paper gown. When asked why he was depressed he tried to explain.

"Family problems. . . I called home earlier that day and they wouldn't talk to me. . . I took a razor blade and ripped it open.

"I didn't really mean for it to happen. It just happened like that. It was just like I had no control over it at that point. . . My feelings are that it will happen again, that I will do it again, because I don't feel too good. I stay upset too much.

"I don't understand why they want to disown me, why they leave me alone. I'm confused as to what I've done to make them turn against me. This has happened other times — on the street and in here."

Earlier the young man had risen from his bed in the cell when Chaplain Charles Christopher approached the door. At one point in their conversation the young man had extended his arm through the opening. His forearm was cut its entire length. Christopher won't meet with the inmate unless he requests a meeting, but he will bring him some reading materials, if approved.

Chaplain Christopher matter-of-factly moves on to visit with other men as he tries to minister to the about 800 inmates and 400 employees at the facility. He is one of 81 chaplains in Tennessee and 2200 chaplains and pastoral counselors endorsed by the Southern Baptist Chaplains Commission which are honored each May. This month the ministry celebrates its 50th anniversary.

"Most of these men made a profession of faith sometime," said Christopher, adding that about 80 percent of the 800 at Southeastern Tennessee State Regional Correctional Facility are Baptists. He describes the inmates as "abandoned babies" — abandoned by parents and churches.

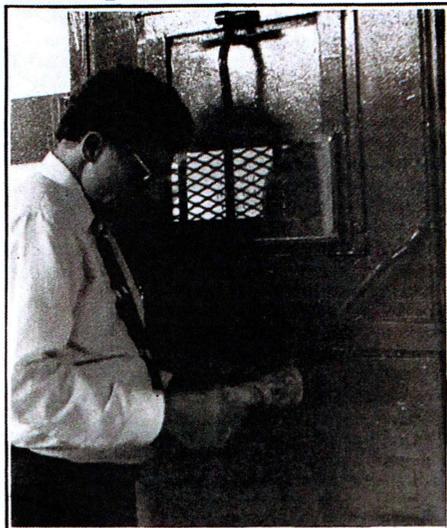
Christopher has seen the results of nurturing men at the prison.

Two Christian friends

Wayne Carver was a Christian when he met the chaplain. The two have become close friends. Carver said although the prison environment makes Christian living especially difficult, "It takes a bigger person to live a Christian life than the person who lives a regular life."

Carver, who became a Christian four years ago while an inmate, said he is respected by other inmates because of his commitment. He finds time beyond his work schedule to attend college classes, serve as a reporter for the facility's newspaper, participate in a drug education program for youngsters and a community charity group.

Carver also has learned 700 words in sign language the past five weeks. He



VISITING MAN IN ISOLATION — Chaplain Christopher holds a man's hand through a slot in the door of his cell as they visit through a glass-covered grate.

translates worship services and ministers to several deaf inmates. An instructional sign language video provided by Christopher also assisted him, but he described it as "just another gift of God."

A part of a year-long discipleship group studying the MasterLife program led by Christopher, Carver said the study helped him learn how to witness to non-believers without using too much spiritual language and helped him grow as a Christian.

David Mayes, another member of the discipleship group, had been incarcerated five years when he asked Jesus to release him from the pain of drug withdrawal. He had no more pain. Now after serving another five years of his life term as a Christian, he says, "It takes Jesus in us to serve and live."

"Prison — it's rough. . . Half or more than half of the inmates here have large sentences, so it really is our community." His other friends are the volunteers coordinated by Christopher who come to lead worship services. He attends four or five services each week. The MasterLife course "drew us closer as Christian brothers." It also strengthened his faith, he said.

Three months ago Mayes discovered two men stabbing a man who was convicted of child molestation. He went to the man's aid and stopped the attackers. "It was God's protection I know, because I didn't have anything. They both had knives. I ended up saving that man's life," said Mayes. He tries to help people convicted of this crime.

Another member of the discipleship group, Wayne Hicks of Knoxville, delayed parole board evaluations because of the study, reported the chaplain.

Four of the original ten students — some of who were transferred or released — completed the study and are certified teachers. He plans to help them begin groups. Then he will watch the multiplication of disciples.

The motivation of these men comes from deep within, explained Chaplain Christopher. He sees his role as a stimulus.



CHRISTOPHER

Life as an inmate

As he moves across the campus, he is greeted by at least half of the inmates within shouting distance and most of the staff. The inmates are moving between their units, single-level buildings which face onto a flower-dotted compound, and their responsibilities.

Inmates may attend school or work on the farm which has 150 head of cattle and 18,000 chickens. They also may attend barber, cooking, or woodworking school, or work in the clothing manufacturing company at the facility. Support groups for people with addictions also are offered.

Not interested in their guilt — "a chapter already written" — Christopher hopes to prepare them for release through directing them to the programs offered at the prison and directing them to God.

Discipleship is his goal. Even though he was a pastor for 20 years before becoming a chaplain three years ago, he claims he failed to disciple people, but he is committed to the church. He is bivocational pastor of Westel Church, Rockwood.

