

# Baptist and Reflector

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STATEWIDE EDITION

NEWSJOURNAL OF THE TENNESSEE BAPTIST CONVENTION

## Pro-life rules will have 'desired effect' says CLC spokesman

By Tom Strode

WASHINGTON (BP) — The Bush administration's recently implemented rules preventing federally funded family planning clinics from promoting abortion will have the desired effect even though they could have been stricter, a Southern Baptist Christian Life Commission staff member has said.

As expected, new regulations governing the \$150 million Title 10 program prohibit grant recipients from advocating abortion as a family planning method. The rules, however, allow physicians in Title 10 clinics to counsel clients about abortion.

"We would have preferred that doctors also be prohibited from counseling for abortion," said James A. Smith, CLC director of government relations. "However, considering the fact that few doctors do the counseling at these clinics, this may have been a regrettable necessary compromise to win."

About ten percent of Title 10 clients are seen by physicians, estimated a Department of Health and Human Services' Office of Population Affairs spokesman.

The exclusion of physicians from the regulations was not surprising to most pro-life organizations. Nearing a November showdown in the House of Representatives on the regulations, President Bush issued a memorandum saying the rules would not "prevent a woman from receiving complete medical information about her condition from a physician." Both pro-life and pro-choice forces saw it as an attempt to gain votes by taking away the argument the rules would harm the

doctor-patient relationship.

"These guidelines are fully consistent with the president's memorandum," Smith said. "It's important to keep our eyes on the ball. The end result is the same. Planned Parenthood and other clinics which promote abortion as a method of family planning will no longer receive federal tax dollars."

Planned Parenthood Federation of America, which has received \$37 million annually in Title 10 funds, decried the rules.

"The narrow exception for physicians in the guidelines is of no use to millions of low-income women who depend on other medical professionals for their reproductive health care," said David John Andrews, Planned Parenthood's executive vice president.

"Planned Parenthood refuses to be an accomplice with the federal government in this outrageous, politically motivated ploy. Neither our clients' health nor our free speech is for sale,"

— Pro-life rules, page 5



**TENNESSEE GRANDMA** — Missions volunteers don't get paid in dollars, but Edna Whitehead, right, got something better from eight-year-old Erika in Chile last year as missionary Clara Brincefield looks on. Whitehead, a grandmother of six and great grandmother of five from Rives, went to Chile with her husband, Frank, on a church construction project near Temuco. When the volunteers arrived at the building site, neighbor Erika surveyed the scene, spotted Mrs. Whitehead and claimed a place by her side. Erika took her adopted grandmother home to meet her parents, who did not attend any church. The entire family was invited to attend the new mission church when it was completed. Erika also came to Vacation Bible School and received a new Bible from the two ladies.

## Task force to study needs of the blind

ATLANTA (BP) — The major need of blind and visually impaired Southern Baptists is literature in braille. Charles Couey of Nashville told a new inner-agency task force studying ministries to the blind.

Couey, a member of Park Avenue Church, Nashville, is president of the Southern Baptist Conference of the Blind. Last year the conference adopted a resolution which resulted in creation of the task force to study the

needs of blind Southern Baptists.

The task force is composed of representatives from the Home Mission Board, Sunday School Board, Woman's Missionary Union, and Brotherhood Commission.

During the task force's first meeting March 31, Couey noted the Sunday School Board quit producing Sunday School literature in braille in 1987. The Sunday School Board continues to produce some Bible study material and

devotional guides on cassette tapes. WMU also produces some of its publications on cassette tapes.

Couey, who is legally blind, said tapes are good for leisure listening but it is difficult to study from a tape.

"I'm anxious to see the convention start ministering to these publication needs," said Couey, a computer programmer for the state of Tennessee. Couey also is volunteer director of ministries with the blind at Park Avenue Church and a Sunday school teacher for four- and five-year-olds.

A braille screen reading machine allows Couey to translate material from a computer disk into braille. But he said the process is time-consuming and too expensive to do on a large-

— Task force, page 5

## CP giving decreases in March SBC report

NASHVILLE (BP) — The SBC Cooperative Program total received by the Executive Committee for March dropped more than seven percent and designated gifts more than 22 percent, according to Harold C. Bennett, Executive Committee president/treasurer.

However, for the SBC fiscal year — Oct. 1 through March 31 — the total for both Cooperative Program and designated gifts remained more than \$1 million ahead of the comparable period of 1990-91.

CP totals for March were \$12,246,492 compared to last year of \$13,219,744. The 7.36 percent drop is \$973,252. Year-to-date for the CP is \$70,200,901 compared to 1990-91 year-to-date of \$71,543,354 which is a 1.88 percent decrease or \$1,342,452.

Designated gifts for the month also

fell, 22.59 percent, with March 1992 at \$14,704,765 compared to last year of \$18,995,700. The year-to-date designated totals were still up with \$80,918,178 for this fiscal year compared to \$78,221,160 in 1990-91.

Overall, counting both CP and designated gifts for the year-to-date, the totals are \$151,119,080 compared to the previous year of \$149,764,514.

Designated contributions include the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Easter Offering for Home Missions, world hunger, and other special gifts.

The Cooperative Program is Southern Baptists' method of supporting ministry and missions through state and regional conventions and the Southern Baptist Convention. State and regional conventions retain a percentage of Cooperative Program con-

tributions they receive from the churches to support work in their areas and send the remaining funds to the Executive Committee for national and international ministries.

## Cooperative Program dips for TBC

Compared to the previous two months of reporting, the March total for Tennessee Baptist Convention Cooperative Program giving slumped.

After two successive months with receipts above the same months in 1991, last month's CP gifts fell behind last March by \$163,507.

According to D. L. Lowrie, TBC executive director/treasurer, the slump was not totally unexpected. "We always realize that months with five Sundays could be average or below average," he said, "because it is difficult for our churches to get their gifts to us before the month ends."

Lowrie did report at a regular TBC staff meeting that the first few days of April showed up well.

Giving toward the CP budget by TBC churches totaled \$1,454,127.16. The decrease caused budget giving thus far in the 1991-92 budget year to run 16.4 percent under budget needs.

However, CP giving for the year is 2.1 percent above what was given at the same time last year. Total gifts for the year amount to \$9,847,214 — up about \$202,500 over last year.

Given thus far by TBC churches for the Cooperative Program amounts to \$9,847,214.79. Budget needs are \$11,787,900.

TBC Executive Board departments, the Woman's Missionary Union, and the Baptist and Reflector continue to operate on 85 to 88 percent of the budget approved last fall by TBC messengers.

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## Editorials

# Cooperative Program — 'Partnership in the Gospel Plan'

**Mission:** task assigned, act of sending; a specific task with which a person or a group is charged.

**Cooperative:** marked by a willingness and ability to work with others.

What is this Cooperative Program that Southern Baptists "live and die" with? What is its function?

The Cooperative Program is a "mixed bag," an assortment of people, plans, and programs, propelled by faith and action — but it is not a bag of tricks. April 12 is Cooperative Program Day in Southern Baptist churches, and the occasion should be celebrated and scrutinized.

In his grand little book written in 1965, *Our Cooperative Program*, W. E. Grindstaff says, "If someone attending the 1925 convention (when the Southern Baptist Convention formed the Cooperative Program) had called this voluntary program of Southern Baptist cooperation a Partnership in the Gospel Plan, he would have been correct. It was created by Southern Baptists and it is controlled by them."

Someone long ago compared the Cooperative Program and the Southern Baptist Convention to Siamese twins: "They belong to each other. They are constantly associated, always together, and inseparable."

There is no magic in the Cooperative Program. It is an admirable combination of people, prayer, mission action, hands-on ministry, exciting education, and everything done or promoted by the local church.

The CP has worked, Grindstaff wrote 27 years ago, but it sometimes is difficult for Baptists to see the growth in spirit, understanding, devotion, and the sense of responsibility it has brought.

Grindstaff closed his book by expressing concerns for the future vitality of the Cooperative Program. Pointing to the trends of the 1960s, he said that debt on church buildings, support of Baptist colleges, and increased pressure for special offerings, could influence the CP in the future. He was

only partially right.

Launched on May 23, 1925, the Cooperative Program has proven to be the unbreakable rope that has helped keep Southern Baptists on track, cooperating in a worldwide missions and ministry plan. It has proven to be democratic, flexible, and inexpensive — a true plan of vision. All the contributors are equal — there is no small group of huge "sugar daddies."

While the rope hasn't broken, in recent years some rope-holders have loosened their hold. The controversy over convention control has caused Baptists to choose "sides." And the victim too often has been that sturdy rope of missions and ministry support — the Cooperative Program.

First one side, then the other, decided that selective giving through or around the CP would make the other side cry "uncle." We do not deny that honest differences at times have influenced decisions toward other channels of giving.

Lost in the fussing over control of the Southern Baptist Convention are many of those entities and causes for whom the Cooperative Program was birthed. Some have been lost, others are suffering.

It's been said that years ago an innocent church member rose in the monthly business meeting and asked if the church would ever "get that Cooperative Program paid for." We laugh and wish that could happen — but the needs continue: lost people still die without Christ. The Cooperative Program never gets paid for.

The report of the SBC's Foreign Mission Board to the annual session held at Russellville, Kentucky, May 1866, stated that defunct Confederate bonds versus a cash balance in hand of \$20,677.73, produced an intolerable situation.

The beginning of the fiscal year that April "found the treasurer with no available funds." The messengers did not close down the convention. No, they voted to meet the following May at First Church, Memphis, and the convention survived.

We grew. We sensed a mission, a calling from

the Lord Jesus. And now, after contributing billions cooperatively Gospel opportunities are open across the world as never in history.

We are starting churches in Montana. We are operating clinics in Brazil. We are teaching young ministers in Temuco, Chile. We send volunteers to Venezuela, Burkina Faso, the Philippines, Michigan. We minister to tourists in Gatlinburg, Myrtle Beach, Hawaii.

And more — much more. How? Because of the Cooperative Program. Why? Because we answered God's call with, "Send me." Who? Southern Baptists from every walk of life, every culture, small churches and large, doctors, cashiers, grocers, farmers, builders, men and women of all ages, people who love the Lord and believe in cooperation.

The Cooperative Program/Stewardship Department of the Tennessee Baptist Convention can assist any church or individual in learning how we go about missions giving in Tennessee. Our 1991-92 CP budget is \$28.2 million — a great and worthy challenge.

Why not celebrate Cooperative Program Sunday with a renewed pledge to help all churches meet that goal? The CP/Stewardship Department can help personally and can provide superlative visual aids.

In celebrating Cooperative Program Day, a church looks closely at its concern for accomplishing the Great Commission through Bold Mission Thrust — our cooperative missions effort for a lost world. By supporting the ministries of the Tennessee Baptist Convention and Southern Baptist Convention causes through this cooperative system, we are partners with thousands of Southern Baptist churches and more than 8000 missionaries here and in foreign lands.

What a great plan — to be a part of reaching people for Christ in places where most of us will never go. Let's celebrate this "Partnership in the Gospel Plan." — WFA

## Baptists give aid, hope in Croatian war zones

By Mike Creswell

MOSCENICA, Croatia (BP) — "The enemy is right over there in those trees," said Daniel Jekic, pointing to a stand of trees about a mile away. Jekic, a Baptist layman, meant the Yugoslavian army, camped just across the Croatia-Serbia border.

Here at the front lines of the war, March gloom and winter-dead trees give the abandoned town an eerie look. Only camouflage-clad Croatian soldiers are visible, sticking close to sand-bagged machine gun nests.

Today the town is quiet, but three artillery shells fell here yesterday. A small Roman Catholic church, hit by a shell, showed a gaping ten-foot hole in its wall. The chill wind chased dust across empty pews. A nearby Baptist church was luckier; an exploding shell only broke out windows and pocked the outer walls with shrapnel.

Croatia, one of six regions in what was once Yugoslavia, declared its independence in 1991. Some 10,000 people have died in the ensuing war with dominant Serbia. A shaky cease-fire — violated by frequent skirmishes — barely holds as Croatians await the arrival of 14,000 United Nations peace-keeping troops. In the capital city of Zagreb, new Croatian flags fly everywhere. No doubts about their future as a new nation are evident among the people.

Christians, like all other civilians, are caught in the middle. David Ogrizovic, pastor of a Baptist church in Petrinja on the Serbian side of the

battle lines, fled the town with his family and 20,000 other citizens when shelling began.

"I have experienced the hell of Petrinja. No one who has not experienced this can really understand it," he said. "Thousands of bullets and artillery shells were flying all over. Street fighting was the most dangerous."

Now a displaced person, Ogrizovic has baptized 11 people in recent days and plans to baptize 20 more soon. "For me this presents a great satisfaction. The Lord is blessing," he said.

War has brought out the best in Baptists here. They have organized relief ministries, pushed ahead in evangelism, and distributed Bibles and other Christian literature among refugees. Government sources say about 300,000 refugees crowd Zagreb, swelling its population to well over 1 million people.

Daniel Jekic and other Baptist laymen were at the front lines not as soldiers but as Christian witnesses. As rain began to fall they passed out copies of a Billy Graham book, *Peace With God*, to soldiers and spoke of Christian faith amid the horrors of war.

The interdenominational ministry group, Getsemani Mission, were originally intended to use the arts to communicate the Gospel. In recent months Getsemani workers have won military approval to minister to refugees right at the edges of the war zone.

In cooperation with the government, they have distributed food to thousands of families, currently 1000 families twice a month. They have received help from a wide range of Christian and humanitarian groups but need more, said Baptist participant Zeliko Mraz.

Aid has come from a wide range of humanitarian agencies but not much yet from world Baptists other than some help from Canadian Baptists, said Josip Mikulic, pastor of the only Baptist church in Zagreb.

"We have gotten more help from the World Council of Churches," he said.

Southern Baptist missionary Nela Williams has been working with the Croatian government during recent months to win government approval of Baptist Sunday School teaching. Now, Baptist young people can get school credit for Sunday School studies just as Catholic students do, if churches follow proper registration procedures.

Church leaders — Protestant and Catholic — say the wounds of the soul caused by the war will take years of ministry to heal. — *Creswell, Baptist Press Correspondent for Europe, filed this story after visiting Croatia, which is still battling Serbia for independence in what was once Yugoslavia.*

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# SBC agencies drop plans for Fellowship exhibits

NASHVILLE (BP) — Seven out of eight Southern Baptist Convention agencies changed their minds this week about sponsoring exhibits at the Cooperative Baptist Fellowship annual meeting in Fort Worth, Texas, April 30-May 2.

It also was reported SBC President Morris Chapman and Sunday School Board President Jimmy Draper had contacted agency leaders asking them not to exhibit at the meeting.

Baptist Press learned the Radio and TV Commission, as of late April 1, decided to opt out of an exhibit at the Fellowship's Resource Fair at Fort Worth's Tarrant County Convention Center. However, the Annuity Board told Baptist Press late April 2 it has not changed its plans to have an exhibit and earlier Woman's Missionary Union, an auxiliary to the SBC, indicated it also would sponsor an exhibit.

In addition, a Southern Baptist Theological Seminary spokesman told Baptist Press late April 1 the seminary would not have a formal exhibit. Originally, four of the six SBC seminaries — Midwestern, New Orleans, Southern, and Southwestern — had planned to use a joint display at the Fellowship meeting.

However, all have since decided against the exhibit but some will sponsor alumni meetings.

In addition to the seminaries, other SBC agencies deciding this week not to exhibit include: Sunday School Board, Brotherhood Commission, and Radio and TV Commission.

The Cooperative Baptist Fellowship is an organization created last year in Atlanta composed of moderate Southern Baptist churches and individuals who are critical of current "conservative" Southern Baptist Convention leadership.

The decisions came somewhat as a surprise because of the timing. All seven agencies made the changes public this week. Although there were several suggestions as to why, sources said the explanation by James T.

**For Indianapolis SBC**

## Reservations accepted for childcare

INDIANAPOLIS (BP) — Registration for on-site child care for preschool children of out-of-town messengers during the 1992 annual meeting of the Southern Baptist Convention, June 9-11 in Indianapolis, is now being accepted.

Shirley Bearce, coordinator of the child care sessions, said registration material is available by writing to SBC Preschool Child Care, c/o Shirley Bearce, 164 Congress Court, Mooresville, Ind. 46158.

The material will include information about policies, hours of operation, fees, and registration forms, she said. Child care registration will be confirmed on a first-come, first-served basis. Parents are urged to write for registration materials immediately, Bearce said.

In previously announced shuttle bus schedules, the fees published were incorrect. Shuttle buses to and from the Hoosier Dome and outlying hotels will cost \$12 with a reservation and \$15 without. They will run Sunday through Thursday on an hourly basis. For information, call 1-800-972-8952.

Organizers of the shuttle bus, Chris-

Draper Jr., president of the Sunday School Board, probably came as close to stating the real reason as any.

Draper, in making the SSB announcement March 30, said, "Cooperative Baptist Fellowship promotional materials advocate bypassing existing Cooperative Program channels. We want to avoid any misunderstanding that, by our presence, the board would be supporting any avenue of mission support that would erode the Cooperative Program."

Morris Chapman, Wichita Falls, Texas, pastor and current president of the SBC, told Baptist Press he did contact "several of our agency leaders and I am grateful for the prayerful and deliberate consideration with

which they gave their decisions."

Chapman, president-elect of the SBC Executive Committee after the Indianapolis annual meeting in June, said he shared his conviction (about the CBF) "with whom I talked but there was absolutely no conversation that bordered on any type of threat or coercion."

"While our SBC agencies make their own decisions, I appreciate their supporting the cooperative spirit of the SBC," Chapman told Baptist Press. "I wholeheartedly support their decisions to not set up exhibits at the CBF meeting."

"The Fellowship is laying a foundation for a new denomination while claiming to be loyal to the SBC," Chapman said. "The Fellowship is

organizing competing agencies. It does give designated gifts to some of our agencies. But it is by no stretch of the imagination, giving through the SBC Cooperative Program. Rather it is deliberately attempting to divert funds from our CP to their plans of giving. This is not the Southern Baptist way."

The Fellowship's moderator, John Hewett, Asheville, N.C., pastor, said "we deeply regret" the decision by the SBC agencies.

"We had hoped to provide those attending the widest possible exposure to Christian resources for ministry, missions, education, and evangelism," Hewett said.

Hewett said invitations to those SBC agencies will be extended for the Fellowship's 1993 meeting in Atlanta.

## S.C. convention, Furman in stalemate

COLUMBIA, S.C. (BP) — Special committees from Furman University and the South Carolina Baptist Convention have been unable to reach a settlement setting the stage for a lawsuit contesting recent Furman charter changes.

At issue is an October 1990 decision by Furman's trustees which amended the school's charter giving trustees authority to elect future trustees. Trustees had been elected by the state Baptist convention since the school was chartered in 1826.

In November at the annual meeting of the state convention, messengers authorized the convention president to appoint a special committee to pursue a declaratory judgment on the legality of the Furman action. The committee met in January and decided to seek a reconciliation with Furman before proceeding with any legal action.

"Our committee has with great regret concluded that it is not possible to reach a negotiated settlement," said a statement released by the state convention Committee on Furman April 2 in Columbia to news media.

"A settlement is not possible because neither side is willing to concede con-

trol of a majority of seats on the board of trustees to the other side, and because Furman University has refused the offer by South Carolina Baptists to settle the matter through arbitration," the statement said.

John E. Johns, president of Furman, said the university was "very sorry" the convention committee has "decided to proceed with legal action against Furman."

Johns said the Furman trustees' executive committee met with two different convention committees over a year and a half because it was hoped it would be beneficial to both.

"Unfortunately, the agreement we reached last summer with the convention's Furman Relations Committee was never voted on by the convention," Johns said.

Regarding the two proposals presented by the convention committee, Johns said both were given serious consideration but rejected because "the first proposal would have required the (Furman) trustees to rescind the action it took in October 1990 ... (and the) second proposal (was) unacceptable because of important legal issues involved and the expense of arbitration procedure."

Furman offered a "counter-proposal," Johns said, which would guarantee three of the five trustees elected by Furman each year would be South Carolina Baptists. The other two

would be members of Christian churches. However, all five trustees would be elected by Furman.

The convention's Furman committee will present convention officers an eight-page report of its findings within two weeks. The report calls for a special meeting of the general board of the convention to receive the report.

The statement said the committee was charged with determining whether the action by Furman was legal.

Chaired by Timothy E. Head, pastor of Cooper River Church in North Charleston, the committee said it was unable to reach a negotiated settlement and "having our offer of arbitration refused by Furman, we have no choice but to reluctantly proceed to take the necessary legal steps to contest the validity" of the Furman charter change.

In his statement to news media late April 2, Johns said Furman's position is clear.

"We will not give up control of the election process of university trustees. However, we have been willing to discuss all other aspects of Furman's relationship with the convention, including an arrangement whereby all of the funds received from the convention would go into financial aid for South Carolina Baptist students.

"We remain confident of our legal position," Johns said.

## How to become a Christian

Some people think a personal relationship with God is something only theologians can comprehend. Actually, God's plan of salvation is simple enough for everyone to understand.

Here are the ABCs of salvation:

**A.** All persons need salvation. Each of us has a problem the Bible calls sin. Sin is a refusal to acknowledge God's authority over our lives. Everyone who does not live a life of perfect obedience to the Lord is guilty of sin. Since none of us is perfect, all of us are sinners (Romans 3:10-18).

The result of sin is spiritual death (Ezekiel 18:4b). Spiritual death means eternal separation from God. By God's perfect standard we are guilty of sin and therefore subject to the punishment for sin, which is separation from God.

**B.** God loves each of us. God offers us salvation. Although we have done nothing to deserve his love and salvation, God wants to save us. In the death of Jesus on the cross, God provided salvation for all who would repent of their sins and place their faith in Jesus.

**C.** Come to Jesus for eternal salvation. The desire in your heart to be saved is the Holy Spirit offering you the forgiveness of your sin and the gift of eternal life. Admit your sin and ask Jesus to deliver you from the consequences of sin. Yield control of your life to him as your Lord and Savior, and you will be saved (Romans 10:9-10).

Then tell your pastor or a Christian friend about your decision.

Courtesy — Baptist Sunday School Board

# Our Readers Write

## Thanks Tennesseans

I am writing in appreciation for the partnership of Tennessee Baptists with evangelistic and medical ministry to the Philippines. We had a medical team from Tennessee (Dr. Rick Barkley, Cathy Dunn, Kaye Rock, Cita Struck, Dr. Ron Sneed of Virginia) who made an impact on the ministry here in Zamboanga City, Philippines. They were here recently for four days of clinic work in areas where we are trying to establish a church.

Their professional ability and Christian testimony made a true impact in these communities. Because of their labor of love, Baptists are now known as the people who care in these highly Catholic areas. They also had a unique witness to the medical community here. We hosted a dinner where a significant number of medical professionals attended, each of these Tennessee partners gave a testimony.

The Spirit of the Lord moved in the lives of these professionals and we now have an open door of witness to the entire medical community again because Tennessee Baptists came and ministered with us.

Thank you for willingness to share your people with us. You have reached half way around the world to join hands with us and that has added a new dimension for this missionary and His work in Zamboanga City.

Bob Woodham  
SBC Missionary  
P.O. Box 287  
Zamboanga City 7000  
Philippines

## Work of chaplains

Our people need to be informed of the great opportunities and wonderful work being done by our chaplains in Baptist hospitals. Witnessing and counseling is a daily work being done by these men of God.

In a recent conversation with Lewis Lamberth, chaplain at Baptist Hospital in Nashville, I learned that he had just helped a dying man find peace with God. The man was without a religious background, but he had a great desire to make things right with God.

Our chaplains have many such opportunities. Counseling, praying, witnessing are daily activities. To put things in proper perspective, many pastors may have only one or two such opportunities each year.

It could be that you have been a patient in one of our hospitals and that you were not visited by one of our chaplains. There are many reasons why this could

happen. I am sure that if you requested a visit, one would have seen you.

We need to pray for and support these dedicated servants of our Lord. They are on schedule or call 24 hours a day, seven days a week.

Virgil R. Peters  
5000 Hillsboro Road  
Nashville 37215

## Needs of others

I wholeheartedly agree with the four letters that have been published in the Baptist and Reflector concerning the salaries of Baptist executives.

I am a widow and on a fixed income and try to be liberal in my giving to the church that I attend. I sacrifice to give my offerings to the three missions offerings each year. I very much desire to give for the cause of seeing lost souls won to Christ, and the salaries being paid seem ridiculous for our convention to pay one man.

Our pastor is a hard-working man and accepts a reasonable salary. I think that there should be a broader publication of offerings received and spent, including specifics and not just general summary amounts — and I think we giving Baptists should demand that it be done!

Seems to me we could pay a reasonable amount and give to hungry starving children. God expects us to use his money wisely as if we were spending our own. Seems as though our Southern Baptist Convention is about equal to our government in spending unwisely.

Mary A. Hyder  
4353 Poplar Grove Rd.  
Cookeville 38501

## Retirement benefits

Thank you for the excellent and objective reporting in the Baptist and Reflector. We appreciate your efforts in attempting to report unbiased news relating to Baptist work.

Reading the article in the Baptist and Reflector, dated Feb. 26, reporting Morris Chapman to succeed Harold Bennett, one could not keep from wondering who pays the costs of the nice retirement gifts/perks given to Mr. Bennett. He apparently has served long and well in his responsibilities and there is no objection per se to the gifts/perks.

The question: Who pays for the gifts/perks noted in the article?

Mary Gene Roberts  
3239 Tuckaleechee Pike  
Maryville 37801

• The retirement benefits are determined by the SBC's Executive Committee, the elected body to whom Executive Committee employees are responsible.  
— Editor

## Thanks for HCBA

I want to express thanks to Tennessee Baptists for what I consider one of our state's great ministries — Harrison Chilhowee Baptist Academy. I attended HCBA for five years and graduated from Carson-Newman College, another wonderful Baptist institute, in 1974 before receiving my doctor of jurisprudence from the University of Tennessee.

HCBA was the most influential of all the institutions on my life, and created opportunities that will never be equalled. A high school education in a Christian environment is one of the most unique and rewarding backgrounds a person can receive. HCBA was, and continues to be, blessed with wonderful and dedicated Christian teachers and administrators. Students at Chilhowee are a true melting pot with a combination of students from diverse backgrounds, including ministerial students, foreign students, missionaries' children, students from broken homes, and students who commute from nearby areas. The education I received was challenging while providing numerous activities and athletic teams to round out a student's high school years.

I recently heard the Christian testimony of about a dozen current students from HCBA and can truthfully say that the tradition and heritage of this institution is alive and well today. Please help keep it that way for future generations.

Dwight E. Stokes  
154 Grandview Drive  
Kodak 37764

## Thanks Masons

Why all the controversy over the Masons? They are good honest decent people. They believe in God, have the King James Bible, and a lot of them are born-again Christians. They go to their own churches on Sundays. They are not a church.

How do I know all this? I was raised in the Masonic Home. They took me in at 7½ years old. They clothed me, gave me shelter, fed me, took care of my medical needs, sent me to school.

We had devotions every night and we said grace at every meal. I was there for ten years. They took the children on trips in the summertime. There were 500 children there.

My dad was a born-again Christian, he also was 60 years a Mason. He read his Bible every night and prayed often and said grace before meals.

If it were not for the Masons I wouldn't be here today. We would have starved to death during the Depression in the 30s.

I am a born-again Christian and thank God everyday for the Masons and how I was raised.

Georgia Green  
Rt. 9, Box 158  
Crossville 38555

## Mason responds

Reading in our local papers as well as denominational publications about the proposed investigation of the Masons is causing me much concern.

What is our convention coming to? This action reminds me of the McCarthy hearings in the 50s when many were painted with a large brush of being Communist.

Some of the finest Christians I know are Masons. Many of our ministers, deacons, and others are members of this fine organization. I am proud to say that I am a Mason and some of the finest examples of how to live one's life has been provided me by Masons. One of our finest Baptist leaders, A. Roy Greene, the only layman to my knowledge to be president of our convention was an active Mason. He, Fred Powell, and other Masons were actively responsible for the founding and growth of Woodmont

Church, which we know led to the founding of several other local Baptist churches in our city.

Will it be the Rotary, Boy Scouts, or some other fine organization next?

In any organization there are those that reflect poorly on the organization. I have known Baptist ministers, deacons, and others that have been dishonest, etc.

Is this reason to condemn and investigate Baptist churches?

Perhaps this is the reason Jesus spoke so much about judging others. Let's get on with our mission.

Kenneth L. Ross  
16 Westlake Drive  
Nashville 37205

## Freemasonry exposed

My purpose is not attack: "revile not again;" but to expose Freemasonry, inform non-Masons, make a supposition, and give one fact. I write as a Christian of 54 years, ordained Baptist minister for 41 years, and a master mason for 34 years.

Admittedly, Masons are human. Sometimes this factor is seen. Freemasonry is not evangelistic. No man is asked to join. Petitioners, who are accepted, are told: it is not a religion; it is a fraternity of God-believing men. "Its principles are based on pure morality; its doctrines those of patriotism and brotherly love; its sentiments those of exalted benevolence." Within the philosophy and obligation, assurance: "there is nothing therein that is incompatible with your civil or religious duties, or those higher and nobler duties which you owe to God, your country, your neighbor, your family, or yourself." At any time, one may proceed or retire. All Masons are free men of lawful age.

What accomplishment? If Freemasons were condemned and excluded, churches would be robbed of much able and visionary leadership, energy, and resources.

What mindless subjects are accomplishing: Southern Baptists are being discussed in very negative terms, our influence is hurting, and among informed and intelligent Christians, we are becoming a laughingstock.

Sadness can only describe feelings of this historical Baptist believer at the "reconstruction" efforts within the SBC. Of which, minority attacks on Freemasonry is an appalling symptom.

Walter B. Brookshire  
1766 Elgin Drive  
Morristown 37814

## Seeking staffer

Tokyo Baptist, an English language church in Tokyo, Japan, is seeking a single woman to serve as director of weekday ministries and church librarian. The weekday class program, an outreach ministry of the church, touches the lives of over 1000 adults from over 40 nations each year. The English lending library houses over 6000 books.

In its 22 years of ministry, the weekday program has been directed by Southern Baptist missionary women, supported by the Foreign Mission Board and the Japan Baptist Mission. However, after April 1993, the Foreign Mission Board will no longer support a missionary in this role. Tokyo Baptist Church prayerfully seeks an individual that could be sent and fully supported by a church, association, or a related Southern Baptist organization in the U.S.

This position and worthwhile ministry is open immediately. Interested parties should contact us for more information.

Lowell Erickson  
Tokyo Baptist Church  
Executive Committee  
9-2 Hachiyama-cho  
Shibuya-ku, Tokyo 150  
Japan

## Daily prayer requests for Chile/Tennessee Partnership — April

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

9 — Evangelism team members Barton Thigpin and Stacy Percy who are touching lives of Chilean people needing to know Christ as Savior.

10 — New believers in the Central Valley Association of Chile who were led to Christ by our Tennessee team.

11 — The 26 volunteers returning home today from the evangelism project in Talca.

12 — Missionary Rebecca Worley on her birthday.

13 — Salvation for Manuel Sanchez in Temuco.

14 — Missionary Annette Racey will lead a Ladies Bible Study for the mothers of students attending the Baptist Academy.

15 — That Chilean students in the Baptist Seminary in Santiago will be able to locate churches and missions that can provide a place to minister which includes a small salary. This is a requirement for their class of supervised ministry.



# BJC proposes 'binding arbitration' for escrow funds

By Herb Hollinger

NASHVILLE (BP) — Arbitration or compromise could help solve the dispute between the Baptist Joint Committee on Public Affairs and the SBC Executive Committee over a \$300,000 capital fund account held in escrow since 1968, according to an exchange of letters between the two groups' legal counsels.

BJC legal counsel Oliver S. Thomas sent a letter, dated April 2, to James P. Guenther, legal counsel for the Executive Committee. In the letter Thomas proposed the dispute be submitted to "binding arbitration."

"We propose that this arbitration be facilitated by Sam Ericsson (former executive director of the Christian Legal Society who has probably arbitrated as many disputes as any other Christian leader), the chairpersons of both the Executive Committee and the BJC and, one or more of their designates," Thomas said in the letter.

But Thomas also hinted the Washington-based religious liberty organization would consider a possible compromise.

"We were even prepared to entertain some sort of compromise, but your clients' indifference toward the rule of law and callous attitude toward an agency that continues to serve

Southern Baptists faithfully cannot go unchallenged," Thomas said.

The dispute has been brewing since last year when the BJC asked for the funds, held by the Southern Baptist Foundation in Nashville, which, it claims, belongs to the BJC. However, the SBC Christian Life Commission also claims the funds. The SBC has stopped all allocations to the BJC and will vote on a recommendation in June which would sever all formal ties.

The Foundation asked the Executive Committee in September for clarification on the matter. In February the Executive Committee decided to present the matter to the annual meeting of the SBC in Indianapolis in June with a recommendation the corpus be reallocated. The recommendation also asks for the SBC to give the Executive Committee discretion in the reallocation.

Guenther picked up on Thomas' language about compromise. In his April 3 letter, Guenther said, "Mr. Thomas' reference to the possibility of a settlement of this controversy by compromise did not escape my attention. As attorneys we understand that part of our duty includes the exploration of any settlement opportunity. I will immediately convey to the chairman of the Executive Committee any

offer which your client wishes to make."

One problem with the BJC's proposal is a time limit, Guenther indicated.

"On the same day the offer was received I was authorized by the chairman to make this response. We are evidencing our willingness to deal with this matter promptly. However, I must express our concern that the offer, characterized as an 'offer of Christian

conciliation,' is made to expire in just 15 days," Guenther said in his letter. "I would hope a conciliatory spirit might last longer than that."

Guenther said the Executive Committee does not have a meeting scheduled until June 8 at the SBC meeting in Indianapolis "and there is no way the Executive Committee could accept this offer in the time allocated."

## Tennessean's prayer answered by phone

HARARE, Zimbabwe (BP) — Prayers aren't always answered by telephone. But Stan and Iva May believe theirs were.

As they completed their first year of language study, the Southern Baptist missionaries from Tennessee and Mississippi began praying for God to provide church leaders and to guide them in starting a church in Bulawayo, Zimbabwe.

The phone rang. It wasn't God speaking personally. Instead it was Ila-Mae Dueck, another Southern Baptist missionary and director of Zimbabwe's Bible Way Correspondence School. A young man named Clever Masuku had just left her office after asking the location of a Baptist church he could attend.

When Stan May contacted Masuku it didn't seem an obvious answer to their prayers. Masuku had just been released from prison after nine years as a political detainee. But during those years he had enrolled in Bible Way and completed all seven of the correspondence courses offered in his language by the Baptist Mission of Zimbabwe.

"He trusted Christ and began to bring friends and relatives to Stan's office to hear the 'good news,'" Dueck explained. May began preaching each Sunday at Masuku's apartment and on weekdays teaching the young man, by example, how to witness in his neighborhood.

As people responded the apartment soon became overcrowded. The group began to pray for somewhere else to meet — "and the Lord provided someone else's building," according to Dueck. "The people are using their tithes and offerings to rent a Seventh-day Adventist facility."

Just a year after the initial contact with Masuku, Tshabalala Church has 75 regular attenders. And Clever Masuku has a local Baptist church to attend.

## Pro-life rules will have 'desired effect'

— Continued from page 1

Andrews said.

"Any agency that turns down the funds proves itself more committed to promoting abortion than to providing contraceptives," said Douglas Johnson, National Right to Life Committee legislative director.

While most pro-life groups expected the physicians' exception, others apparently did not and portrayed it as betrayal.

"(President Bush) has revealed just how weak his pro-life commitment really is," said Randall Terry, founder of Operation Rescue. "We appreciate President Bush's use of his veto in the past but on this occasion he acted foolishly."

A memorandum issued by HHS March 20 says Title 10 grantees "may not counsel, refer, or steer clients to abortion. . . . Referrals may be made

by Title X projects to full-service health care providers that perform abortions, but not to providers whose principal activity is providing abortion services."

Title 10's purpose "is to provide pregnancy family planning services, not to provide services to pregnant women," the memorandum says.

The pro-life regulations, established in 1988, were upheld by the Supreme Court last May. Pro-choice forces in Congress sought to circumvent the rules by passing an appropriations bill withholding money to enforce the regulations. President Bush vetoed the measure. In mid-November, the House sustained his veto by 12 votes.

Immediately after the regulations were implemented March 20, a subcommittee hearing on them was scheduled March 30 by House pro-choice leader Henry Waxman, D.-Calif.

## Task force to study needs

— Continued from page 1

scale basis. Couey said it is estimated 285 out of 100,000 people in the United States are legally blind and another 15 people per 100,000 are visually impaired. If those estimates are true for the 15 million members of Southern Baptist churches, the convention has 42,750 church

members who are legally blind and 2250 who are visually impaired.

Bob Banks, Home Mission Board executive vice president and chairman of the task force, said the task force will ask the Sunday School Board to do a research project about ministry among the blind.

Other objectives of the task force are to:

- Encourage agencies to include pictures of people with disabilities in their publications to foster acceptance of people with disabilities.

- Promote materials currently available for the blind and for people working with the blind. The Home Mission Board and Sunday School Board both have resources to help churches develop ministries for the blind.

- Explore ways to adapt current materials for use by the blind.

- Urge agencies and churches to hire people with disabilities and allow people with disabilities to have leadership roles.

## Church music shows growth in Tennessee

Church music ministry enrollment in Tennessee rose 3.25 percent over the previous year, according to Julian Suggs, director of the Tennessee Baptist Convention's Church Music Department.

There were 141,016 people enrolled in music programs in Tennessee Baptist churches in 1991, compared to 136,579 in 1990.

The 3.25 percent mark also enabled church music to meet its ImpacTennessee goal of two percent.

...

"Congress will again attempt to overturn these pro-life regulations," the CLC's Smith said. "We urge Southern Baptists to contact their representative and senators in support of the Title X regulations. Remind them abortion is not a legitimate method of birth control; it shouldn't be promoted at taxpayers' expense."

## One Word More

By Wm. Fletcher Allen, editor

I became four-eyed at age eleven.

It was then that I discovered the distant world really wasn't far away and most things within my visual purview really weren't fuzzy.

Perhaps I had been walking into fence posts or muddling through puddles. I don't remember. I do remember balls falling on my head or just out of my reach, and sitting on the front row of my classroom — and still squinting.

A trip to the doctor with my mother revealed a new world out there. As I sat at the examining table, he had me look into an ominous device and answer silly questions while he adjusted various lens and small portions of printing.

The eyeglasses were sent through the mail to our rural home. I was astonished when I put the glasses on.

When I stepped outside somewhat hesitantly, the world rushed in on me. The oaks in our yard were much larger and closer than I had thought. I tentatively backed away. When someone approached, I hastened to put up my hands in self-defense for I thought they would bang into me.

Games were different also. I could see the ball leaving the swinging bat, heading aloft into the sky. I actually knew where it was going — without being told!

Adjusted spiritual vision is like that. The people we meet are seen different-

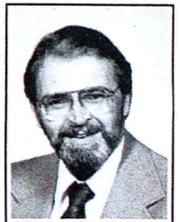
ly. Needs of others are more apparent. The way of the Lord is clearer. Compassion is easier to share.

Many years and several sets of eyeglasses later, I lightly scorned a close friend, also a journalist. He, advancing in years, had opted for an automatic-focus camera. He said he'd rather be kidded about it than not to be able to see well enough to make sharp photographs.

My day came. I realized that even my glasses didn't help enough in photography and several other areas of life. I too opted for the automatic camera.

When our vision of life gets blurred, we need spiritual fine-tuning. We need to put ourselves into God's hands for adjustment.

As a result, we will see people for who they are — and not for what we want them to be. We will see his will for our lives — replacing our limited expectations. We will see that the end of the road is in perfect hands — and that a real beginning paired with fine-tuning along the way makes for a safe and exciting trip.



ALLEN

## Tennessee volunteers help Venezuelan church fulfill dream

Twenty-three missions volunteers from Holston Valley and Cumberland Gap associations, along with volunteers from Kentucky and South Carolina, recently helped members of First Baptist Church of Barinas, Venezuela, fulfill their dream of having an adequate place for worship.

The church, which is the first established Baptist congregation in the capital city of the state of Barinas, first met in a rented building and then in an old car repair shop that has been converted. Volunteers from Holston Association have worked on the church before.

During the first days of the construction project, volunteers worked under temperatures exceeding 100 degrees.

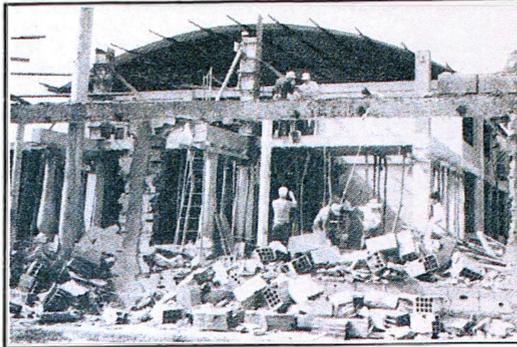
Workers tore down an old garage front and installed a new fence. A steel stairway was erected, electrical wiring completed, and the windows and interior of the main auditorium was completed so the facility could be used.

Volunteers also left almost \$18,000 which had been given by members from churches in Holston Valley and Cumberland Gap associations so the members of the Barinas church could complete the project, said Ronell Owensby, pastor of First Church, Rogersville, who led the volunteers.

Owensby expressed why it was so important to go as short-term volunteers instead of simply sending the money to missionaries in Venezuela.

"Perhaps the money could have been used to secure enough laborers in Venezuela to put up the buildings, but what about the testimonies of those going? How can you mail love, commitment, and personal expressions of concern?" Owensby wrote in the newsletter of First Church upon his return.

"This is not to minimize our financial support of overseas missions, but those in Venezuela express again and again their gratitude for the special commitment of those ... who come to live among them as brothers and



**BEFORE** — Volunteers from Tennessee, South Carolina, and Kentucky tear down a garage front while others work on the interior of First Baptist Church in Barinas, Venezuela.



**AFTER** — As volunteers prepared to leave Barinas, the old garage was beginning to look like a place of worship. It is the first Baptist church in the city of about 300,000 people.

sisters in Christ. To know that some North American Christians left their jobs and families, and came to show the people of Venezuela that they were concerned for the Baptist work, will have an impact that nothing else will have," Owensby wrote.

In the newsletter Owensby noted that "to witness the needs and God's power to meet the needs on one of our foreign mission fields, encourages each one as we return to have a greater desire to

win a lost world to Jesus."

Owensby said experience has taught him that "Cooperative Program and missions giving has increased as a result of volunteer missions trips" at First Church.

Tennessee volunteers included Owensby, Glenda Davis, Murle Skaggs, Don Freeman, Bill Arms, Jack Storm, George Testerman, Melvin Northern, Ron Woody, Jack Davis, Bill Trent, and Johnny Hageman, First

Church, Rogersville;

Sarah and Lynn Stewart, Hickory Cove Church, Rogersville; Norma and Hollis Simmons, Underwood Grove Church, Cumberland Gap; Denny Sorah, Choptack Church, Rogersville; Walter Dunn and R. C. Tennyson, Carr's Chapel, Speedwell; Rod Horton, Colonial Heights Church, Kingsport; James Shackleford, First Church, Church Hill; and Lawrence Fultz, Lone Mountain Church, Tazewell.

## CLC trustee begins youth ministry near Gatlinburg

By Louis A. Moore

**GATLINBURG (BP)** — As a 15-year-old, James Paul Wood kept asking some tough questions that 22 years later have resulted in a new ministry to youth in the mountains of East Tennessee.

Wood was a volunteer at a juvenile detention center in North Carolina where he led weekly Bible studies for the younger residents. In one situation, it struck him as odd that a teen with a truancy problem was housed in the same room with a murderer.

Why? he asked. The answer came back: Because there was no room in

the nearby church-run children's home for the truant youth.

Wood was horrified at the answer. Afterward he prayed about what he had just learned and eventually determined that, someday, God wanted him to have a home for children.

Years later when he met his wife, Susan, she told him of a similar commitment to establish a home for young people. After they married, they worked for two years on the staff of French Camp in Mississippi where they were house parents to 14 boys, ages ten to 14.

Today, their dreams are becoming a

reality on a mountainside some 12 miles from Gatlinburg. There, on 104 acres of land in an unspoiled, unincorporated area known as Wears Valley, the Woods are building Wears Valley Ranch.

The Woods envision Wears Valley Ranch as a home and school for 60 young people, first grade through high school, who have been impacted by the divorce and drug epidemic sweeping the country.

The school/home is scheduled to open in August 1992 with eight youth. The Woods plan to emphasize the home as something akin to a boarding school to make it easier for parents to send their children before they become wards of the state. "Human Services tends to get children after they've been through the mill," he said. "We'd like to get them before they have been in the system."

In order to build Wears Valley Ranch, Wood resigned as pastor of Mount Vernon Church, Atlanta and moved his wife and three sons, ages nine to 13, to a former inn on a mountain near the ranch site. His salary is underwritten by a small group of supporters.

Wood continues to serve on the board of trustees of the Southern Baptist Christian Life Commission as an at-large representative.

"My years in the pastorate were preparation for this," he said. "The pastorate allowed me to grow and see needs of families. Our ultimate goal is for families to stay together but clearly there are cases where a time-out is needed, and we hope to be able to meet that need here."

The Woods see the hand of God at every turn in their decision to begin Wears Valley Ranch. They received the land after applying to a religious organization that owned it but was looking for someone to use it for ministry. The first house on the property is being constructed with a grant from a private foundation.

## Beverage glasses symbolize freedom for refugees

When refugees from Southeast Asia arrive at the Nashville airport, they often receive beverage glasses from members of the Vietnamese Mission of Immanuel Church, Nashville.

The glasses, explained Terry Sharp of the Tennessee Baptist Convention

Missions Department, are an illusive but chilling symbol. In the war-torn countries of Vietnam, Cambodia, and Laos, residents must fear attack when pausing to drink water. In their new home, they can drink without fear, he noted.

Unfortunately, the recession has affected the sponsorship program, reported Sharp.

Last year, only 20 refugees were sponsored by Tennessee Baptists through the Southern Baptist Home Mission Board. Individuals and churches, including Grace Church, Knoxville; Vietnamese Mission, Berclair Church, Memphis; Calvary Church, Knoxville; and Central Church, Fountain City, Knoxville, were involved.

Refugees from Vietnam, Russia, and Laos were given new homes. Some were family members of Americans being reunited, reported the HMB Refugee Resettlement office.

The responsibilities of a group serving as sponsor of a refugee include housing and food (which is offset by food stamps) for three months. Sponsors help refugees become acclimated to the community, adults locate jobs, and children begin attending school. English-language classes, often provided by school systems or churches, also may be needed. Support is provided for one year.

Sharp encouraged those interested in more information to contact him at the TBC, P.O. Box 728, Brentwood, Tenn. 37024, (615) 371-2032.

### Refugees need churches, individuals as sponsors

Refugees must have a U.S. sponsor before they can enter this country. The Southern Baptist Refugee Resettlement

Office is seeking sponsors for the following types of cases.

Africa:	Ethiopian (most are singles) Liberian (singles and families) Somalian (singles and families)
East Asia:	Amerasian (families, from 3 to 8 people) Vietnamese (families, from 3 to 8 people) Lao and Hmong (families, from 3 to 6 people)
Near East and South Asia:	Iranian (small families) Iraqi (small families)
Russian:	All areas of the former Soviet Union (families, from 3 to 19 people)
Eastern Europe:	Albanian (singles) Romanians (singles and small families)

## Memphis layman assesses ministry needs in former USSR

By Jim Burton

**KHABAROVSK, Russia** — The transition from a socialist to a free-market economy by the former Soviet Union presents Southern Baptists with investment opportunities, says H J Weathersby of Memphis.

"What I see Southern Baptists can do at this point is to invest in the people of the CIS (Commonwealth of Independent States)," said Weathersby, a member of First Church, Memphis. "We don't necessarily need to westernize them, but we need to teach them a whole different approach to working and surviving."

Weathersby is vice president and assistant treasurer of Dunavant Enterprises, Inc., of Memphis, the world's largest cotton merchant. He joined an eight-man Project Brotherhood assessment team that spent 15 days in the former Soviet Union, now called the Commonwealth of Independent States.

"We invited a businessman on the team to evaluate the possibility of

bringing Baptist businessmen to the CIS to lecture on free-market economics and to consider business opportunities," said team leader Jim Furgerson. "Through these relationships we hope to strengthen Baptist visibility in the communities where we might place volunteers."

One of the more promising needs Weathersby evaluated is a potential Baptist Diagnostic Center for Khabarovsk. This would fulfill a critical need in a city of 650,000 by making basic diagnostic equipment available.

"Southern Baptist objectives are to spread the Gospel of Jesus Christ and to provide humanitarian aid," Weathersby said. "This is a nonprofit proposition; we are not trying to make money. We are trying to feed the hungry and provide education — wherever possible to teach English, provide dental care and in cases where we can teach trades we would love to do that."

"To me one of the most effective



**MEMPHIS VOLUNTEER** — H J Weathersby, a layman from First Church, Memphis, speaks at Khabarovsk Baptist Church. Weathersby was part of a Project Brotherhood assessment team that toured three republics of the former Soviet Union.

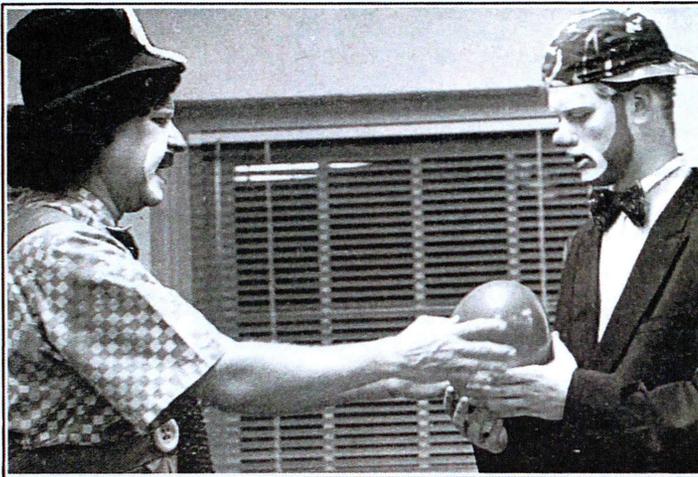
ways of spreading the Gospel is through actions, showing we care," he added.

At the request of the Baptist World Alliance, the Brotherhood Commission is coordinating Project Brotherhood, a multi-denominational response by North American Baptists to meet needs in the CIS. Other Tennesseans on this trip include Brotherhood Commissions staff members Daniel Moon, Tim Bearden, James Furgerson, and Jim Burton.

Project Brotherhood includes the distribution of 570 tons of USDA food in Moscow through Baptist churches there. Volunteers are currently being recruited for two-week assignments to assist in repackaging and distributing that food. For more information and volunteer applications, Tennessee Baptists should contact Cameron Byler, Tennessee Brotherhood director.

Contributions for the distribution of food and medicine in the CIS may be sent to Project Brotherhood, Brotherhood Commission, SBC, 1548 Poplar Ave., Memphis, Tenn. 38104 or Baptist World Alliance, 6733 Curran St., McLean, Va. 22101.

## Dramatists, puppeteers, clowns study talents



### CLOWNS NEED LOVE, TOO

— A young clown loves the balloons he receives from his friend. Some are tied in different shapes and one is shaped like a heart. He loves the balloons so much he ignores his friend. A generous clown, he gives some of his balloons away. When he feels sad, he realizes the heart balloon has deflated and he can't "fix" it. He looks for and finds the other balloons, but doesn't take them from their new owners. Finally, he returns to his friend, who "fixes" the heart balloon and presents it to him. The mime, by Buddy Lamb, left, youth minister, Rose Hill Church, Columbus, Ga., and Benjamin Lamb, his son, is named, "Prodigal Love."



**UP, UP, AND** — Tom Toombs, an entertainer from Sevierville, mimes a window washer climbing an imaginary ladder during a conference on drama.

**HENDERSONVILLE** — Not counting puppets, about 815 youth and adults — with talents ranging from the bombastic to the sublime — gathered to hone those talents at the 12th annual Tennessee Baptist Drama/Puppetry/Clowning Festival last weekend.

Clowns and mimes, aliens in most crowds, didn't receive a second look as participants from 138 churches in Tennessee and six other states moved between conferences on the sprawling complex of First Church, Hendersonville. People from other denominations also attended the festival.

Conference leader Tom Toombs, an entertainer from Sevierville, told a crowd of about 200 in a Friday evening conference about his work as a Southern Baptist missionary on the streets of Gatlinburg and in Sevierville at Dollywood. He also told of performing at Sevier County High School, where he was allowed to share the Gospel.

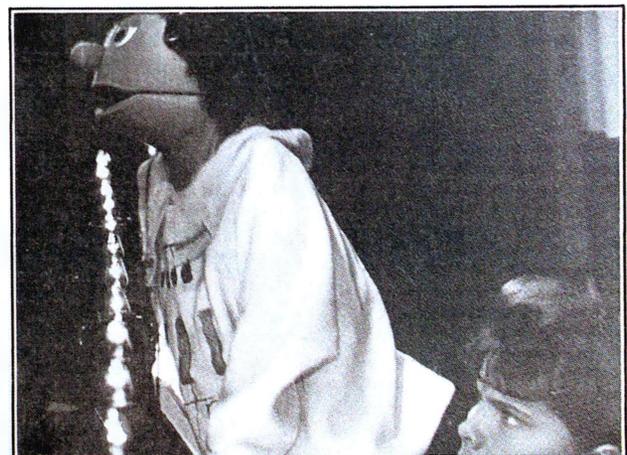
"Laughter has a place in spreading the Gospel. Not to say that I water down the Gospel, but it softens them up."

Toombs encouraged the participants to use any talent, admitting he uses

tricks he learned when he was nine years old, and perform in malls.

"My message to everyone is that he has created everyone of you in this

room, uniquely, specially, and he has given us the talents and tools we need to carry out the plans he has for us," said Toombs. — *Connie Davis*



**PUPPET HELPER** — A member of the puppet troupe, Rumbleblows Puppet Productions from Robinson Road Church, Gulfport, Miss., performs along with her puppet. — Photos by Connie Davis

# New SSB computer software aims to help small churches

NASHVILLE (BP) — With a new trustee-approved business plan under its belt, the Southern Baptist Sunday School Board's Church Information System is "alive and well and moving on in a new direction," said Charles Wilson, assistant vice president for business.

Wilson, who temporarily is overseeing CIS as part of a renewed corporate emphasis on the church computer technology-producing department, said the first course of action in that new direction is the development of affordable and workable "technology packages" for small churches.

Beginning April 30, CIS will begin selling, "Quicken," a low-cost accounting software program designed for use in smaller-budget companies. To help churches adapt the software for their use, CIS also is developing a "how to" manual explaining applications for preparing financial statements, payroll checks, and other church bookkeeping and accounting needs. Both the soft-

ware and manual will be sold for less than \$100.

"Offering this software is a significant step toward getting computer technology into the smallest churches in our convention," Wilson said. "I really see this as the first product in a family of products for small churches."

While CIS will continue to offer its more sophisticated NewViews accounting software, Wilson said it is suited more for larger churches with 1000 or more members.

In addition to reaching out to small churches, Wilson said CIS also is taking steps to improve the satisfaction level of its current customers through

development of a "First Call Response" system.

Currently, an operator answers calls from CIS customers with computer problems, takes down a message, and refers it to a CIS support trainer. The trainer then researches the problem and returns the call with the appropriate help. Details of problems, however, sometimes become confused in translating the message, Wilson said, so customers often end up repeating details of the problem a second time.

As part of the new system, support trainers will answer the help calls themselves and work toward providing

immediate solutions for customers. In addition, all case files will be kept in a computer database, allowing trainers to track and provide solutions for recurring problems.

"This will mean our customers won't have to wait as long to get their problems solved. We hope to be able to answer their questions on the first call," CIS director Mike Overcash explained.

Overcash said CIS currently has nine support trainers to assist customers.

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JAMES L. HILL

Discover how to create a growth mindset in your church, identify church growth areas, begin a process that results in growth, and lead your church to perform its mission.

The seminar, including lunch, is offered at no cost to Tennessee Baptists. Lunch reservations are needed by April 23. Please write Tom Madden, CNC, Box 71843, Jefferson City, 37760, or call (615) 471-3245.

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May 10, 1992



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Tennessee Baptist Children's Homes  
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Gerald L. Stow, Executive Director/Treasurer

# TenneScene

... from Cottontown, south to Coalmont, and on to Sale Creek ...

## Leadership . . .

Jack McEwen, pastor emeritus of First Church, Chattanooga and professor of psychology at Chattanooga State Community College, recently led seminars for chaplains at Southeastern Baptist Theological Seminary, Wake Forest, N.C.; Midwestern Baptist Theological Seminary, Kansas City, Mo.; and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. The continuing education seminars were sponsored by the Southern Baptist Home Mission Board.

Clarksville native Bobby Dean Kail has been called as bivocational pastor of Alva Church, Southside. He was ordained in January at Crossland Avenue Church, Clarksville.

Ann Thompson recently joined the full-time staff of Belmont Heights Church, Nashville, as director of missions.



COTEYS

First Church, Murfreesboro, will honor Eugene and Jean Cotey for 31 years of service to the church and community with a schedule of events in April, that will climax with Cotey's official retirement date on May 3. On April 12, the church will hold "Jean Cotey Recognition Day." April 19 will be Cotey's last Sunday to preach, and on May 3 there will be only one worship service, beginning at 10:55 a.m. with guest speakers. A reception for the Coteys will be held from 3-5 p.m. in the church's fellowship hall.

First Church, Martin, called Mike Ray of Louisiana as minister of education/administration.

Blane Phillips is serving as pastor of Beacon Church, Cleveland. He has been pastor of Clover Leaf Church, Cleveland, and Conasauga River Church, Conasauga.

Mike Tucker recently resigned as pastor of First Church, St. Joseph, to accept a pastorate in Georgia.

Phil Romine is the new minister of music and education at First Church, Lawrenceburg.

Glenn Conner is serving as interim pastor of Johnson Church, Monterey.

## Tennessee Baptists invited to seminary missions service

LOUISVILLE — Southern Baptist Theological Seminary is inviting mission teams from Tennessee Baptist churches to join in a "labor of love" as part of a campus restoration volunteer project at the Louisville, Ky., school.

The seminary has identified more than 70 projects, ranging from painting classrooms to renovating apartments, which can be addressed by mission teams from Southern Baptist churches. Five mission teams have already volunteered their services for this summer.

A combination of more than \$8

Chris Moore has been called as interim pastor to New Hope Church, Decaturville.

## Churches . . .

A constitution service will be held April 12 at 10:30 a.m. for Trinity Church, Hendersonville. About 100 people have been meeting in a former office building that has been leased for temporary use. W. E. Darby will extend the invitation for charter members and will serve as the first pastor. Special guests will include Hank Thompson, mayor of Hendersonville; Ernest Mosley, Southern Baptist Executive Committee; and Herbert Gabhart, representing Nashville Association.

The adult choir of Springfield Church, Springfield, will present "Joy Comes in the Morning" April 11-12. David Danner of Nashville, the composer, will direct the musical. James C. Justice, minister of music, will portray the role of Jesus. Justice premiered the role ten years ago. Performances are at 7 p.m. on April 11 and 4 p.m. and 7 p.m. on Palm Sunday.

Members of First Church, Maryville, celebrated the church's 121st anniversary March 29.

The congregation of Colonial View Church, Cookeville, held their first worship service in their new building March 22.

The 81st anniversary of Eastland Church, Nashville, was recently recognized by the congregation.

The Single Adult Ministry at First Church, Nashville, is offering three seminar/support groups aimed at helping people recover from divorce. "Growing through Divorce," "Life after Divorce," and "Children of Divorce" began April 5 and will continue on Sundays through June 7, 5-6:15 p.m. For more information, call (615) 664-6000.

Members of Central Church, Crossville, will celebrate the church's tenth anniversary and Pastor Roland Smith's seventh anniversary Easter Sunday, April 19. The church has grown from 56 to 629 members since it began April 3, 1982. Plans are underway to add educational space and a new sanctuary.

Paul Veazy of Union University, Jackson, was guest speaker April 5 at the 25th anniversary of Poplar Corner Church, Brownsville.

million in deferred maintenance needs and declining Cooperative Program funding has forced Southern Baptists' oldest seminary to look at "some creative options," said David R. Wilkinson, vice president for seminary relations and chair of the steering committee for the volunteer project.

The seminary, he noted, provides up to three meals a day for the volunteers and in some cases can provide free campus housing.

For further information, contact the seminary relations office at (800) 626-5525.

The 13th anniversary of First Church, Lebanon, was celebrated April 1.

The congregation of Fellowship Church, Mt. Juliet, will recognize the second anniversary of their church April 22.

Police Appreciation Day was held April 5 at First Church, Memphis. Current and retired police officers were recognized during the special worship service. Lt. John Dwyer; Sgt. Ray Hopkins; Officer Gloria Harris; Officer Martha Gwyn, a First Church member; and the Peacemakers, a choral group of police officers, participated in the program. Pastor Earl Davis presented plaques to representatives of the precinct police stations, and to Melvin T. Burgess Jr., director of the Memphis Police Department. The police color guard presented the colors and a wreath during a memorial service honoring 41 officers who have been killed in the line of duty through the years.

## Revivals . . .

Revival will be held April 26-30 at Calvary Church, Brownsville. Terry Bradshaw, pastor of Zion Hill Church, Sevierville, will be guest evangelist. Chuck Smith, Cherry Road Church, Memphis, will lead music. Another Brownsville congregation, Allen Church, will hold revival April 12-15 with evangelist Benny Jackson, Memphis. Mary Jane Williams will lead music.

Two churches in Beech River Association will hold revival during April: Beacon Church, Parsons, April 24-26, Nickey McMinn, evangelist; Huron Church, Huron, April 17-19, Maurice Hays, evangelist, and Marvin Russell, music director.

Revival is scheduled April 19-21 at Blooming Grove Church, Five Points.

Watauga Association reported the following churches have scheduled revivals: Union Church, Hampton,

April 26-29, Clarence Phillips, evangelist; Unaka Church, Elizabethton, May 17-21, Jimmy Arms, evangelist; and Butler Church, Butler, April 12-15, Robbie Campbell, evangelist.

Tim McGeehee will lead revival April 12-15 at Candies Creek Church, Charleston.

Revival will begin April 19 at North Knoxville Church, Knoxville. Pastor Russell Cornett will lead the services, and Pat Roper, music evangelist from Greenville, S.C., will lead music.

Bill Oakley, Arkansas, will lead revival April 12-17 at Eastwood Church, Cookeville. Lloyd Holt will lead music.

Welcome Valley Church, Pulaski, will be in revival April 24-26. A different speaker will lead services each night at 7 p.m.

First Church, Minor Hill, will be led in revival April 12-15 by Richard Holloman.

The following churches in Wilson County Association will hold revival in late April: Fellowship Church, Mt. Juliet, April 12-15, John Kurtz; Ramah Church, Watertown, April 15-19, Thurman Seber; Gladeville Church, Gladeville, April 19-22, D. L. Lowrie, evangelist, Barry Rickard, music director; Fairview Church, Lebanon, April 26-30, Jimmy Bond; Barton's Creek Church, Lebanon, April 26-29, Carl Price, evangelist, John Morrell, music director; First Church, Alexandria, April 26-29, Thurman Seber, evangelist, Brad Leach, music director; and Round Lick Church, Watertown, April 19-22, