

Baptist and Reflector

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Being too 'cool' isn't cool, evangelists tell Tennessee youth

By Connie Davis

NASHVILLE — Hundreds of the 30,000 youth gathered for the Tennessee Youth Evangelism Conference — the largest known Baptist gathering for youth in the United States — stood to acknowledge spiritual decisions after rousing, jam-packed sessions last weekend.

The youth made decisions after hearing music followed by messages which advised them to be different and warned against hell.

Jay Strack, director of the Jay Strack Evangelistic Association in Dallas, Texas, and Rick Ousley, pastor, The Church at Brook Hills in Birmingham, Ala., addressed the crowd gathered at Vanderbilt University's Memorial Gymnasium. Youth attend the annual conference in two shifts because of the capacity of the gym. They also attend personal witnessing conferences led by area churches.

Strack declared too many youth are

like Milli Vanilli, the rock music group which lip-synced music.

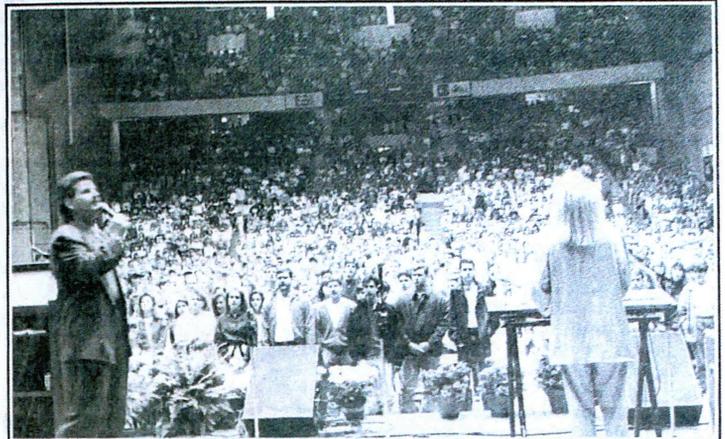
"I know that some of you think you are too cool for school, too cool for Jesus; you're bad to the bone, playing the game that everything's all right," said Strack.

Referring to Romans 12:1-2, he asked the youth to prepare their minds for God, present their bodies a living sacrifice to God, and prove belief in God.

"Young people, there is a battle for your mind. Many of you are like an AM radio station on scan — you'll listen to anything. You'll read and look at anything. You're losing the battle for your body.

"Who am I to say to you, 'You don't have a right to think what you choose? ... You're gambling with the eternal, with forever.'"

Strack admitted when he was a teenager he believed the crucifix was a naked man on a cross — just like Madonna, the popular rock vocalist,



TO THEIR FEET — Musicians Chris and Diane Machen of Dallas, Texas, lead youth at the Tennessee Youth Evangelism Conference to stand as they listen, clap and sway to the beat, and sing along. — Photo by Connie Davis

reported recently. "Miss Madonna, yes, he died on a cross. He died for you, but he's not dead anymore," he declared. The crowd erupted in applause.

He explained his life was misguided, just like many of the lives of youth,

because of circumstances. His childhood was marred by an alcoholic father who left the family. He also endured moving 11 times in one school year, Strack explained. Even though he hated alcohol, he became addicted, which led to drugs, he added.

"I thought it didn't matter if I lived or died. The Bible says we can't be left alone with our thoughts."

One result of skewed thoughts is today's moral standards, Strack cited. "A guy will use love in order to get sex and a girl will use sex to get love."

Sin may sparkle, like glitter, but they should remember the glitter was sprinkled by Satan, reported Strack.

"What we do that the preachers don't know, that mom and dad don't know; what we sneak around and do:

— See Being, page 5

HMB won't study teachings of Masons

By David Winfrey

ATLANTA (BP) — Directors of the Home Mission Board declined a request from the Southern Baptist Convention to study the teachings of Masonic lodges, referring the issue back to the Southern Baptist Convention in June.

"We feel like no agency has a right to pass judgment on personal behavior choices like this," said Johnny Jackson, chairman of the HMB's board of directors after its March meeting.

Last year, a motion presented at the SBC in Atlanta asked the HMB's interfaith witness department to compare Masonic teachings with Christian doctrine. The motion was referred by the convention's committee on order of business to the Home Mission Board for consideration.

The vote by the HMB board of directors at its March meeting takes no action on the requested study and asks messengers to address the potentially divisive matter at this year's convention in Indianapolis, June 9-11.

Some Southern Baptists contend Masonic teachings, or Freemasonry, are contrary to Christian doctrine.

But many Baptists are Masons and some board members said condemning Masonic membership would cause strife within the convention.

"It would be such a divisive issue," said Wade Armstrong, a board member from Credo, W.Va. "Either way you go, you lose."

The Home Mission Board's interfaith witness department issues position papers on religions, sects, and cults. But that department's job is to study established religions, not fraternal organizations, said department head Gary Leazer.

This was the second time the Home Mission Board voted against investigating the fraternal order.

In 1985, a messenger to the annual convention proposed a four-page resolution blasting Masons as a "spiritually devastating and ungodly brotherhood of satanic darkness."

The resolution was referred to the Home Mission Board which, in turn, authorized a study by its interfaith witness department.

As a result, the board simply concluded "Freemasonry does not fall within the scope of assigned responsibility of the Home Mission Board."

The issue resurfaced last year with a call for a new investigation by the interfaith witness department, "apart from any employees that are in a position to be influenced by Masonic members of the Home Mission Board or otherwise."

Chairman Jackson said he thinks most Southern Baptists don't care about Freemasonry.

"It's those who are extremist or militant on either side of the issue who have caused whatever divisiveness that has occurred," he said.

Some board members, however,

disagreed.

"I think we have the resources within the interfaith witness department to have responded a little more thoroughly," said Walter Collett, of Columbia, Md.

In a November 1991 survey of church leaders, 37 percent of the pastors asked said the Southern Baptist Convention — See HMB, page 5

HMB president calls for healing in SBC

ATLANTA (BP) — Saying the issue of inerrancy has been settled, the president of the Southern Baptist Home Mission Board said now is the time for healing and reconciliation.

"Much has been said about broadening the tent. It is time to make that rhetoric reality," Larry Lewis told Home Mission Board trustees during their spring meeting in Atlanta.

The term "broadening the tent" has been used to suggest the need to include "moderates" in leadership roles throughout the Southern Baptist Convention.

"Southern Baptists have made it abundantly clear. We do believe the Bible is a trustworthy book — inspired, infallible, inerrant," Lewis said. "And we want our agencies and institutions to reflect that position."

However, Lewis said "conservatives" in the convention need to dispel the perception they have created a "closed shop" where only people who voted for a particular political agenda are welcome.

Lewis said some people argue when "moderates" were in control of the convention, "conservatives" were not elected to convention posi-

tions.

"That may or may not be so, but one thing is certainly true — two wrongs don't make a right," Lewis noted. "If the shoe fit badly on one foot, it will fit just as badly on the other."

Ron Phillips, newly elected HMB trustee chairman, said he wholeheartedly supports Lewis' call for reconciliation. He noted Lewis was not asking Southern Baptists to compromise their beliefs.

Phillips, who is also pastor of Central Church of Hixson, near Chattanooga, and president of the Tennessee Baptist Convention, said Southern Baptists "have got to pull together" to accomplish their mission tasks.

Brad Allen, newly elected first vice-chairman, agreed it is "time for those of us who are involved in missions and evangelism to band together and do the work."

However, the pastor of First Church, Duncan, Okla., noted people are asked to serve on Southern Baptist boards through a committee process that begins with the SBC president.

"I think they have the opportunity to enlarge the tent," Allen said

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Editorials

Commit on March 22 to start a new church

Starting churches is not a new idea — but it is not always a popular concept.

There are countless ways to start a church and just as many reasons for it. There also are excuses for not starting churches.

Sunday, March 22, is Start a Church Commitment Day for Baptist churches. The focus is on establishing new places of worship and Bible study, and the plan has a Biblical purpose.

Jesus used the verb "go" forcefully and frequently. In this sense, going means establishing preaching and teaching points wherever there is a need. In other words, everywhere there are lost people — from across the street out to the farthest inhabited spot on earth.

If we are to make disciples "as we go" and teach "as we go," we are obligated to help establish preaching and teaching centers where it can be done.

We visited an established church in a major city — well situated and historically Baptist. After the meeting was over, there was a brief business session. During the conference, someone opened a discussion about how to use the \$100,000 in the church's savings account.

Visitors don't usually speak up in church conference — and we did not violate that tradition. But someone certainly should have stated firmly even while the body talked about the current interest rate. "Let's start a church."

When is the right time to start a church? Does church growth stimulate the desire to be mission-minded? When a church is bursting at the seams, hard-pressed to find a place for another Sunday School class — should the congregation plan to start a church?

When God blesses with abundant income which

exceeds the church needs, do you start a church?

When the association asks for help in beginning a congregation in a strategic area, do you start a church?

When the size of the congregation forces the initiation of two Sunday Schools and/or two worship services, is it time to start a mission church somewhere? When the parking lot is filled and the sanctuary packed, do you add on to the building?

All the above questions may have more than one answer. There always should be a thorough study of the local church situation and questions that are posed.

But church starting is a magnificent way to spread the Gospel of Jesus Christ and to provide a place where new "babes in Christ" can be disciplined.

There is an important factor to be discovered and developed. The church must have a spirit of missions. The fields around us may be overlooked or ignored. They are less glamorous than places

with intriguing names and unique reputations. Somehow the mystique and drama of foreign localities entice us — and we want to work there or establish a church there.

Jesus said for us to begin at Jerusalem. In modern language, that means start the church in the area — where people need the Lord.

When is the right time to start a church? We each make a commitment to do it or not to do it. When we decide that we don't need to commit, it is a strong indication that it will never happen.

Church starting is important to the Christian faith and message. Sometimes the planting comes from a split that began as a small argument, a slight difference between pastor and people or between groups. But the planting surely will take place in a fertile soil if it is planted in church planting and nurtured by love of lost people and a desire to follow the commands of our Lord. Commit — on March 22. — WFA

Decision time in Dallas

One of the major decisions in recent Southern Baptist history will be made by trustees of the Foreign Mission Board in a Dallas meeting March 19-20.

The decision on whether Keith Parks is to be permitted to lead the Foreign Mission Board until 1995 will affect more than one person. It could shape Southern Baptist mission strategy for many years.

The meeting came about because Parks last month expressed to trustees that he wanted to know whether he would be allowed to implement the bold foreign missions plan he developed for open doors in Europe and the former Soviet Union. Unable or un-

willing to answer him at that meeting, the board scheduled the session in Dallas.

More than the future of the FMB president is at stake. The ability of Southern Baptist missions to respond to new opportunities is on the line. We believe Parks is uniquely qualified to continue for several years as Southern Baptists' foreign missions point man.

Southern Baptists need to pray for the men and women in this important meeting, and for God's will to be accomplished. There will be time for discussion, reflection, praying, clearing the air, and decision-making. Board members and all involved must make the most of it. — WFA

HMB plans new building, elects Phillips chairman

By Jim Newton

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board elected new officers, approved plans to expand the size of a new headquarters building to be completed by 1995, and elected Ken Hemphill of Norfolk, Va., to a new position as director of church growth.

Board members also elected a director of the board's human resources division, an associate in the new church extension division, and a national manager for Mega Focus Cities, the HMB's coordinated strategy planning process for missions work in 44 major cities in America.

Daniel Garcia, a human resource management consultant with 15 years experience in the field, was elected director of the human resources division. Gerald S. Raynor, pastor of First Southern Church, Flagstaff, Ariz., was named associate director of field servicing for the new church extension division. M. Eugene Wilson, director of missions for Calvary-Arrowhead Association in Riverside, Calif., was elected national manager of Mega Focus Cities.

Hemphill, pastor of First Church, Norfolk, would coordinate church growth efforts by the Home Mission Board and Sunday School Board, contingent upon approval by the Sunday School Board.

The newly-created position will be jointly funded by the Home Mission Board and Sunday School Board, upon approval from both boards. Hemphill would report directly to President Larry Lewis of the HMB and President James T. Draper Jr. of the SSB.

Brad Allen, pastor of First Church, Duncan, Okla., recommended Hemphill's election effective July 16 on behalf of the HMB administrative com-

mittee. Allen said the new position was being created "to give high visibility to church growth and measurably impact the life of the Southern Baptist Convention and nation. This is a great new step toward reaching our goal of 75 percent of SBC churches growing by the end of this decade," Allen said.

Lewis pointed out that research had revealed about two-thirds of all Southern Baptist churches are either plateaued or declining, and church growth is one of the four priority emphases of the HMB.

"This is an exciting new venture with the Sunday School Board," Lewis said. "We felt it would be best to have one director serving both agencies, correlating and coordinating a total program across agency lines."

He added Hemphill would be able to coordinate church growth efforts within each agency, since he will report directly to the president of each agency and will work across the entire organizational structure.

Draper issued a statement in Nashville saying he is "excited" to work out details with the HMB and present the matter through the appropriate channels at the Sunday School Board for Hemphill to work jointly with the two boards.

"There is a tremendous need to say positively to Southern Baptists that we are coordinating the church growth emphasis in the SBC," Draper said. "Ken Hemphill will be the quarterback, working to avoid duplication and overlap."

A native of North Carolina, Hemphill has been pastor of First Norfolk for 11 years. He previously was pastor of churches in Galax, Va.; Louisville and Battletown, Ky.; Winston-Salem, N.C.; and Little Stukeley, England. He earned the Ph.D degree from Cam-

bridge University in Cambridge, England; and the D.Min. and M.Div. degrees from Southern Baptist Theological Seminary.

HMB directors also voted to expand the plans previously approved to construct a 150,000 square-foot headquarters building in Alpharetta, Ga., a suburb in northeast Atlanta, to include a 30,000 square-foot warehouse and video production studio. The additional cost, estimated at about \$2 million, would be funded from working capital.

Elected new chairman of the board was Ron Phillips, pastor of Central Church, Hixson, and current president of the Tennessee Baptist Convention. Phillips succeeds Johnny Jackson of Little Rock, Ark., who rotates off the board this year.

Other officers elected by the board included Allen from Duncan, Okla., first vice chairman; Bob F. Curtis,

pastor of Ballwin (Mo.) Church, second vice chairman; Alice W. Sanders of Bamberg, S.C., secretary; and Linda S. Principe of Brandenburg, Ky., assistant secretary.

Directors appointed 19 new missionaries, voted to increase the 1992 HMB budget by \$963,349 to an adjusted total of \$85.7 million, and restructured the HMB language church extension division by combining the language church development and ethnic resource correlation departments.

Jose A. Hernandez was elected director of the combined ethnic resource and development department, and Moises C. Rodriguez was named associate director. Both had previously been with the language church extension division in other roles.

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SEBTS trustees okay Drummond retirement package

By Herb Hollinger

WAKE FOREST, N.C. (BP) — Southeastern Baptist Theological Seminary trustees approved a retirement package for President Lewis A. Drummond, approved a \$6.1 million budget for 1992-93, and struggled with "shared governance" in three major seminary documents.

Meeting for their regular March 9-10 meeting on the Wake Forest campus, trustees spent most of the first day hammering out a financial package for Drummond. Drummond, 65, will retire June 30 after four years as the fourth president of Southeastern.

Drummond will receive a \$107,250 cash gift in "gratitude," as well as a car and \$27,000 worth of furnishings from the seminary's presidential residence. Trustees said the \$27,000 was equal to his contributions in the remodeling and enlarging of the home.

He also will receive a Medicare supplement, a \$20,000 life insurance policy, lifetime health center services, and up to 22 days of vacation in base salary on June 30. Trustees also named the new Center for Great Commission Studies after Drummond.

In other action, the trustees approved a 1992-93 budget of \$6,150,000 which is \$113,545 or 1.8 percent less than this year's budget. Declining SBC Cooperative Program receipts were cited in the cutback.

"Shared governance" and definitions of the phrase dominated trustee discussion on a statement of purpose, faculty selection process, and a faculty profile. Because the Southern Association of Colleges and Schools placed the seminary on probation in December, citing trustees with being too involved in some faculty governing areas among other things, trustees were sensitive to having faculty review the three documents before finally approving them.

A lengthy statement of purpose was

proposed by the trustees' executive committee but was replaced, after much discussion, with an administration-proposed short purpose statement followed by a more lengthy statement of mission.

Difficulty with the inclusion of inerrancy and infallibility of the Bible in the statement was a problem for the faculty. Academic Dean L. Rush Bush said, "The faculty is not committed to this concept."

Bush said there had been two years of discussion between the trustees and the faculty but an impasse still existed. Several trustees said it was time to "get on with it, make a decision." The administration proposed statement was approved with one dissenting vote.

Again, upon urging from Bush, trustees discussed at length a proposed faculty selection process but voted to table it and send it to the faculty for "feedback and input."

In fact, the trustees approved the process but Adrian Rogers of Memphis, former SBC president and newly-appointed trustee, called for a reconsideration vote although he expressed concerns about the "shared governance" concept.

William Delahoyde, trustee from Raleigh, N.C., then moved the selection process be approved by the trustees but also sent for consultation and input from faculty. The trustees then will vote a final time on the matter in either the October regular meeting or at an expected earlier special meeting to elect a new president. His motion was approved without dissent.

Again, a proposed faculty profile statement, opposed by faculty, was discussed but trustees were told by Robert Crowley of Rockville, Md., a former trustee chairman, "shared governance has been done here." Trustees asked for input, several trustees said, not concurrence from the

faculty. The profile statement was approved without dissent.

Trustees also approved a resolution expressing "grave concern" that two Raleigh area churches, both linked to the seminary, would approve of homosexual practices "contrary to Biblical standards." The statement said the seminary wanted to "disassociate" itself from "these local church actions."

Kenneth Bush of Alabama and Christine Gregory of Virginia were acknowledged for their ten years, two terms, as trustees. Fall 1992 sabbaticals were granted to T. Furman

Hewitt, professor of Christian ethics and C. Michael Hawn, professor of church music.

In other actions, trustees approved slight increases in the semester matriculation fees for students for 1992-93, tabled a motion to appoint associate professor of evangelism R. Philip Roberts director of the Center for Great Commission Studies, tabled proposals for new policies regarding speakers and messages in chapel and sent them to the faculty for input, and approved a marketing plan for the seminary to be called "Dawning of a New Day."

Three percent

Increase projected for LMCO gifts

RICHMOND (BP) — Despite economic recession and denominational squabbles, Southern Baptists gave more last year to the annual Lottie Moon Christmas Offering for foreign missions than ever before, if projections prove correct.

The projections, based on a survey of selected state Baptist conventions, show the Southern Baptist Foreign Mission Board will receive \$81.75 million — a three percent increase over 1990 — by the time the accounting books close May 31. The survey almost never varies from actual receipts by more than a percentage point.

"This is an encouraging bit of news we certainly need," said board President R. Keith Parks. "We are grateful Southern Baptists continue to show interest and support for their missionaries and missions program. This has been characteristic of Southern Baptists and we believe this indicates it still characterizes us."

Although the projected total will

fall short of the 1991 goal of \$84 million, the upturn in receipts will come as a relief to foreign missionaries. At least for this year, the offering increase will avert dramatic budget cuts they had feared might result from reprisals against decisions by the board's trustees last October and December to defund the Baptist Theological Seminary in Ruschlikon, Switzerland.

Considered the largest single offering of its kind, the Lottie Moon offering had grown every year since 1937 until a one percent downturn recorded in last year's budget. It accounts for an increasing portion of Southern Baptists' total foreign missions budget. Still, it has not met the annual budgeted goal since 1981.

The Lottie Moon offering, generally received by Southern Baptist congregations during December, was expected to account for about 46 percent of the \$183.7 million budget for foreign missions in 1992.

Richmond seminary offers teaching post to Ballenger

RICHMOND (BP) — The Baptist Theological Seminary at Richmond will recommend Isam Ballenger to a new post as professor of missions and world religions.

Ballenger, 56, formerly the Southern Baptist Foreign Mission Board's vice president for Europe, the Middle East, and North Africa, will begin teaching this fall if approved by seminary trust-

tees April 6-7 in Richmond.

He took early retirement from the Foreign Mission Board following the board trustees' decision last October to defund the Baptist Theological Seminary in Ruschlikon, Switzerland. He said he could no longer serve because he felt the "conservative resurgence" in the Southern Baptist Convention was becoming "an agenda for the global

missions effort." FMB trustees have denied the board has any agenda other than evangelism and missions.

The Richmond seminary trustees also will vote on E. Glenn Hinson, announced earlier as a candidate to fill a new post as professor of spirituality and church history. The new seminary began classes last fall. It currently has 41 students, four full-time faculty members other than Ballenger and Hinson, and seven adjunct faculty members, according to seminary officials.

Foreign Mission Board trustees initiated action to defund the Ruschlikon seminary after they learned Hinson was teaching there on a four-month sabbatical. Many trustees had long regarded both Hinson and the seminary as "liberal," a charge Hinson and the school dispute. Hinson, 61, has been a professor of church history at the Southern Baptist Theological Seminary in Louisville, Ky., since 1962.

Ballenger told Baptist Press: "I don't accept accusations by some that (the Richmond seminary) is a 'liberal seminary.' I'm pleased to be identified with a seminary which is engaged in searching for truth and not a place of indoctrination. I think the school is following the best of Baptist traditions and will be balanced in theology. I ap-

preciate emphasis given to missions and involvement in missions."

Besides developing and teaching courses in missions and world religions, Ballenger said he will develop a practical experience for each of the students in cross-cultural missions either overseas or in the United States.

"Isam Ballenger has that rare combination of scholarly knowledge and practical experience that reflects the style of education we offer at the Baptist Theological Seminary at Richmond," said seminary president Tom Graves.

Tennessee historians view restoration

NASHVILLE — The Middle Tennessee Chapter of the Tennessee Baptist Historical Society will meet April 7 at 11 a.m. in the Nashville Room of the Baptist Sunday School Board.

The speaker will be Rubel Shelley, minister of Woodmont Hills Church of Christ.

Shelley will discuss the Restoration Movement of Barton Stone and Alexander Campbell as it impacted Middle Tennessee, with particular attention to Baptists.

The public is invited to attend the luncheon meeting.

Foundation sends check to BJC

NASHVILLE (BP) — The Southern Baptist Foundation sent a check for \$81,036 to the Baptist Joint Committee on Public Affairs March 11, according to Foundation President Hollis E. Johnson III.

The amount is the "accumulated growth of the principal" on the disputed funds held by the foundation and per instructions given the foundation by the SBC Executive Committee in February. Johnson contends the foundation acts as an agent for the \$300,000 fund principal, not as the trustee, and thus had asked the Executive Committee for instructions in the matter.

The principal amount was given in 1968 by the Southern Baptist Convention as a capital expenditure. But who gets the amount has been disputed with the BJCPA, a religious liberty lobby in Washington, and the SBC

Christian Life Commission, both claiming ownership.

The Executive Committee, in its February meeting, decided to recommend to the SBC annual meeting in Indianapolis in June that the \$300,000 be reallocated to "convention causes as the Executive Committee deems appropriate."

Also, at that meeting the Executive Committee "disclaims any right to the interest accumulated on these funds on deposit" and directed the Foundation to send it to the BJCPA. Some time was needed by Foundation officials to convert investments into cash in order to send the money.

The BJCPA had been granted the interest earned on the funds over the years and has drawn \$568,384 since 1968.

SWBTS trustees elect Shook, adopt record budget

FORT WORTH (BP) — Trustees of Southwestern Baptist Theological Seminary here elected a new chairman, approved a record \$21.2 million budget, and accepted a report from an ad hoc committee assigned to study the seminary's relationship to women in ministry.

Trustees meeting March 10 elected Damon Shook, pastor of Champion Forest Church in Houston, as chairman to succeed Jim Bolton who re-

signed from the board. Re-elected were Pat Campbell, St. Charles, Mo., vice chairman and T. Bob Davis, Dallas, secretary.

Bolton, who is from Dallas, announced his resignation because of future investments the seminary is considering with his company. "It has always been my policy to resign from such boards and positions of trust where this kind of possibility exists," Bolton said.

Trustees gave approval to the 1992-93 budget which begins Aug. 1. The budget of \$21.2 million represents a 6.88 percent increase over the current year and includes a three percent raise in faculty and staff salaries.

During discussion, trustees commended President Russell H. Dilday for continuing his policy of presenting a balanced budget despite projected declines in Cooperative Program receipts from the Southern Baptist

Convention.

The 1992-93 budget includes an increase in student matriculation fees to \$600 per semester for Southern Baptist students and \$1200 for non-Southern Baptists.

Trustees also approved a recommendation from an ad hoc committee appointed in October to examine the role of women at the seminary. The committee recommended no changes be made in the seminary's policy concerning female students and faculty members.

The seminary has historically accepted students on the basis of local church recommendations. The ad hoc committee also suggested the board's current procedures for faculty elections should be continued.

Campbell, who was chairman of the ad hoc committee, said the group had "a time of good, open dialogue."

Members of the committee and other trustees expressed an openness about electing women to teach certain subjects in the school of theology, Campbell said.

The board approved a master of divinity advanced standing degree which enables students from cooperating Baptist colleges and universities to complete the degree with 72 hours rather than the standard 92. Dilday said the new degree has been approved by the Association of Theological Schools.

About 16 Baptist schools have signed an agreement with Southwestern allowing students at those colleges and universities to apply for advanced placement at the seminary.

S.C. board votes not to recognize association

WHITE OAK, S.C. (BP) — The South Carolina Baptist Convention's general board voted not to recognize a newly-formed association of two churches whose baptism policies are different than most Southern Baptist churches.

The board took the action during its regular March 9-10 meeting, defeating by a 2-1 margin a recommendation from the board's executive committee to officially recognize Covenant Association. A substitute motion was also defeated which would have called for a "review and study of the criteria of what an association is, how many churches it takes to constitute an association, and how much money that association should be giving through the Cooperative Program."

First Church, Greenwood, and First Church, Clemson comprise Covenant

Association. Both churches had been unaffiliated with local associations for a number of years because of differing views on baptism by immersion as a prerequisite for church membership.

Baptist associations are groups of churches that organize together for mutual support and cooperative missions efforts. They are autonomous from the state and national organizations. In South Carolina, most of the 43 associations are organized along county lines.

Board members questioned the precedent that would be set by recognizing an association with only two churches and which had no defined geographic territory. There also were questions about an association formed by churches whose baptism policies are "inconsistent with most Southern

borough, program director for church recreation at the Tennessee Baptist Convention.

"We created the festival to establish a forum where Tennessee Baptists in ministry can meet to learn, exchange ideas, perform, and network with colleagues," she said.

The festival begins with registration at 4 p.m. on April 3. To accommodate the participants, two dinner sessions are planned. The first conference will be held during each dinner session.

Numerous workshops on various aspects of drama, puppetry, clowning, and recreation leadership will be held on Saturday. The program ends at 4 p.m.

Registration fee is \$30 before March 20 and \$35 at the door. The fee includes dinner on Friday, lunch on Saturday, and a festival T-shirt.

For additional information or registration form, contact Yarborough at (615) 371-2033.

Hendersonville church hosts festival

The 12th annual Drama/Puppetry/Clowning Festival will be held April 3-4 at First Church, Hendersonville.

The festival is a state-wide training extravaganza to meet the needs of people involved in the dramatic arts and church recreation, said Eleanor Yar-

Tennesseans to France

About 140 Tennesseans will be traveling to France March 19-31 as a part of a team of 169 leading evangelism projects in 30 churches, reported Carl Duck, coordinator of the team.

Duck, who is retired director of missions, Nashville Association, said the Tennesseans represent five associations: Shelby County, Madison-Chester, Gibson County, Nashville, and Sweetwater.

The evangelism project, the first to be held nationwide in France, noted Duck, is being coordinated by the Southern Baptist Foreign Mission Board.

Daily prayer requests for Chile/Tennessee Partnership — March

Prayer requests have come for specific needs and for several undated requests in the Tennessee/Chile Partnership Mission.

23 — Week of Prayer for Missions in Chile. The Chileans sponsor 22 home missionaries and two foreign missionaries.

24 — The residents of Hogar Anciano, a small home in Santiago housing six elderly women, and for volunteers to complete construction on this facility.

25 — Team returning from their construction assignment in Puerto Montt.

26 — Lori Kretchmar and her husband, Kurt Korff. Lori participates in a Bible study led by missionary Caroline Jones.

27 — Alcide and Marion Nunez, missionaries, serving in Iquique, the northern region of Chile.

28 — National pastors in Chile.

29 — David Zapata, a Chilean home missionary serving as a church planter in Coquimbo.

30 — Southern Baptist foreign missionaries around the world who are in turmoil regarding recent developments with the Foreign Mission Board, FMB trustees, and Keith Parks.

31 — Praise God for touching the hearts of Tennessee Baptists! Volunteer response is increasing.



Baptist churches."

Carlton Allen, associate pastor of the Greenwood Church, told the board the history of the two churches and their exclusion from many aspects of denominational life because they have not been affiliated with an association. Although allowed to address the board, at the invitation of board president Robert Shrum of Rock Hill, the board refused to let Allen answer questions later during the discussion. About 15 other members of the two churches were present.

Questions were raised by board members about the two churches' support of the Cooperative Baptist Fellowship, a moderate funding system to support selected Southern Baptist ministries and other causes excluded by the Southern Baptist Convention in recent years. In 1990 the two churches contributed \$141,678 through the state convention for missions causes of which \$36,664 was channeled through the traditional Cooperative Program.

One Word More

By Wm. Fletcher Allen, editor

We have to be careful about those viruses that are attacking all computers. They are vicious and cause woes among banks, industrial companies, small businesses, and even the little people with PCs.

It was enough that Michelangelo launched devastation against us on March 6. On Friday, March 13, which is supposed to be "unlucky" anyway, it was Jerusalem II.

A computer expert, reputed to be the top of his line, warned on national television that this is just the minute tip of the iceberg. There are at least 20,000 or more of those viruses out there stalking our modern day marvels of memory. He did say they can be prevented.

Now I'm not making light of the viruses — nor the epidemic. They can really wreak havoc with precious hardware. Whoever is doing this needs to be paddled — or put out of touch with computers.

Even worse, however, are the various viruses that inflict physical damage on the human body. When modern man became acquainted with the "virus" word, he promptly put it to good use.

He could have a virus that prevented him for reporting for work — but would allow him to go to the ballpark

for the afternoon. A student's virus could keep him home on the day of the big math exam.

Anything that resembled a cough, headache, sore throat, sniffles, or aching toe — could be diagnosed in the home medical center as a virus. It wouldn't last long. And if we just don't feel too well, it's a virus.

Let's get serious now. There are 20,000 or more spiritual viruses. Satan has access to all of them, and they are contagious. He has learned how to critically damage the Christian, and how to slowly torture someone who is lost without Christ. He is a doctor whose prescriptions contain the viruses themselves — rather than effecting a cure.

He is the supreme master in sending people in the wrong direction. He can prescribe quick fixes to practically everything a person wants, or thinks he wants. But, beware — his remedies have a price tag that few are willing to pay.

The worst thing about him is that he can make wrong seem right, and sin seem so beautiful.

We know how to avoid these viruses, however. Christians, and others, are admonished by Peter, "Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. But resist him, firm in your faith . . ."

That's a good prescription for the Christian — who knows the rest of the story.



ALLEN

Being too 'cool' isn't cool, evangelists tell . . .

— Continued from page 1
 what we brag about the next day is what nailed Jesus to the cross," he proclaimed.

"We're not asking you to just say no to drugs, to stand up and fly right, to try harder; we're asking you to give your heart and life to Christ . . ."

Rick Ousley continues theme
 Ousley, who along with Strack is a former Tennessee Youth Evangelism Conference speaker, continued a hard-hitting approach with the youth as he spoke on hell. His Scriptural reference was Luke 16.

"You are the best examples of Christians somebody knows about," noted Ousley, a former staff member of North Phoenix (Ariz.) Church.

Americans today can relate to the rich man in the Jesus' story in Luke, he claimed, because our culture is "consumed with having a lot of stuff."

However, the rich man didn't have one thing, salvation, so he went to hell, reported Ousley. Then he had remorse for his brothers who also didn't have faith in God.

"It's an absolute indictment. There are people in hell right now that are more concerned about people being saved than people walking around care about people being saved."

Hell is a place of physical, mental, and spiritual torment, described Ousley. Although difficult for the mind to conceptualize, one must accept it intellectually, he explained.

The schedule of activities in hell includes only one item — remembering, he added. Will some residents of hell



FROM ILLINOIS — Youth, from left, Dustin Smith, Misty Anderson, Amy Goodwin, and Jessica Anderson, sing along to music at the conference. Ron Goodwin, back row, is leader of the group from Litchfield. — Photos by Connie Davis

remember us? he asked. "I sat next to Ousley on a plane for two hours. He never told me. I lived on the same street with those kids in a church youth group. They never told me."

"People in hell will be separated from God, reminded Ousley. "You and I have never known one-half of one second void of the presence of God . . ." he explained.

"Somebody in this room right now is going to be the next one of us to die."

Ousley contrasted hell to heaven, which "is going to be a blast," he continued. "The best thing about heaven is you'll never hear another sermon," he quipped.

"God is alive," he proclaimed, dismissing church members who look like they've "been baptized in pickle

juice."

"It's not going to be Billy Graham that's going to win your high school. It's going to be Christian people who dare to look at reality and say, 'God, I've got to get busy.'"

Ousley asked the youth to make decisions based on commitment rather than response. "You don't get saved because you're scared of hell."

After hundreds stood, he said, "There are enough people standing in any one section to change our world."

Youth from Illinois attend

Ron Goodwin, minister of music and youth, First Church, Litchfield, Ill., drove a group six hours to attend the conference.

"There's nothing I know of for young people that is like this, that is more ex-



STEP BY STEP — Youth from First Church, Union City, wearing sweatshirts which bare the words, "Step by step," included, from left, front row, Emily Graham, Carolyn Dunn, Susan Bartholomew; back row, Jason Allen, and Martha Kuchel.

citing, and where they meet young people from all over. . . . And they can see the impact of all that's going on in an area that's not a pioneer area," said Goodwin, who attended while a church staff member in Lexington and Union City.

A member of the Litchfield group, Dustin Smith, said, "It's a lot more exciting than I thought it would be."

Jessica Anderson, also from Litchfield, returned this year to attend her second conference because "we had a lot of fun," she explained. "This year I felt God a lot more than last year."

Referring to Ousley, she said, "It took a lot of courage to get up and talk about hell. It is reality and something everybody needed to hear about."

New Age movements present 'serious theological errors'

By Sarah Zimmerman

ATLANTA (BP) — New Age movements are among the "most serious theological errors Christianity has ever faced," claims an interfaith witness specialist.

The problem is compounded as most Southern Baptists "don't want to bother with something if they don't agree with it," says Maurice Smith, associate director of the Southern Baptist Home Mission Board interfaith witness department. "That attitude is going to kill us."

Various New Age movements have been in the United States since the 1960s, Smith said, but it was 1984 before an article appeared in a Southern Baptist publication about the belief system.

"New Age" is an informal name for a variety of groups, Smith says. New

Age adherents have no written statement of faith, though their beliefs are closely tied to Eastern religions such as Hinduism and Buddhism.

Smith describes New Age as an "alternative world view." One of its characteristics is the belief that "all is one" — everything from people to water to energy are a unitary whole.

That belief leads to the next common New Age view that everything, including each individual, is god.

"If I had to put my finger on one reason New age is popular, it is the belief that you are god," Smith says. When a person believes he is god, he can determine what is right and wrong.

"If you can ritualize your lusts, you have the ultimate religion," Smith says. "New Age is the ultimate do-it-yourself religious system."

People involved in New Age movements are likely to be interested in Christianity because they believe all religions are true. The diversity of religions is explained as people taking different paths to find the god within themselves.

Yet New Age adherents reject religious claims that are exclusive. For example, they deny that Jesus is the only way to salvation and the Bible is authoritative Scripture.

Smith says people in New Age movements are told not to believe anything until they have experienced it. He says that can be the point of witness for Christians, as they share their personal experience with God.

New Age groups promise to help people "explore unfamiliar subject matters in an open environment," Smith says. "In other words, they'll expose you to things you wouldn't accept if you stuck to your convictions."

However, Smith noted that most people are not brain-washed into accepting New Age ideas. "People get into New Age because they choose to. They walk in, usually because of the enthusiasm of some friend or acquaintance."

Because New Age movements do not have centralized headquarters, it is impossible to determine the number of people involved in New Age, he says.

Common expressions of New Age ideas are integration of the body, mind, and spirit, claims of a changed consciousness, the need to be world affirming or life affirming, and an emphasis on meditation. However, those phrases do not always indicate a New Age group.

The January 1993 Discipleship Training material produced by the Southern Baptist Sunday School Board will include a study of New Age movements, Smith says.

HMB won't study teachings . . .

— Continued from page 1
 vention should have an official statement on Freemasonry.

Sixty percent of the pastors said it wasn't important at all to have a statement or had no opinion, according to the poll, taken by the Baptist Sunday School Board.

Forty-nine percent of the pastors said Freemasonry and Christianity have at least some conflict. Seventy-one percent of pastors said their church has never dealt with the issue.

Among the denominations which have taken a stand against Freemasonry is the Lutheran Church - Missouri Synod, U.S.A.

Eldon Winker, director of that denomination's Commission of

Organizations, said Masonic teachings oppose Christianity because they offer members "a hope of eternal reward based on living a virtuous life."

About a half-dozen denominations have issued statements on Freemasonry, said Leazer, who contends it is not a religion even if a minority of members treat it as such.

"It really is a place where grown up men can play like boys," said Leazer. "It's certainly not anything we want to divide the convention over."

News items about Freemasonry and its relationship to churches have appeared in Tennessee papers in recent weeks. Questions have been raised about a possible study or response by the Home Mission Board. — Editor

How to become a Christian

Becoming a Christian is a personal, deliberate choice. No one can make that decision for you.

It doesn't happen by joining a church or deciding to start living a good life. You don't become a Christian by mentally accepting the teachings of Jesus Christ or by hanging around Christians and attending Christian meetings. To become a Christian you must recognize that you are separated from God because of your sins. You must admit your sinfulness to God

and ask his forgiveness. God has provided forgiveness through his Son, Jesus Christ.

Becoming a Christian is receiving God's gift of forgiveness and new life. It is receiving Christ into your life and turning your life over to his direction and control.

Would you like to make this choice? You can do so right now. You may wish to talk with a pastor, Sunday School teacher, or a trusted Christian friend about your decision.

During three-year partnership

Haywood volunteers conclude third mission trip to Philippines

BROWNSVILLE — Nine mission volunteers from Haywood Association have returned home from serving with five churches in a partnership venture in the Philippines.

The volunteers served in Pangasinan Province, about 200 miles north of Manila. The team reported 1575 professions of faith and 85 other decisions.

Five team members worked on constructing two homes for pastors during the day, while serving on evangelism teams each night and on Sunday. Four other team members served on evangelism teams in churches and in crusades.

The construction teams framed the two homes before departing, making four buildings that men from Haywood Association have helped to construct during the three partnership missions trips to the Philippines the association has sponsored since 1990.

Many individuals and church groups in Haywood Association as well as others outside the association contributed more than \$5000 to purchase the construction materials for the two buildings.

The Filipino people will continue working to finish the buildings in the coming weeks. Additional funds are needed to add electrical and plumbing services to the two houses.

Volunteers also distributed more than 500 New Testaments and thousands of pieces of Christian literature to the Filipinos, many of whom had no portion of God's Word. Some team members also preached in areas where no one had preached before.

Charles Pratt, director of missions for Haywood Association and a member of Brownsville Church, Brownsville, led the volunteers. "I

have never been a part of anything in the Lord's ministry that was as exciting as this mission experience in the Philippines," said Pratt, who has served on three missions trips in the Philippines.

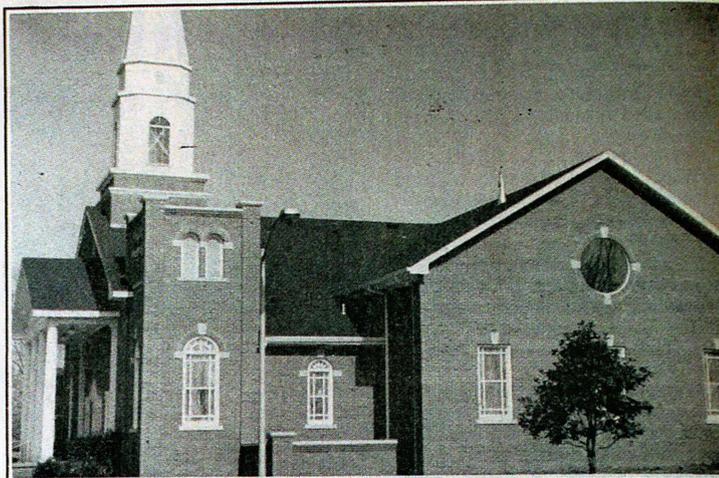
Pratt, along with Jerry Foster, a layman from Zion Church, near Brownsville, served four additional days in Mindanao, where they spoke at churches and at the Baptist seminary in Davao City. They also visited the Rural Life Center directed by missionary Harold Watson of Hattiesburg, Miss.

"Besides the great joy of winning people to Christ, there were innumerable benefits like visiting with many of our career missionaries, visiting two of our seminaries, the Rural Life Center, and seeing how our Lord is using our world hunger offerings to teach people to feed themselves," said Foster who has been to the Philippines twice.

Mike Hopper, layman from Holly Grove Church, near Bells, said, "As I worked with the Filipino people, I became more fully aware of God's great love for them and myself." Hopper concluded there is "a great need to share the Gospel with people and to encourage other Baptists to make themselves available for partnership missions." Hopper also has been to the Philippines twice.

"It was a great joy to see thousands of people attend the crusades and to see the response of more than 250 people who accepted Christ as Savior in one of the crusades," Pratt said, adding, "another great experience was to baptize several candidates in the South Sea of China."

Lynn King, pastor of Maplewood Church, Paris, reported that the trip "gave me a better understanding of



SANCTUARY DEDICATED — Members of Ooltewah Church, Ooltewah, recently dedicated their new 940-seat sanctuary. The project which expanded the sanctuary from 400 seats also added five new Sunday School classrooms. Total cost of the construction project was just under \$800,000. Larry Williams is pastor.

the commitment and sacrifice that our career missionaries make."

J. G. Wise, pastor of Woodland Church, near Brownsville, observed he was astounded at the openness to the Gospel of the Filipino people.

"After 44 years of preaching in America, it was refreshing to see such a hunger for the Gospel in the Philippines. It is a great contrast to the Gospel hardness found among people in Tennessee," he said.

Pratt agreed, noting, "I do not believe there is any place in the world today where the Gospel is more

welcomed than in the Philippines."

Career missionaries Terry and Michelle Buford, of Bells, who serve in Pangasinan Province, coordinated the trip. They have assisted Haywood Baptists in all three of their mission endeavors to the Philippines.

Other team members on the trip were Thomas Odle, Fowlkes Church, Fowlkes; Rex Edwards, Southside Church, Dyersburg; Bill Presley, Brownsville Church; and Mary Cheatham, Campbellville Church, Bradfordville, Ky. — *Adapted from an article written by Charles Pratt*

CML seminars meet small church needs

Eight small church media library seminars are scheduled at various locations in West Tennessee beginning in late March.

Each seminar will be held from 7-9 p.m. and will focus on the unique aspects of the small church library. The event is sponsored by the Church Media Library Office of the Tennessee Baptist Convention in conjunction with the TBC Sunday School Department.

Program leaders include Keith Mee, CML director, Two Rivers Church, Nashville; Jan Moye, CML director, First Church, Estill Springs; Barbara Freese, consultant, Baptist Sunday School Board, Nashville; and Eleanor Yarborough, program director, Church Media Library Office, TBC.

The seminars are free and no preregistration is required.

Dates and locations are:
March 23 — Oak Grove Church, Dresden, and Blessed Hope Church, Troy

March 24 — Westside Church, Halls, and First Church, Bells

March 26 — First Church, Piperton, and Brighton Church, Brighton

March 27 — West Shiloh Church, Stantonville, and Rock Hill Church, Lexington.

For more information, call (615) 371-2033 and ask for Beth Sims.

Maxwell, Coker cited as scholars

JEFFERSON CITY — The Center for Baptist Studies of Carson-Newman College has chosen the first participants of the school's Oxford Scholars Program. Lori Maxwell of Algood and Joey Coker of Chattanooga will travel to England in April to study Baptist history at Regents Park College, a part of the Oxford University system.

In 1989 the Center for Baptist Studies and Oxford University began negotiating an agreement that will allow Carson-Newman students to travel to Oxford each spring for eight weeks of study. The students will meet with a historian at Regents Park, England's premier Baptist college, and will do intensive research on Baptist roots in England.

1749 decisions

Health care team returns from Philippines

A health care team comprised of 28 volunteers from Tennessee, Texas, Kansas, and Virginia returned Feb. 28 after a two-week missions project in the Philippines.

Nashville physician Dewey Dunn of Woodmont Church, Nashville coordinated the trip. It was the second large health care team Dunn has led to the Philippines during the Tennessee/Philippines Partnership, which concludes this month.

Medical volunteers treated 6772 patients, presented lectures to 2187 people, and witnessed 1749 spiritual decisions.

"Each trip gets better because we learn more about Filipino history, relationships have been established, and new experiences are added which broaden our view of missions," Dunn said.

The teams served in local hospitals, conducted outreach clinics and led classes at medical schools. Teams worked in Davao, General Santos, Iloilo/Bacolod, Mati, and Cebu/Zamboanga.

Several of the volunteers participated on the first medical team

to the Philippines in 1991: Dunn, Bobbie Dunn, Nashville; Cathy Dunn, Nashville; David Stockton, Knoxville; Ruth Womack, McMinnville; Rick Barkley, Goodlettsville; Kaye Rock, Kingsport; and Ken and Bettye Mattox, Springfield.

Barkley noted a real blessing of the trip was going to places in Cebu where there is little or no evangelical witness in the midst of Roman Catholicism.

"Our second trip to the Philippines was very special," said Bettye Mattox, noting they returned to the clinic in Mati where they served last March, and witnessed so much growth.

"Through much prayer, hard work, and the marvelous power of the Holy Spirit the seeds (sown last year) were beginning to bear good fruit," she said.

Mattox noted they worshipped in a new church which began last year as a result of a clinic held in Sigaboy.

Several "newcomers" from Tennessee joined the "veterans" in the

Philippines: Larry Rodgers, Michael Fields, Shawn Mitchell, Gary Anders, and Cita Strunk, Knoxville; Melinda Turner, Chattanooga; Darryl and Juanita Mullins, Erwin; Darlene Owens, Shirley Silver, and Leslie Durham, Nashville; Becky Lawrence, Oak Ridge; and Linda Whaley, Fayetteville.

Fields, a member of Central Church, Bearden, in Knoxville, was reminded of Philippians 4:19 which says, "And the Lord God will supply all of our needs according to his riches in glory in Jesus Christ."

"You can't imagine how evident that verse has become to me during my two weeks in the Philippines," Fields said, noting "medicines lasted much longer than expected and things just seemed to fall into place."

Owens was impressed with the Filipino people. "The doctors and nurses and helpers were always smiling and encouraging. They gave so much more than I could have."

"I went on this trip to give of my time and skills but God gave me so much more."

Deacons manage church conflict best: trainer

By Connie Davis

JACKSON — "I'm convinced that deacons are the best managers of conflict in the local church," Jim Hightower told a group of deacons at the March 6-7 State Deacon Conference which drew about 350 participants.

Deacons hold longer membership terms and deeper relationships in churches as compared to most pastors, Hightower added, noting research confirms his assertion.

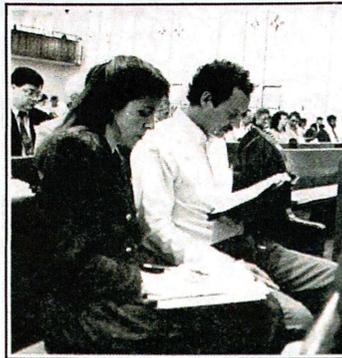
"You can do more kingdom building by being conflict managers in your church than anything else.

"Most of the things we fight about are things that aren't essential for salvation. . . . I don't care if we are the fastest growing denomination; there's a better way to do it," said Hightower. More new churches result from conflict than from intentional starts, he reported.

"If we haven't learned anything else in the last 12 years in the Southern Baptist Convention, we've learned you're probably not going to change people's beliefs and we're going to miss a lot of kingdom work while we're trying to change them."

The denominational conflict is not causing more inter-church conflicts, claimed Hightower. Members are simply more informed.

He praised Charles Page, former pastor of First Church, Nashville, for conflict management. Page "bowed to the will of the local church" when First Church decided to ordain women deacons, though his view was different. His actions represent "what it means to be a Baptist at its best," said Hightower. Page eventually left the church, but not without participation in



FROM SPRINGFIELD — Leslie and Lissa Hancock attend one of the conference sessions in Jackson.

the process, he added.

"Do we believe relationships are more important than getting our own way?" he asked.

To protect relationships, deacons should lead congregations to spend more time developing a consensus rather than votes. During budget resolution time, as many as three meetings should be held before motions to the budget can be made. The meetings also should be held in "a context of worship," Hightower said.

Ironically, those involved in conflict are more likely to be people who trust and understand each other, he explained. For example, people are more likely to have differences with spouses or close friends than with strangers.

"I bet the good changes in your life have been at times of conflict."

Changes often foster conflict, including societal changes, he continued.



SMALL GROUP TRAINING — A group discusses conflict management with Jim Hightower, consultant, pastoral care, Sunday School Board. — Photos by Connie Davis

Southern Baptist churches are being impacted by pastors with longer tenures, who are "not revered today as they were," and a more diverse congregation, Hightower noted. At least two groups in each church have different visions for the church, he added.

People manage conflict by leaving the situation, capitulating, challenging, compromising, and negotiating. Baptists challenge and compromise, a form of challenge, most often to resolve conflict, he said, recommending negotiation, which fosters relationships.

Gabhart directs deacons

Herbert Gabhart, chancellor, Belmont University, also addressed the deacons, suggesting their responsibilities aren't different from any Christians' work. Each should determine their belief about God and act on it, he explained.

"It would be a better world if we were as pious as we appear to be on Sunday morning."

Christians should "put God on the payroll" and "play the game according to God's rules, letting God keep the score."

They should develop relationships by being brothers rather than brothers' keepers, which connotes rule over another, Gabhart stated.

Additionally, Christians should guard against circumventing God, whose circumference is everywhere; tune hearts to listen; and rest with assurance, he concluded.

"What is a deacon?"

"By and large, the finest people in your church are people just like you," Jerry Songer, pastor, First Church, Roswell, Ga., who led a session on the characteristics of deacons.

The work of deacons could be done by other leadership groups in the church, Songer observed. Nevertheless, the role of deacons in Baptist churches is important.

That role has evolved from a board of business managers, to financial committee, and finally to pastoral ministers, he reported.

Deacons who are still operating as business managers direct efficient, peaceful churches, said Songer. The only problem is they are doing the work of the church, he stated.

Those conducting their work as a financial committee hire others to do the work of the church. These forms of deacon bodies may have been needed in the past, he acknowledged, but not today. Deacons in today's churches should be ministers, he claimed.

He cited one of the first deacons, Stephen, as described in Acts 6, as an example and I Timothy 3:8-13 as a source for the qualifications of deacons.

"The way I read Acts 6 the only reason we have deacons is to solve problems," said Songer.

Each church will be tested, he noted. When that occurs, the leadership will prove themselves. They should resist "strong arming" congregations, he continued. "If God tells me he's going to tell you too."

Deacons' conference participants report

Leslie and Lissa Hancock, members of Hopewell Church, Springfield, learned about the conference through the Baptist and Reflector.

When asked by the Baptist and Reflector why they attended the conference, Leslie explained, "I feel that we're not serving the way we ought to be." He reported learning the different roles deacons can assume was helpful.

"It's been a really good conference," said Lissa, who added she believes the roles of deacons are moving to ministry because people are becoming better students of the Bible.

Roy Campbell, pastor of Ardmore Terrace Church, Memphis, brought two deacons to the conference.

"We're here trying to get information on how to have a really effective deacon ministry in our church,"

said Campbell. Ardmore Terrace, a black church constituted four years ago, is planning to restructure, he explained. Thus, the conference was "very, very beneficial to us," he reported.

Laverne Hudson, bivocational pastor of Monument of Love Church, Memphis, attended for several reasons. Hudson is personnel staff specialist for the Veterans Medical Center in Memphis. "The more information you have the more effective you'll be," he commented.

Hudson also enjoys participating with Caucasians, "comparing and contrasting what goes on in the Caucasian churches versus the black church."

Although his church doesn't have the resources of many churches, it can apply scaled-down plans presented at the conference, reported Hudson.

Conference explores local church ministry

"Facing the Challenges of the '90s: Ministry in the local church" is the topic of a one-day seminar March 23 at Baptist Hospital, Nashville.

Topics to be addressed include "The call of God and pastoral authority, detecting and avoiding burnout, the minister's family and church conflict, quality in ministry, and bearing one another's burdens.

Speakers include D. L. Lowrie, Dick Waggner, Becky Land, Larry McSwain, and Wesley Pitts.

The meeting, which will be held from

9 a.m. until 3 p.m., is sponsored by the Church-Ministers Relations Department, Tennessee Baptist Convention, Belmont University, and Baptist Health Care System, Nashville.

The seminar, including lunch, is offered at no cost to Tennessee Baptist ministers and spouses. A free cholesterol screening will be offered at 8:30 a.m.

For additional information, or to make reservations, contact Aubrey Hay at (615) 371-2010.

Barna to lead Holston Association

Nationally known researcher George Barna will lead a seminar May 5 at the Sheraton Plaza Hotel in Johnson City.

Holston Association is sponsoring the seminar designed to answer the question, "Can my church reach our kind of world?"

"For many church leaders, the rapid changes going on around us are perplexing and even frightening. To effectively minister in today's world, we must understand the significance of these changes," said Tal Thompson, director of missions for Holston Association.

During the seminar participants will learn trends affecting the church in

America today, the mindset of modern America, and how people can reach the world without compromising the Gospel.

Barna is president of Barna Research Group, Ltd., a full-service marketing research company located in Glendale, Calif. The company specializes in conducting primary research for Christian churches and related organizations.

Barna is author of seven books including *The Frog in the Kettle*.

Registration for the seminar begins at 8 a.m. with the program commencing at 9 a.m. Lunch will be served and the seminar will conclude at 4:30 p.m.

The seminar fee is \$65 and includes program costs and the luncheon. For additional information or a registration form, contact Holston Association, 207 University Parkway, Johnson City, Tenn. 37604 or call (615) 929-1196.



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Mission Center Director
Knox County Association

Samuel C. Gash Sr.
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Military Oasis Director
Shelby County Association

Eunice Heath
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Cleveland, Tenn. 37311
Mission Center Director
Bradley County Association

Clifford Horne
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Nashville, Tenn. 37206
Director of Mission and Ministries
Nashville Association

Sei-Hun Kim
420 Main Street
Nashville, Tenn. 37206
Catalytic Language Missionary
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Richard Lewelling
3725 Orangewood
Knoxville, Tenn. 37921
Montgomery Center Director
Knox County Association

Lindberg Lopez
5281 Navy Road
Millington, Tenn. 38053
Military Oasis Asst. Director
Shelby County Association

Fuad Shorrosh
4825 Tulip Avenue
Cleveland, Tenn. 37311
Catalytic Language Missions
Hamilton County Association

Ruth Smith
P.O. Box 43245
Knoxville, Tenn. 37921
Mission Center Asst. Director
Knox County Association

Beverly Smothers
207 University Parkway
Johnson City, Tenn. 37604
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Herb Brisbane
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April 12, 1992**

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Cooperative Program Day is a time to:

- Inspire God's people by presentation of Cooperative Program supported ministries.
- Involve God's people in the world wide mission of the church as assigned by Jesus Christ in His Great Commission.
- "Face the facts" of our past cooperative accomplishments and rejoice.
- Make a fresh commitment to the financial support of almost 8,000 missionaries who serve in 113 countries and all 50 United States of America.

CP
cooperative program

For more information and free materials on the Cooperative Program please contact: Archer Thorpe Jr., Cooperative Program and Stewardship Promotion Department, P.O. Box 728, Brentwood, Tenn. 37024, or call (615) 371-2018.

TenneScene

... From Kyles Ford to Karns,
on to Kimmons ...

Leadership ...

Jim Witherington, Memphis, retired from the pastorate Feb. 11. Witherington served in church ministries for more than 40 years, 37 of those in Shelby County. He has been pastor of Ellendale Church, Memphis, for 14 years.

Bartlett Church, Memphis, recently called Michael Wayne Lee as minister of students. Lee formerly served as minister to students and missions and minister of youth and outreach at Central Church, Marshall, Texas.

Cecil Brewer recently joined the staff of Trinity Church, Memphis, as minister of music. He was most recently minister of music and youth at First Church, Fairfield, Ill.

Billy Duncan has been called as music director to Boones Creek Church, Gray.

Members of Georgian Hills Church, Memphis, recently welcomed Ted Hooper as minister of education/youth.

John Rogers recently resigned the pastorate of Stuart Park Church, Cleveland, to accept the pastorate of a church in Indiana. Jack Green has been called as youth minister.

Ken Roberts is the new assistant pastor at Merton Avenue Church, Memphis.

David Cooper, a retired United States Navy captain, has been called as interim pastor of First Church, Sardis.

Jim Humphreys is serving as interim pastor of Henry Church, Henry.

Ed Jent is the new minister of education at First Church, Millington. He formerly served at Hillcrest Church, Dyersburg.

Churches ...

Members of Ruswood Church, Springville, broke ground for a new parsonage Feb. 16.

Members of Salem Church, Dayton, will observe the church's 125th anniversary on April 5 with a Founder's Day celebration.

The deacons of Hillcrest Church, Lebanon, along with Pastor Glenn Denton, recently led the church in burning its note on the 500-seat worship center which was built in 1981 and is now debt free.

Construction is underway on a new education-fellowship building at First Church, Bluff City. Projected cost of the building is \$360,000. Frank Blevins is pastor.

Robert Burch, pastor of Calvary Church, Knoxville, will lead the Spring Bible Study March 22 at First Church, Livingston. Donald Cobb is pastor.

Edgefield Church, Nashville, will celebrate its 125th anniversary April 12 with a homecoming celebration. Pastor Thomas E. Dumser will bring the morning message. A covered dish dinner will follow, preceding an afternoon service at 1:30. On April 11, a reception will be held at the church honoring the four living former pastors: W. C. Kirk, J. T. Spurlin, Roy W. Babb, and James H. Powers.

Revivals ...

Kenny Carr, pastor of Jolley Springs Church, Gleason, will lead revival March 29-April 1 at Mansfield Church, Mansfield.

Prosperity Church, Auburntown, will hold revival March 22-28. Lester Flatt will preach and Bill Robertson will lead music.

Youth revival will begin March 18 at Fairview Church, Luttrell. Billy Carroll will be evangelist.

Spring revival at Parran's Chapel Church, Bolivar, will be March 29-April 3. Rodney Alexander, pastor of First Church, Halls, will be evangelist.

Roger Abington will lead a family life revival March 29-April 1 at First Church, Camden. Jonathan Nelms will lead music.

Revival will be March 22-25 at Central Church of Fountain City, Knoxville. Frank Hawkins will be guest preacher.

Pleasant Grove Church, Coalfield, will hold revival March 29-April 2.

Paul Lloyd will be the evangelist and W. E. Underwood will serve as music evangelist.

Tulip Grove Church, Old Hickory, will hold revival services March 22-25 with Jerry King, director of evangelism for the Tennessee Baptist Convention. Bucky Phillips, associate pastor and minister of music at Hilldale Church, Clarksville, will be music evangelist.

Phil Glisson, Memphis, will be evangelist for revival March 22-26 at First Church, Mt. Juliet.

Revival will be March 22-25 at Good Hope Church, Adamsville. Bob Sorrell, associate pastor, Bellevue Church, Memphis, will be evangelist.

Associations ...

Hamilton County Association will sponsor a Church Growth Rally March 23 at Red Bank Church, Chattanooga. Mark Short, executive director of the Louisiana Baptist Convention, will lead the rally.

Missions ...

Judy Carpenter, missionary to Suriname, is on the field and may be addressed c/o ACS Suriname, P.O. Box 02-5567, Miami, Fla., 33102. She is a native of Memphis.

Missionaries to Zimbabwe John and Florence Griggs are at their post and may be written to at P.O. Box 446, Masvingo, Zimbabwe. She is the former Florence Sanders and considers Jefferson City her hometown.

Missionaries Paul and Cynthia Howard have arrived in Swaziland and may be addressed at P.O. Box 1655, Mbabane, Swaziland. She is the former Cynthia Bennett and considers Nashville her hometown.

Michael and Lynn Hutchinson, missionaries to Guinea Bissau, are in language study in Portugal. Their address is Avenida Bombeiros Voluntar, No. 46, 3E, 1495 Algeif, Lisboa, Portugal. She is the former Lynn Wood of Memphis.



FIRST COPY — Pastor Bill Edmonds of Pleasant Grove Church, Coalfield, presents the first copy of the history of the church to Georgia Melhorn, who wrote the history with supplements by Edmonds and Jean Carson. The church recently recognized its 125th anniversary. The church was organized in 1866. In its history the church has had 29 pastors and many others who have gone into full-time Christian service. Copies of the history may be ordered by writing to Pleasant Hill Church, Coalfield, Tenn. 37719.

Missionaries Charles and Laura McKenzie have arrived in Spain to begin their first term of service. Their address is Antioquia 1, Bloque 8, 1-D, 41007 Sevilla, Spain. McKenzie considers Memphis his hometown.

Donald and Carol Minshew, missionaries to Angola, have completed language study in Portugal and have arrived on their field of service. They may be written to at CP 5129, Luanda, Republica Popular de Angol via Portugal. Minshew and his wife, the former Carol Peyton, are from Memphis.

Baptist representatives to Mexico Mark and Stacey Pennington, have arrived on the field to begin language study. Their address is Apartado 5-362, Guadalajara, Jalisco, 45000 Mexico. He is a native of Columbia.

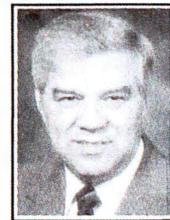
Benny and Elena Petty, missionaries to Hong Kong, are in the United States, and may be written to at 212 E. Texas, Grapevine, Texas, 76051. He is a native of Selmer.

TeamTalk

By D. L. Lowrie

There is a side of our Home Mission Board that you may not know. Regularly Jim Coldiron, a regional coordinator for the Home Mission Board, comes to my office, and we sit down with our missions and evangelism departments to strategize about ways we can work together. We identify projects that we can work on together.

The result of these meetings is a partnership. Many of the mission projects in Tennessee are supported financially by both the Home Mission Board and the Tennessee Baptist Convention. We start new churches together, support ministry centers, provide conferences in special areas, and many other things.



LOWRIE

So, when you pray for home missions you are praying for Tennessee missions. When you give to this offering, you are supporting the work in Tennessee.

Michigan, our partnership state, also benefits from the work of the Home Mission Board. Most of their staff is funded by the Home Mission Board. Many of your gifts will flow into the work in Michigan.

Let me encourage you to join in this massive prayer effort for Home Missions. If your church did not observe the recent Week of Prayer for Home Missions, set aside your own. It is time for us to seek the face of the Lord.

Your gifts are also needed. Our Home Mission Board has a dream that includes the whole nation. Big plans require strong support. This is the year for a generous gift to help reach America with the Gospel — even an extravagant one.



HELPING TO BUILD — Carl Lord, left, of First Church, Lenoir City, and Raymond Alwood, director of missions, Loudon County Association, display a check for \$17,000 which churches in the association gave to help construct a church building in Osorno, Chile. The association also sent a team, comprised of Lord, Arnold Estes, Ken Hall, Charles Sampson, and Frank Jones, to work with missionary James Parks in construction of the new facility. The team returned March 14.

Alliance changes name, members contemplate future

By R. Albert Mohler Jr.

CHARLOTTE, N.C. (BP) — Members of the Southern Baptist Alliance voted to change their organization's name, dropping references to the Southern Baptist Convention and renaming themselves "The Alliance of Baptists, Inc."

The Alliance met March 5-7 at Charlotte's Providence Church for its sixth annual convocation.

Nancy Ammerman, a professor at Emory University and chair of the Alliance's constitution and by-law committee, said the name change reflects "the new place we find ourselves." She told the assembly "we know that we can no longer define ourselves primarily by where we have been," an apparent reference to the Southern Baptist Convention.

West Tennessee pastors meet at Union

The West Tennessee Pastors' Conference will meet April 7 at Union University.

Hoyt Wilson, pastor of First Church, Lexington, and Fred Ward, pastor of First Church, Huntingdon, will lead the program titled "The Pastor Ministering the Word through Sunday School Growth." Music will be provided by Ralph Brown, minister of music at Brownsville Church, Brownsville.

Pastors are invited for a fellowship time beginning at 10 a.m. in the foyer adjacent to the university's chapel. The program will begin at 10:45 a.m. in Room D-3. A complimentary lunch will be served in Union's cafeteria at noon.

The Ministers' Wives Fellowship meets during the Pastors' Conference. Their program begins at 10:30 a.m. Free nursery services are provided at Calvary Church on Oil Well Road.

The name change was affirmed by a unanimous vote and numerous speakers expressed satisfaction with the move. The removal of any reference to the Southern Baptist Convention had, as participants understood, considerable symbolic value. "Many of us no longer consider ourselves Southern Baptists," explained Stan Hasteley, the Alliance's executive director.

Nevertheless, recent events and issues within the SBC continued to frame much of the debate at the meeting. The crisis at the Foreign Mission Board loomed as one development Alliance members clearly understood to have potential impact on their own organization.

In his address to the convocation, Hasteley said while any schism within the SBC could be "enormously energizing," he also warned "it might also create enormous pressure to re-create some modified version of the old SBC in the pragmatic interest of a quick fix."

Hasteley said the Alliance would resist any effort to create a structure resembling the SBC, for the Alliance had moved on to its own agenda. In recent years the Alliance has explored joint mission projects with the American Baptist Churches, USA. Those ventures are now on hold due to insufficient funding.

In his address, Hasteley told the convocation "we must face the fact that our movement's growth has been stalled." The Alliance currently reports 133 "affiliated congregations"

with a total membership of 73,000.

The Alliance movement is, as Hasteley stated, "a largely regional group," with 71 percent of their membership located in North Carolina, Virginia, Maryland, and the District of Columbia.

The emergence of the Cooperative Baptist Fellowship — another "moderate" organization — also framed the discussion at the Alliance meeting. Representatives from the Alliance and the CBF have met to discuss the possibility of merger.

Hasteley reported 43 of the 495 churches giving through the CBF are af-

filiated with the Alliance and "fewer than ten Alliance churches are giving the bulk of their monies through the Alliance rather than through either the Fellowship or the SBC."

Despite the fact the CBF dwarfs the Alliance in size, Hasteley asserted the Alliance has provided much of the leadership for the Fellowship.

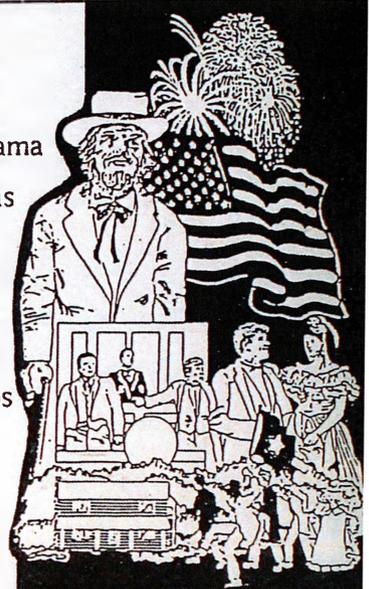
Hasteley called for members of the Alliance to "take charge of our own fate" and "determine our future with intentionality and purposefulness," rather than allow the prospect of unplanned absorption into the Fellowship.

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Jonah's flight from God's call

By Jerry Winfield, pastor; First Church, Bolivar

One of the most fascinating books of the Old Testament is Jonah. In this little book we see God's redemptive purposes at work through the struggles of the life of the prophet. The message of this book has great relevance for us today. Just as God's plan was to use Jonah to bring His message to the people of Nineveh, God's plan is for us to take the message to our world. Had Jonah persisted in his stubborn refusal, who would have preached to them? Similarly, if we refuse to obey God's call to us to go unto "all the nations," who will deliver the message of the good news to them?

Jonah's call and flight (ch. 1:1-3)
We are introduced to Jonah when we read of his call by God. Since Jesus spoke of Jonah as a real historical person, it seems obvious that the events and the person described are rooted in actual history. What a privilege Jonah

had to be a chosen vessel in God's service! But what a shame when one chosen and called by God refuses to heed that call. In Jonah's flight from God, verse three says that Jonah boarded a ship and "paid the fare (the price) thereof." Jonah indeed had a price to pay for his disobedience. God began to teach him some important lessons about himself and about other people.

The storm at sea (ch. 1:4-10)
Even as Jonah started to run from God, God started events that would ultimately lead Jonah back to Him. The storm at sea was allowed to occur so Jonah would be forced into action. The same is true in our lives. Sometimes God allows storms to come in our lives so we will change the direction of our lives and return to Him. However at this time, Jonah was not yet ready to obey. Note, however,

that even in the midst of the storm, Jonah witnessed the power of God (v. 9).
Jonah thrown overboard (ch. 1:11-16)
Amazingly, Jonah was willing to die rather than obey God. Such is the power of hatred and prejudice over an individual. The sailors tried everything in their power to bring the ship to safety, but God's plan for Jonah could not be circumvented. They finally granted Jonah's request, and over the side he went. One positive result of this episode, it seems, was that the sailors got serious about their own relationship to the Lord.
Jonah swallowed by the great fish (ch. 1:17)
If we believe in the God of creation and recreation, then what happened to Jonah should cause us no problems. God specially prepared a great fish to swallow Jonah, and then God

miraculously protected Jonah from being destroyed by the fish's digestive system. After all, the God who made the fish could easily use the fish, or anything else for that matter, to preserve Jonah for His purpose.
Jonah's prayer (ch. 2:1-9)
What would you do if you found yourself in Jonah's place? Jonah's experience led him to prayer. Now Jonah was at last willing to talk to God. His prayer can be divided into three parts: a description of the prophet's need (vv. 2-4), an affirmation of God's ability to deliver him (vv. 5-6), and an expression of thanksgiving for his deliverance (vv. 7-9).

God rescues Jonah (ch. 2:10)
For the moment, Jonah was no longer running from God, but was willing to run with God. Does God have your full attention?

BIBLE BOOK
March 22 Lesson
Basic Passage: Jonah 1:1-2:10

Restoration to wholeness

By David Tydings, director of missions; Grainger Association, Rutledge

In the lesson last Sunday, the disciples were sent out to the Jews. However, according to this Sunday's lesson, Jesus removed this restriction by revealing the Gospel is for everyone. He demonstrated compassion by responding to human needs.

Because of His rejection in Nazareth, Jesus went to the villages of Galilee to teach, continuing westward to Tyre and Sidon seeking peace and quiet. Jesus' fame was so widespread the religious leaders considered Him a threat. Wherever He went, Jesus was recognized and the news of His presence caused much excitement. Amidst all this excitement, the Syrophenician woman found Jesus. I believe this woman had tried every known cure of that day for her laughter, and each had failed. She turned to Jesus in desperation and was convinced He could heal her child.

Through the conversations in verses 26-28 we learn how Jesus tested the Syrophenician woman's faith. This mother's request brought on a dialogue with Jesus that exposed her persistent love, care, and faith. Jesus' reply was,

"Let Israel first be filled; for it is not right to take from the Israelites and give to the Gentiles." The mother responded, "We are not asking for all of it, but the crumbs from Israel are sufficient for us." Regardless how small the crumb, it would be sufficient to cleanse her daughter. The mother was told to go home, that her daughter no longer had the devil in her. This healing miracle was done by Jesus to show He cared for all mankind (Gentile or Jew) who came seeking Him in all sincerity.

CONVENTION UNIFORM
March 22 Lesson
Basic Passage: Mark 7:24-37

The second miracle in our passage concerns the healing of a deaf man who had a speech impediment. This man was blessed with friends who cared for him and ministered to his needs by taking him to Jesus to be healed. Notice the plea for Jesus to touch him. In this request, Jesus recognized their faith that He could heal their friend. Jesus took the man

away from the crowds and healed him. Both hearing and speech were restored to the man.

As Christians today, we are members of God's family and His local church. We should be willing to help meet the needs of our church family, as well as the needs of the church community and the unsaved, including those who act unChristlike, unlovable, and disagreeable. True Christians are to be positive, compassionate people who are sensitive to the needs of others.

Several truths are revealed in our lesson today. No matter how small the need, Jesus has time and compassion for us. No matter what the handicap a person has, Jesus understands, sympathizes, and will minister to us in private. Jesus did not do spectacular things for show or self-glorification. Quietly He meets our individual needs. Jesus is able to meet us at any time and any place when we seek Him and by faith accept Him.

Why did Jesus instruct the healed man and his friends to tell no one? Was it because He feared the Jewish religious leaders or people, or because He was afraid the miracle would fail? Was He ashamed of healing the Gentiles? No! Jesus' request was made

because these miracles were for individuals who had needs. Even today, Jesus deals with each one of us separately.

Each individual must learn for himself who Jesus is. Is He the Lord of your life, or do you really know Him?

I received the following poem from a friend of mine, the Rev. Dale Martin, pastor of Calvary Church, Reidsville, N.C. The author is unknown. "Wasted Years" - "I looked upon a farm one day, that once I used to own; the barn had fallen to the ground, the fields were overgrown. The house in which my children grew, where we had lived for years - I turned to see it broken down, and brushed aside the tears. I looked upon my soul one day, to find it, too, had grown with thorns and thistles everywhere - the seeds neglect had sown. The years had passed while I had cared for things of lesser worth; the things of heaven I let go while minding things on earth. To Christ I turned with bitter tears, and cried, O Lord, forgive! I haven't much time left for Thee, not many years to live. The wasted years forever gone, the days I can't recall; if I could live those days again, I'd make Him Lord of all." Do you really know Jesus?

Accountable to God

By Sharon Herrington, layperson; Hermitage Hills Church, Hermitage

Accountability is a modern-day word which relates directly to a person's credibility. One of the hard lessons of life is that we must be accountable to some authority figure, whether God or a fellow human, in all situations with our money, possessions, gifts, feelings, etc. We are especially accountable for power, gifts, responsibility, trust, and authority over others which has been entrusted to us.

Bob Simmons, professor of missions at New Orleans (La.) Baptist Theological Seminary, notes that in the parable of the talents in Matthew 25:14-30, "Jesus was showing the danger of neglecting or misusing opportunities to serve Him." Keep in mind a talent referred to a large sum of money in the Scriptural context.

Matthew 25:19 begins "fess up time" or the three servants. The servant who received five talents from the master reported that through wise in-

vestments he had doubled the original, yielding ten talents. "Well done, thou good and faithful servant ..." is the commendation of the master.

The second servant also exercised wise judgment in doubling his original two talents. The affirmation of the master is a challenge we all need to heed: "... you have been faithful over a little, I will set you over much ..." The faithfulness of the two servants, coupled with their taking their responsibility of entrustment seriously, was rewarded by a type of promotion in the master's service.

The third servant's lack of initiative spelled the difference between success and failure. Like many who choose the path of least resistance, the slave began falsely blaming someone else - the master in this case. No dishonesty was involved; he just chose to do nothing and returned the talent entrusted to him to the master.

Writer Herschel Hobbs points out that the two faithful slaves responded to the master's audit with ten words each, while the unfaithful slave used approximately 30 words to defend his failure.

In verses 26-27, the master suggests the least unfaithful servant could have done was to have placed the talent with the money changers who would pay interest on it. Although he had not been dishonest, the slave had robbed the master of the interest!

LIFE AND WORK
March 22 Lesson
Basic Passage: Matthew 25:14-30

The consequence of the third servant's laziness was that the one talent was taken away from him and given to the slave who had doubled his five talents (vv. 28-29). Jesus illustrated what happens to a wasted life and lost opportunity in verse 30.

What are the heavenly meanings to this earthly story?

1. The two parables in Matthew 25

were told by Jesus in response to the disciples' concern about the end of the world (Matthew 24:3).

2. The man going on a journey suggests Jesus' return to heaven. His second coming, and the impending judgment.

3. The first two slaves portray Christians responding to the Lord in love and obedience. The third slave's attitude of contempt for the master (Matthew 25:24-25) corresponds to a non-Christian.

4. The parable is not really so much concerned about money and investments as about one's character in the final judgment based on one's relationship to God at death.

5. God has bestowed on each of His children abilities, capabilities, and skills which become spiritual gifts when used for Him.

The choice is ours. Who wants to meet the master with a string of excuses for neglected or misused opportunities to spread His kingdom? If we don't use them, we lose them.

(BP) BRIEFLY

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

Convention relations office offers videos, CP defense

NASHVILLE — The convention relations office of the Southern Baptist Convention Executive Committee is now offering churches three new denominational videos and a paper defending the Cooperative Program against alternative funding. There has been a need for fresh denomination-wide videos, according to Mark Coppenger, vice president for convention relations (formerly public relations). Also, there have been calls from pastors and church members desiring to defend the Cooperative Program against the appeals of the Cooperative Baptist Fellowship, Coppenger said.

Three video items are now available. A five-minute version of the "Meet Southern Baptists" brochure premiered at the recent session of the Executive Committee in Nashville and is designed as an outreach tool.

The other two video pieces are designed for use on television. Both carry a closing Southern Baptist identifier, and are designed to give America a "wake-up call," Coppenger said. The SBC Radio and Television Commission produced all three of the video items.

"To help in defense of the Cooperative Program, convention relations has prepared an open letter putting the charges of the Cooperative Baptist Fellowship in historical perspective," Coppenger said. The letter is essentially a collection of quotes from such Southern Baptist luminaries as J. M. Frost, John Broadus, J. B. Tidwell, James Boyce, A. T. Robertson, Basil Manly, John Sampey, Herschel Hobbs, John Dagg, E. Y. Mullins, B. H. Carroll, K. Owen White, Juliette Mather, Roland Leavell, Frank Leavell, L. R. Scarborough, W. B. Johnson, Carlyle Marney, and George Truett."

The letter does not presume to settle the question of theology, Coppenger said. It does, however, argue the Fellowship has failed to present the whole story and it attempts to supply some historical data that church denominational relations committees might miss. Copies are available upon request.

Youth Sunday School to pilot weekly teaching supplement

NASHVILLE — A computer network supplement for Southern Baptist youth Sunday School teachers will be piloted for six months following the success of a one-month test phase. "Youth Life and Work Series: Extra!" will be available March 26 for first use on Sunday, April 4, for a six-month pilot on SBCNet, the Southern Baptist computer network operated by the Sunday School Board on CompuServe, a worldwide computer service.

The materials for use April 4 will be written by March 24 and posted on the computer network two days later, said Richard Barnes, design editor for youth

Life and Work Series materials in the board's Sunday School division.

The computer supplement will be available on the network ten days before the date of the Bible study session to allow teachers time to prepare, Barnes said.

Extra! will be available only for Life and Work Series materials during the pilot phase. Suggestions will be age-graded with sets of teaching supplements for seventh grade teachers, eighth and ninth grade teachers, 10th and 11th grade teachers, and 12th grade teachers, Barnes said. While workers from 13 churches participated in the one-month test in November, Barnes said at least 20 other churches have requested information about receiving Extra! Any church subscribing to SBCNet will be able to participate in the pilot.

CLC installs message line on issues in Washington

WASHINGTON — The Southern Baptist Christian Life Commission has installed a message line in its Washington office to provide update information on moral, ethical, social, and religious liberty issues being considered by the federal government.

The message line, which can be reached by dialing (202) 638-4095, is revised regularly to alert Southern Baptists to the current status of matters before Congress and the other branches of government. The recorded message also provides addresses and telephone numbers for callers to use in expressing their concerns to members of Congress and other government officials.

The Christian Life Commission has offices in Nashville and Washington.

Information center established for Project Brotherhood

MEMPHIS — The Southern Baptist Brotherhood Commission has established a Project Brotherhood Information Center at its Memphis headquarters. The center will provide information to state conventions with questions about the agency's coordination of emergency food distribution in Russia.

"We will be happy to answer questions about Project Brotherhood," said James Williams, president of the Brotherhood Commission. "But I must urge all Southern Baptists considering service as volunteers within Russia, once the actual food distribution begins, to contact their state convention Brotherhood departments first. The approval process begins there."

The Project Brotherhood effort will focus initially on the delivery and distribution of 570 tons of USDA surplus food now on its way to Moscow.

HMB leader advises churches to prepare for ethnic diversity

SAN ANTONIO, Texas — Churches must prepare for the challenges of an increasingly ethnically diverse nation if they hope to spread the Gospel to all Americans, a Southern Baptist Home Mission Board official said. "We need to boldly prepare ourselves and our organizations for the certain transformation that's going to come," said Charles Chaney, HMB vice president for extension.

Such preparation includes addressing cultural biases and imperialistic attitudes evident when Anglo churches treat other ethnic groups as though they should be more like Anglos, he said. Chaney was speaking at the annual national leadership conference of the Home Mission Board's extension section.

Children with stress need immediate attention, says Graham

By Terri Lackey

NASHVILLE (BP) — A child arrives at the day care center or preschool class at church and immediately heads for a corner where he speaks to no one for the entire day.

Or perhaps, a normally good-natured child becomes irritable and restless. Maybe he even begins hitting other children or constantly crying.

"What you have is a stressed-out child," said Maurice Graham, a pastoral counselor and associate pastor of Bon Air Church of Richmond, Va. Graham, a native of Shelbyville, and his wife, Laurie, formerly were Southern Baptist workers in Kuwait.

"What we usually try to do, then, is fix the child, and what we should be doing is fixing the parent," Graham told participants in the Advanced

Training for Preschool/Children's Workers Seminar VII. The recent seminar was sponsored by the preschool/children's section of the Southern Baptist Sunday School Board's Discipleship Training department.

Understanding a child involves understanding at least two family generations above that child, Graham said. Church workers, as opposed to grade-school teachers, have an advantage here because they are probably acquainted with the child's parents and perhaps his grandparents, he added.

When leaders are familiar with a child's background, they usually find it easier to pinpoint the cause of stress, he said.

Graham said adults who see signs of stress in children usually tend to ig-

nore those signals and say, "They are just children, they'll get over it," or "They're too young to know what's going on (in the family)." But, he said, "Children are more traumatized by stressful events than adults. They are deeply affected by life situations."

Most commonly, children experience stress because of the separation or divorce of their parents, Graham said. "Divorce is the most traumatic event a child can experience."

Parents owe it to their children to tell them the truth about what is happening in their marriages, Graham said. Waiting and hiding the truth only delays the child's recovery from the trauma, he said.

Graham advised the children's workers not to adhere to the cliché that "time heals all wounds" when dealing with a child's pain.

"If you don't deal with that child's pain in a very short amount of time, they only get a deeper wound," he said. "If you wait too long, it's hard to get them back to experience that original pain."

Some signs of stress in children include irritability, impulsive behavior, restlessness, inability to concentrate, loss of sense of humor or sense of joy, fatigue, excessive sleeping or insomnia, verbal or physical aggressiveness, sudden weight loss or gain, and hyperactivity.

When children's workers see little ones behaving differently than usual, don't ignore it, Graham advised. "Spend time unraveling their story."

Children often experience stress because their home life is hectic, Graham said. "We need to be very

careful as preschool/children's workers that we don't buy into this urgency," he said. "We need to help the child slow down. Our sense of urgency just raises the child's stress level."

Children with a high level of stress are unteachable, Graham said. "You cannot teach children until you get the stress out of their bodies."

"Help children learn the life skill of slowing down. Show them they can take their time and enjoy an activity without feeling like they will be left out of something else."

Graham warned overlooking and avoiding dealing with stress in children can translate into problems for them in adulthood.

Robert Maddox resigns Americans United post

SILVER SPRING, Md. — Robert L. Maddox, executive director of Americans United for Separation of Church and State for eight years, has resigned effective April 1.

Maddox is leaving to become pastor of Briggs Memorial Church in Bethesda, Md.

Americans United President Foy Valentine said the executive committee of the trustees will be convened as a search committee to recommend a replacement.

Americans United is a 50,000-member religious liberty watchdog organization devoted to preserving church-state separation. Founded in 1947, the group has national offices in Silver Spring, a suburb of Washington, D.C.

Extension office launches strategy

NASHVILLE — Seminary Extension of the Southern Baptist Convention is launching a marketing strategy to find innovative ways to improve its programs, products, and services.

This concept was conceived and put into action by Doran C. McCarty, executive director.

SE is an arm of the six Southern Baptist seminaries and provides theological and ministry education in a non-traditional atmosphere. SE offers correspondence courses in addition to a classroom setting at its more than 350 centers across the country and abroad.

SE has contracted a public relations and marketing planning consultant, Alan Jolly, to help launch the marketing strategy.

Jolly will consult with SE for a three-month period, during which he will produce a strategic plan.

"Eventually SE will have a new management, marketing, and communication plan. The new plans will enable SE to be flexible in the future and make SE more productive, purposeful, and relevant," Jolly said.

"In addition to a first-rate marketing audit, we get economy. Money is scarce, so we are being very careful to use our resources in the most efficient way possible, so that student costs can be maintained as economically as possible," McCarty said.

Suggestions of improvement to SE should be sent to Doran C. McCarty, Seminary Extension, 901 Commerce Street, Suite 500, Nashville 37203-3697.