Just as he finds the time to minister to church members, he does the same for the 1200 inmates and staff. In addition to notifying inmates of family illnesses and deaths, he determines if they will be allowed visitation. If they have not reached trustee status, which includes a work release program, the inmates always visit in full restraints,

which means feet and hands are chained. This requirement coupled with their grief is often upsetting, explained the chaplain.

"They hurt just as bad as someone in the free world. These men are no different. Often they hurt even more when they've been looking forward to seeing them (family members) or they feel intensely guilty for being here."

For staff members who have similar crises, the chaplain also visits and counsels.

Christopher's approach to his ministry gives each man the benefit of the doubt until he proves himself unworthy. Then he "drops him like a hot rock" — providing what Tennessee Department of Corrections policy requires and no more until the inmate proves himself otherwise, he said.

"I don't do favors; I do ministry and I do a service." But he adds, "I can't believe I have so much fun and get paid for doing it."

To help him in his ministry, Tennessee Baptists could send greeting cards, stationary, blank recording tapes, and Bibles to Chaplain Charles Christopher, Southeastern Tennessee State Regional Correctional Facility, Route 4, Box 600, Pikeville, Tenn. 37367-9243.

Baptists could offer him materials and recorded video and cassette tapes. He also needs a volunteer coordinator for the 150 volunteers, a role which was eliminated from the facility's budget, and counselors and teachers.



CARVING OF SUPPER — Tony Hays stands by the carving in cherry wood of the Lord's Supper he completed through the woodworking school.



C-N 'distinguished' professor views impact of Gulf War

JEFFERSON CITY — James Lewis Baumgardner of Oliver Springs was recently selected as the Distinguished Faculty Member of Carson-Newman College for his teaching ability. Baumgardner, chairman of the history and political science department, joined the Carson-Newman faculty in 1964. In his office, he sits between two brass candlesticks that stand about four feet from the ground



BAUMGARDNER

and are draped with heavy, braided gold cord.

The candlesticks were given to him by the former department head who bequeathed mementos of his world travels to the department.

Like the man himself, the candlesticks are only one of many things amid a vast collection which sparks conversation. For him, history is a vital, living topic that is anything but a list of facts and dates. He lets his students know from day one that they

Column discontinued

June McEwen, a regular columnist for the *Baptist and Reflector* for most of a year, was elected to the Executive Committee of the Tennessee Baptist Convention's Executive Board last December.

The Executive Committee functions as board of directors for the *Baptist and Reflector*, and for that reason she is not writing.

From Chattanooga, McEwen also is chairman of the board's Central Administrative Committee.

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are not being tested on their ability to play Trivial Pursuit.

Dates and facts are just a reference point. "History is each individual's pursuit of truth," he says. And by that, he means that the past is not a matter of facts but how one interprets those facts.

He teaches about the past so that people may better understand the present and the future consequences of their actions. As a historian and political scientist, he thinks the United States may have underestimated what has been set into motion in the Middle East during the Gulf War.

In a sense, the war itself has not really ended. "Through the liberation of Kuwait, we created a chaotic situation in Iraq." He likens it to the days of Eisenhower, when rhetoric was used to encourage people to rise up. "We implicitly indicated that we would support them. The Kurds feel betrayed because they were given a false impression."

History is filled with "what if's," he thinks. What if the U.S. had created less chaos by holding out for the blockade? What if the Allied forces had supported the Kurds from the outset? What if the decision had not been made to end the war in Kuwait?

"We have set into motion further instability in the Israeli and Palestinian issue by embracing the leader of Syria who is bent upon the destruction of

Hoyte Huddleston dies in Lebanon

Retired Tennessee Baptist pastor Hoyte C. Huddleston died April 20 in a Lebanon nursing home.

A native of Lebanon, Huddleston had been pastor of Bartons Creek Church, Lebanon, and Round Lick Church, Watertown, among others.

Huddleston, 84, was a U.S. Army chaplain during World War II. He was a member of First Church, Lebanon.

He is survived by his wife, Mareva, and one son.

Israel and by making gestures to the Iranians who have a chaotic relationship with the Syrians. Iraq could disintegrate in the battle over the spoils of war. By using military action, we have put into motion potentially disruptive forces." Only history will tell.

It seems ironic that America was in a similar situation almost exactly 100 years ago. Baumgardner compares the Gulf War to the Spanish American War. America was elated with patriotic pride, having won a quick and decisive military victory over a small and comparatively defenseless opponent. After years of doubt, Americans again feel the sense of being a world power.

A generation unaccustomed to the grim realities of war has just tasted victory — short and sweet. Patriotism

has been restored. But real consequences may turn out to be neither short or sweet. "Every generation of young men romanticize war," says Baumgardner. "All it takes to have a war is a generation that doesn't have a memory of one." He adds that most young men in the Gulf War saw more glory than guts since most did not have to experience the kind of combat that past wars have seen.

An ordained minister, Baumgardner has served as pastor of several rural Tennessee Baptist churches, including interim pastorates in Oliver Springs, Clinton, Sneedville, Kingston, and Grainger County. A native of Bristol, he received degrees from Bluefield (Va.) College, Carson-Newman College, and the University of Tennessee, Knoxville.

TeamTalk

By D. L. Lowrie

Missions giving is rarely ever reduced because of bad things. It is more likely to be cut back because of a good thing.

It will often be to make a building program easier. It would be possible to have the building program and maintain a high level of mission giving, but it would be more difficult. We are always inclined to choose the easier path. My heart is always encouraged when I find a church that has resisted this temptation.

Adding a new staff member can also endanger missions giving. Cumberland Drive Church in Clarksville recently added another staff person. Under the leadership of pastor Gary Shockley,

they made a commitment to maintain their high level of mission giving.

A church is much like an individual Christian at this point. No pastor would encourage a Christian to make a financial decision that would jeopardize their ability to give their tithe through the church. This would reflect some misplaced priorities. Do not our church decisions sometimes reflect wrong priorities?

It may be that your church made such a downward adjustment in the past with a promise that there would be a later adjustment upward. Has this promise to yourself been honored? If not, who will take the initiative to see the change made?

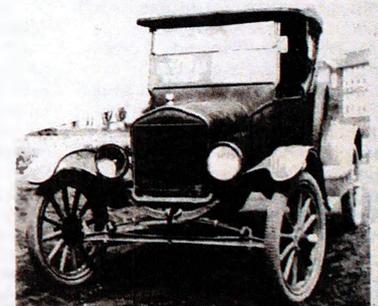
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LOWRIE

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Leadership ...

George Williams has been called as interim pastor of Main Street Church, Lake City.

Robert Melton recently resigned the pastorate of Royce Church, Oak Ridge, to accept the pastorate of a church in Utah.

Calvary Church, Etowah, called W. A. Callahan as interim pastor.

Richard Christian has been called as minister of music and youth director to First Church, Bethel Springs.

Terry Bradshaw is now serving as pastor of Zion Hill Church, Sevierville.

Steve Hurt recently resigned as minister of education from First Church, Kingston, to accept the same position at Calvary Church, Tupelo, Miss.

Jim Johnsonius recently resigned as minister of music at First Church, Dyersburg. He and his wife, Jan, have been appointed by the Foreign Mission Board as career missionaries to Argentina. The appointment service will be June 18 in Richmond, Va.

Ordinations ...

First Church, Andersonville, recently ordained Minister of Music and Youth Joseph B. Herrell to the Gospel ministry.

Pleasant Hill Church, Martin, ordained Billy Cavin, Keith Sowler, and Ray Melendez to the deacon ministry.

Charles Richard Overby was ordained as a deacon April 28 at Bartlebaugh Church, Chattanooga.

Kevin Minchey was recently ordained to the Gospel ministry at First Church, Madison. Minchey is pastor of Union Band Church, Howardstown, Ky., and a student at Southern Baptist Theological Seminary, Louisville, Ky. He is a graduate of Belmont College, Nashville.

Jon Rogers was ordained to the Gospel ministry at Cherry Grove Church, Jonesboro, where he serves as assistant pastor and minister of youth and where his father, Jimmie Rogers, is pastor.

Center Grove Church, Tullahoma, ordained Wayne Martin and Wendell Norton to the deacon ministry April 14.

Paul Turner was ordained to the Gospel ministry May 5 at First Church, Donelson.

Education ...

In a ceremony May 9, the nursing building at Carson-Newman College, Jefferson City, was named after Hannah Hylton Pederson on the occasion of her 15th wedding anniversary. Her husband, Robert Pederson, recommended to the college board of trustees that the building be named after his wife, who helped found the college's nursing advisory council and remains interested in the nursing program. Improvements have been made to the nursing building as a result of a gift from the Pedersons.

Retired Nashville pastor Franklin Paschall and Eighth District Congressman John Tanner will be keynote speakers at commencement exercises at Union University, Jackson, June 1. Paschall will be baccalaureate speaker at 10:50 a.m., and Tanner will speak at the 6 p.m. commencement ceremony. A record 288 students are expected to graduate.

Churches ...

The congregation of Rogers Creek Church, Decatur, will celebrate the church's 150th anniversary the first weekend in June. An Old Timer's Day will begin Saturday at 2:30 p.m., which will conclude with a cook-out and sing-along. William Bates, Tennessee Baptist Convention president, will speak at the 10:45 a.m. worship service on Sunday. A covered-dish luncheon will follow the service. The afternoon will conclude with a dedication of a time capsule.

Homecoming will be celebrated May 19 at Georgian Hills Church, Memphis. W. L. Colquitt, the new director of evangelism programs of Shelby Association, will speak in the afternoon.

Members of Hillhurst Church, Nashville, celebrated the church's 30th anniversary May 12.

The congregation of Mount Carmel Church, Knoxville, celebrated the church's 75th anniversary with

homecoming April 28.

Homecoming services will be held May 26 at Sunrise Church, Rutledge.

Members of New Bethel Church, Paris, will celebrate homecoming May 19 with a special luncheon at noon and music in the afternoon by the McKenzie Quartet and The Holy Message.

Homecoming will be celebrated June 2 at Springhill Church, Paris, with a special dinner and music.

Dedication and homecoming day will be June 9 at Oak Grove Church, Gray.

The newly renovated auditorium at Unicoi Church, Unicoi, will be dedicated May 19 at 2 p.m., with open house from 3-5:30 p.m.

Members of West Hills Church, Jonesborough, recently broke ground for a new fellowship hall.

Missions ...

Volunteers from Central Church of Fountain City, Knoxville, will go to Michigan June 21-29 to do construction work at the Bambi Lake Baptist Conference Center and to lead Vacation Bible School.

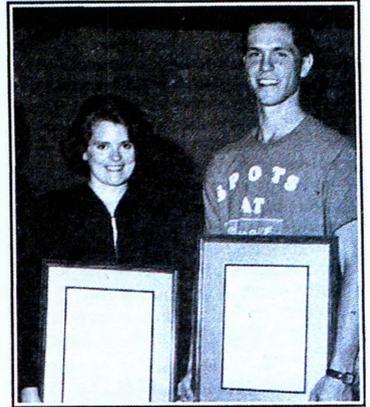
David and Lynda Bodenheimer, Baptist representatives to Eastern Europe, have arrived on the field to begin their first term of service. He is from Signal Mountain. They may be addressed at Mandula Utca 25, H-1025 Budapest, Hungary.

Missionaries to Burkina Faso Guy and Tammy Causey have arrived in France for language study. Both consider Humboldt their hometown. Their address is 87, Rue Jean Jacques Noirmant, 37000 Tours, France.

Chip and Vesta Clary, missionaries to the Philippines, may be written to at P.O. Box 7506, DAPO Lock Box, 1300 Domestic Road, Pasay City, Metro Manila, Philippines. He is a native of Memphis.

Revivals ...

Audubon Park Church, Memphis, will hold a revival focusing on families



TENNESSEE STUDENTS HONORED — Kimberly Patterson and David Green recently received the Algernon Sydney Sullivan Awards, the highest honor given to students at Carson-Newman College. The award is presented annually to a male and female student who exemplify concern for other persons. Patterson, daughter of Mr. and Mrs. Al Patterson is a member of Pleasant Hill Church, Copper Hill. Her dad is director of missions for Copper Basin Association. Green, the son of Mr. and Mrs. Scott Green of Etowah, is a member of Wildwood Church, Englewood.

May 19-22.

Jeff Ward, Fort Worth, Texas, will lead revival May 17-19 at Trinitith Church, Lawrenceburg. Becky Collins, a Belmont College, Nashville, student will lead music.

Tony Billions, pastor of First Church, Cornersville, led revival April 28-May 1 at Center Grove Church, Tullahoma. Jim Tipps led music.

Gath Church, McMinnville, will hold revival May 17-19 led by Ras and Bev Robinson, Ft. Worth, Texas. Robinson is the former head of Broadman Publishing, and his wife specializes in women's ministries.

Pleasant Ridge Church calls George Miller

George Miller has accepted his first pastorate at Pleasant Ridge Church, Talbott.

A student at Carson-Newman College in Jefferson City, Miller also was a summer youth worker at Pleasant View Church, Talbott. He was ordained at Pleasant View Church on March 3. Miller is a native of Jefferson City and is married to Cecelia Miller.



NOTE BURNED — Good Hope Church, Adamsville, recently burned its note on the church's sanctuary, fellowship hall, and education space. From left, deacons Thomas McCormick, Rayburn Surratt, James Surratt, Pastor Billy Joe Stewart, Tad Tacker, J. D. Ashe, Danny Ashe, and Gary Surratt.



RECEIVE TRAINING — Six Tennessee Baptists recently received training as volunteer consultants who will recruit, train, and place both short and long-term volunteers who will be assigned through the volunteer division of the Southern Baptist Home Mission Board. From left, Ed Byers, Clearview Church, Franklin; Charles Hill, Wells Station Church, Memphis; Barney Anderson, First Church, Camden; Gene Strahan, HMB; Leslie Baumgartner, former TBC Missions Department director; Harry Espy, First Church, Chattanooga; Charles Guthrey, Central Church, Bearden, Knoxville; and J. C. Carpenter, TBC Missions Department associate.

Spiritual awakening needed in SBC, says seminary president

By Lewis A. Drummond

Second of two articles on revival and spiritual awakening.

It was 1949 on the Island of Lewis, the main isle of the Hebrides, that wind swept archipelago off the Northwest coast of Scotland. The weather there is often cold and bleak. But in 1949 the spiritual climate in the Hebrides was even worse. The churches were all but empty. A purely secular mindset dominated the populace. In that setting, a mere handful of men, about six or eight, became

Bivocational pastors to meet at Union

The second meeting of the newly-formed West Tennessee Southern Baptist Bivocational Pastors' Conference will be held May 24 at 7 p.m. at Union University.

Wilburn Nelson, president, will preside at the meeting in the college's Recital Hall, Room D-3. Nelson is a Gibson County farmer and pastor of Chapel Hill Church near Milan.

Richard Skidmore, director of missions for Weakley County Association, will speak on "Helps Which Are Available Through the Associational Office."

Angie Baker of Lexington, newly crowned Miss Union University, will share her testimony and present special music for the program.

Bringing the inspirational message for the evening will be John McBride, director of missions for Shelby County Association.

burdened over the spiritual sterility of their island and began to pray in an old barn outside their village. They prayed for months for a spiritual awakening.

One night in the barn, the Holy Spirit fell in overwhelming power on the men as they prayed. At the same moment, God moved mightily on their entire village. People woke up under the conviction of the Holy Spirit. By dawn, practically the entire populace was converted. The great Hebrides Revival of 1949 broke on the scene.

But note, it all began in prayer for spiritual awakening. Such has always been the case. Every age attests to that fact. In the 18th Century, Jonathan Edwards called for a "Concert of Prayer." The result was the First Great Awakening. Later, Isaac Backus, early Baptist leader, along with others, called for intercessory prayer and the Second Great Awakening burst on the American scene. Our Southern Baptist missionaries in 1936 gathered in Chefoo, China, and began to pray for revival. That same year the Shantung Revival occurred. On and on the illustrations go. When one researches the roots of any great move of God in revival power, prayer is found to be the bottom line cause. There has, to our knowledge, never been a true spiritual awakening that has not been born and nurtured in fervent prayer.

Many implications emerge out of this essential reality. In the first place, it is clear revival cannot be humanly generated. Make our schemes and

plans as we may, God primarily honors intercession. Moreover, we cannot dictate the nature, place, or time of real revival. We must let God answer our prayers in His way. Charles Finney had it right when he said, "In revival, we must be willing to let God be God, and do it His way with whom He pleases." The Holy Spirit knows what is best in awakening. Therefore, it really should not matter to us where or when or through whom God sends the revival; only let us be careful we do not separate ourselves from it because it does not manifest itself exactly as we would plan it. Just pray God will do it, and let us "get in on it."

Further, the principle of prayer in revival means that if we truly mean business in our search for an awakening, we will see to it that prayer becomes a central part of our individual and corporate church life — yes, even our entire denominational life. One thing is crystal clear, if we Southern Baptists are ever to solve our problems, we must have a spiritual awakening. All agree to that.

What then can we do? Several things:

- Start praying personally for revival.
- Start a prayer ministry in your church, business, home, or wherever God leads you.

- Challenge others to pray for an awakening.
- Pray for the night on Prayer for Spiritual Awakening at the Southern Baptist Convention in June in Atlanta.
- Pray in faith; God does desire to revive His people (Psalm 85:6-7).
- Pray God will break all our hearts, get our eyes on Jesus, and bend us to His will.

Only the coming of the Spirit through prayer brings true revival.

In this last article on revival, leading up to our Southern Baptist Convention in June, if I could entreat you to do one thing, it would be this: Pray! Pray! Pray! Again I repeat, only in and through prayer will revival come, and I think it not an overstatement to say that only in revival is there any real hope for the future. — On Wednesday, June 5, during the SBC the entire evening will be devoted to prayer for spiritual awakening.

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Amnon's sin and Absalom's revenge

By Robert Armour, retired director of missions; Troy

When we look at this passage we are vividly reminded of James 1:15, "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." We may think we can let our minds be cluttered with all kinds of evil thoughts and they will never cause any problems, but we are mistaken. We need to constantly remind ourselves that this is the seedbed for sin. Proverbs says of man, "As he thinketh in his heart so is he."

Amnon's sin against Tamar 13:12-14
Amnon was David's oldest son, born to him while he was king at Hebron. His mother was Ahinoam, one of two women David married while he was hiding from Saul (1 Samuel 25:43). Amnon watched his very beautiful half-sister grow up and began to desire her very much. Instead of pushing the thought from his mind and thinking about other things, he began to cultivate the thought until it became

lust. He said he loved her, but all of his actions show that he did not love her. He just lusted for her.

Amnon had a cousin named Jonadab who noticed his being unhappy and found out that the reason was his great desire for Tamar. Jonadab did not try to turn him away from his evil desires, but helped him conceive a plan to be alone with Tamar. When he was alone with her, he told her of his desire for her. She resisted his advances and begged him not to force her. She said, "No such thing ought to be done in Israel" (13:12). She knew it was wrong because one of the basic moral principles God taught Israel in the Ten Commandments was "Thou shalt not commit adultery" (Exodus 20:14). He was stronger than her and forced his attentions upon her. Then he sent her away in shame and disgrace. This incident could easily be a headline in our morning newspaper today, but sex out-

side marriage is still very wrong.

Absalom's plot and revenge 13:23-29a

Two wrongs never make a thing right. Amnon's sin of adultery was very wrong, but Absalom's plot to murder him did not correct anything. The desire for revenge can be just as devastating as the lust for a person of the opposite sex. Absalom seems to have harbored, cultivated, and planned his vengeful act over a period of two years. When his men informed him of the death of Amnon, he did not celebrate. He felt he had to run. Revenge is never as sweet as we may dream.

BIBLE BOOK

May 19 Lesson

Basic Passage: 2 Samuel 13:1-14:33

Absalom's flight 13:37

Fearing what David might do because of the murder of Amnon, Ab-

salom fled to Talmai, king of Geshur, who was his grandfather on his mother's side of the family. David mourned the death of his oldest son, but after a while began to long to go to Absalom.

Absalom's return 14:23-24

Joab knew of David's desire to see Absalom and that his mourning for Amnon had about ceased. He influenced a teacher of wisdom to dress as a mourner and go to David. She told a made up story about her husband having died, leaving her with two sons. One of the sons had killed the other and now the family and friends were pressuring her to reveal where he was hiding so they could have him executed. She was refusing because her son was her husband's only surviving heir. David said he would pardon him. She then asked why he did not do the same for Absalom. David sent for Absalom and after some time was reconciled with him, but David's sorrows were not over.

Motives for ministry

By Omer Painter, director of missions; Tennessee Valley Association

Our motives are seldom single. That is, many things usually influence what we do and why we do it. So it is even with our sincere service for the Master. Why do we labor for the Lord? Paul indicated several different things that motivated him to serve the Master.

To please Christ 5:9

When Paul said "we labor, that... we may be accepted of him," he was not speaking of working in order to be saved (Ephesians 2:8, 9). He meant the goal we are striving for as saved people is to be pleasing to Christ in everything we do.

To prepare for judgment 5:10

The early American statesman Daniel Webster said that undoubtedly the most profound and sobering thought that had ever entered his mind was that ultimately every person is accountable to God. This was a momentous thought to Paul too. He made it

plain that we should be mindful that we will have to answer to Christ for everything we have done or failed to do for Him.

CONVENTION UNIFORM

May 19 Lesson

Basic Passage: II Corinthians 5:6-20

To persuade others 5:11-13

Proverbs 1:7 says, "The fear of the Lord is the beginning of knowledge." Here Paul spoke of "the terror of the Lord." Hebrews 10:31 says, "It is a fearful thing to fall into the hands of the living God."

Well, what about it? Is fear a legitimate motivation in serving the Lord? The answer must be yes, if it is the right kind of fear of the right thing. Throughout the Bible the same Lord also says over and over, "fear not" and "be not afraid." The Biblical "fear of the Lord" is always a reverential

loving respect.

Paul was only afraid that his fellow men would miss or reject the love of God made available to them in Christ and consequently only be able to receive God's wrath. This strongly motivated him to persuade them to receive Christ. He indicated that if he appeared to be so seriously concerned that he was beside himself, God had caused him to be that way for their sake.

To portray love 5:12-15

In this chapter Paul presented sort of a ladder of spiritual motivation. Here he dealt with one of the highest rungs. The kind of love Christ demonstrated on the cross is the dynamic that must control us. If we love others the way Christ loved them on the cross, we will be motivated to minister to them. Our lesson for April 21 on I Corinthians 13 stressed how very essential this motivation of love is to ministry.

To proclaim Christ 5:16-20

Surely the greatest need of humanity in Paul's day, and still in ours, is to be

in right relationship with God and with other humans. And we have the answer! What a precious privilege. What a solemn responsibility. We must make Christ known. God has committed to every Christian this ministry of proclaiming Christ as mankind's only hope of being reconciled with God and each other.

The Royal Ambassadors' hymn, "The King's Business," says, "Ambassador to be of realms beyond the sea, I'm here on business for my King. This is the message that I bring, a message angels faint would sing: 'Oh, be ye reconciled,' thus saith my Lord and King, 'Oh, be ye reconciled to God.'"

This highest motivation for ministry encompasses all the others Paul mentioned in this chapter. It will please Christ; it will help us and others to be prepared for judgment; it will persuade others to escape the horror of being unsaved; and it will portray Christ's love. All these will occur if we who have been saved and transformed by His love faithfully proclaim Christ.

Telling the Gospel message

By Nathan Holloway, pastor; Wrigley Church, Lyles

Why is it some Christians are willing to give up the security and comfort of this country to travel to far-away places and sometimes to give up their very life to carry the message of Christ? Why do some Christians "surrender to the ministry" to work long hours; receive small wages compared to other "jobs;" and neglect themselves, family, and friends so that the message of Christ goes forth? Why do other Christians bear the persecution, ridicule, and alienation that comes at work or school when they seek to tell others of God's great love for man? Why? Because they understand and take seriously their God-given responsibility to make known the "mystery" that God revealed when He sent Paul to the Gentiles (Acts 9:15).

Imagine the privilege that is ours to understand God's plan to redeem the world and bring man back into fellowship with Him. Moses understood only a part of God's great plan. Abraham, Elijah, Isaiah, and John the Baptist understood much, but only

part of God's plan. Jesus, though understanding it, chose in His omniscience not to reveal it while here in the flesh. What a glorious day it is that God has chosen to reveal to us by His Spirit what was only a shadow of things to come to those who lived before Pentecost (v. 5)! How can God's people who have been granted such privilege of understanding not take seriously the responsibility that is also ours to share the message that in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female" (Galatians 3:28)?

Paul wanted the Ephesian Christians to understand that not only was salvation through grace available to them, but as "fellow heirs, and of the same body, and partakers of his promise," (v. 6) Christ's body, the church, would also include them. Though they were once rejected and despised by the Jews, they would play as big a role as the Jews in spreading the Gospel message. And when we as individuals

and as churches take seriously this responsibility to spread the Gospel, we will have more than a "tell 'em only" approach.

Paul knew that if the "unsearchable riches of Christ" (v. 8) were so important that God took 4000 years to prepare man to receive it, that it would take more than just preaching at people to cause them to understand. We, like Paul, know that understanding of spiritual things must come from God (I Corinthians 2:13-14). Then why, after we witness to someone once or twice, do we forget about them and rationalize our responsibility away with "They're too hardhearted?" Paul said he would "make all men see what is the fellowship of the mystery," (v. 9). This is an ongoing process beginning before a person accepts Christ and continuing throughout the remainder of his or her life. The closer we walk with our Master, the more His Holy Spirit reveals of Him, His purposes, and His ways including the "unsearchable riches" and "the mystery." This responsibility to spread God's message

is "according to the eternal purpose which He purposed in Christ Jesus" (v. 11), and is the primary reason for the existence of the body of Christ on earth today.

LIFE AND WORK

May 19 Lesson

Basic Passage: Ephesians 3:1-13

Lastly, Paul offered words of encouragement to these once-despised Gentiles who were not only accepted by God, but also commissioned to be on mission with Him. Speaking of Christ, he said, "In whom we have boldness and access with confidence by faith of him," (v. 12). Then Jews and Gentiles alike could approach Yahweh God with boldness and confidence. The word "boldness" here does not mean cockiness, but freedom from fear. What a change! The Gentiles who once may have never dreamed of approaching Yahweh could then do so without fear or apprehension, confident that the God who called them to salvation and service would empower them to carry out His mission.

Soviet family finds religious freedom in Tennessee

By Chip Alford

NASHVILLE (BP) — For Kirill and Mariyah Khadzi and their four sons, boarding an airplane in Moscow last October bound for the United States was "like stepping into a new world."

"Everyone was smiling at us, and they were very friendly," Khadzi said, referring to the crew of American pilots and stewardesses who brought a 747 loaded with Soviet political and religious refugees to the U.S. "It was a time of great joy for us."

A family of committed Baptists, the Khadzis decided to leave their home in the Soviet state of Moldavia after years of religious persecution at the hands of the Communist government. With the help of World Relief, an interdenominational organization that finds sponsors for religious refugees, the Khadzis were relocated in Franklin, Tenn. First Church, Franklin, is serving as their sponsor.

"We wanted to educate our children (about God)," Khadzi, who speaks little English, said through an interpreter. "The schools in the Soviet Union teach that there is no God and we did not want this for our children. We want our children to live their lives as believers. So, we prayed to God, 'Take us to America.'"

Capitalizing on their new religious freedom, the Khadzis already have become faithful members of First Church.

"They speak very little English, but that doesn't keep them from coming to church," said Ernest Mosley, chairman of the church's missions committee and executive vice president of the Southern Baptist Convention Executive Committee.

"They participate in everything — Sunday School, worship services, Discipleship Training, and Wednesday night meetings. They are here just about every time the door is open," added Mosley.



SOVIET REFUGEES — Kirill Khadzi, center, a Baptist refugee from the Soviet Union, talks about his family's new found freedom in the United States. Also pictured are Kirill's wife, Mariyah, and the couple's four sons, from left, John, Benjamin, Kirill Jr., and Genardy. — Photo by Jim Veneman

With the pain of closed church doors still fresh in their minds, the Khadzis can't understand why Christians would not take full advantage of every opportunity to worship God.

"The Communists started to prohibit the children from going to church," Khadzi said, recalling events in his home city of Bendery, Moldavia. "They said it was against the law. The KGB would stand at the entrance to the church, and when parents would try to take their kids in, they would turn them back. They said, 'If you want the kids in, we'll just close the whole church down.'"

The Soviet Christians began to meet in homes, Khadzi said, but the Soviet militia would often interrupt the services, confiscating any Bibles or religious literature.

"Sometimes they would take the leaders away to prison," Khadzi said,

adding his wife's father spent six years in jail. Khadzi himself was imprisoned for ten days because of his religious convictions.

The Khadzis said they are happy in their new home in Franklin, especially the four boys: Benjamin, 12; John, 10; Genardy, 8; and Kirill Jr., 7.

"We like America," said 12-year-old Benjamin. "The schools are very good and I have many new friends. I am picking up pretty good on English. We have a teacher that helps us."

Kirill and Mariyah also have English tutors, but mastering a new language

has been difficult. "I've got to learn the language," Kirill said, explaining his eagerness to become independent. First Church is helping the family with rent and other expenses until they establish themselves.

Kirill is temporarily working at the Southern Baptist Sunday School Board as an engineer's helper, and he hopes to secure permanent employment at the Nashville-based publishing house. "I have dreamed of doing work like this," he said.

While they are happy in their new church, the Khadzis have had to adjust to some cultural differences with their new Southern Baptist friends.

"In the Soviet Union we would never clap in church," said Khadzi. "It is super quiet during services because it is considered that we are in the house of prayer. And we would never sit down when we pray. We either stand or we are on our knees."

Services in Moldavian churches are usually longer than those in American churches, sometimes lasting four to five hours.

"If it was hot outside, it was hot inside, and if it was cold outside, it was cold inside. There were no comfortable and decorated buildings like we have here," he explained.

Christian women in Moldavia cover their heads with scarves and would never wear makeup or pants, Khadzi added.

"But these things don't really bother us," Kirill said, noting they are mostly cultural differences. "We are very thankful to be here. We say, thank you, First Baptist Church. Thank you, God."

Parents desensitized to harmful programming, therapist says

NASHVILLE (BP) — As society's moral values continue to decay, an increasing number of parents are becoming "desensitized" to the harmful effects of certain movies and television programs on their children, a Nashville-based marriage and family therapist said.

"Parents need to evaluate not only what they are letting their children watch, but what they are watching themselves," Rebekah Land said in a conference titled, "Helping Parents Evaluate Television and Movies." The conference was part of the Advanced Training Preschool/Children's Workers Seminar VI held recently by the Discipleship Training department at the Southern Baptist Sunday School Board. The four-day seminar drew about 185 participants from throughout the nation.

It is not unusual for Christian parents to take their children along with them to R-rated movies and consider it "normal behavior," Land said.

"They have been seduced (by the world)," she said. "They have become desensitized" to the immoral sexual behavior, violence, and other anti-Christian themes which occur in many movies and TV programs.

"Parents need to evaluate where they are and think about what they are passively agreeing to," she said.

To help decide which programs their children should watch, Land suggested parents ask several questions, such as: "Who is the hero? Does the show present themes counter to Christian

values? What kind of lifestyles are being portrayed? How is the family portrayed?"

Parents should be concerned not only with the overt content of entertainment programming, Land said, but with "covert" messages from programs that can invade the subconscious minds of children.

"A common covert message in many movies and television programs is that happiness is whatever feels good," she explained. "That is so contrary to what we believe as Christians, but people are just accepting it."

Discussing the impact on children of violence in TV and movies, Land said parents should remember that children's fears can be exaggerated by what they see on screen.

"Small children can't differentiate between fantasy and reality," she explained. "And recent studies have shown that when people are in a state of arousal or excitement, such as during a scary movie, chemicals are released in their brains that lock those pictures in their minds."

Land encouraged parents to watch shows with their children and discuss any mature themes or anti-Christian values presented.

"We have too many families today that cannot put their feelings into words," she said.

Land also suggested parents limit the amount of TV viewing by their children and provide alternative modes of entertainment such as reading, sports, and family outings.

Baptist Beliefs

By Herschel Hobbs

Security of the Believer (II)

"It is impossible . . . if they shall fall away, to renew them again unto repentance." — Hebrews 6:4, 6

Hebrews 6:1-6 is perhaps the most difficult passage in the Bible to interpret. Those who believe that you can be saved and lost again see it as supporting that view. But does it?

In my book on Hebrews I see

Hebrews as an allegorical interpretation of the Exodus epic. This passage relates to Numbers 13-14. At Kadeshbarnea Moses sent 12 men to spy out the land of Canaan. They returned with a glowing account. But ten said they were unable to take the land. Only Caleb and Joshua said they could.

Accepting the report of the ten, Israel rebelled against Jehovah, refusing to enter Canaan. They even sought to return to the bondage of Egypt. But God said they could not, since they were His redeemed people — redeemed out of Egyptian bondage. Instead, all over 19 years of age would



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wander in the desert until they died. He would take a new generation into Canaan. The next day the tribal leaders told Moses they had changed their mind and attitude (the meaning of "repent") and were ready to enter Canaan. Moses said they could not, for God had already decreed.

The author of Hebrews warns his readers to avoid the mistake of their forefathers. The theme of this passage is not "Don't forsake Christ to return to Judaism and thus lose your salvation." It is "Let us go on unto perfection" or the fulfillment of their destiny as a people to bring a lost world to Christ. If, like Israel, they rebel against God, they are still His redeemed people. But they will wander in the desert of wasted lives. So it is not a case of losing their salvation but of losing their opportunity as Christians to be used of God in His redemptive purpose.

If you still insist that it involves losing salvation, then you should get a good hold on it and never let it go. For by that interpretation it also means that, once losing it, you can never be saved again. No repentance, no faith, no salvation. I see it as a lost opportunity and not a lost salvation.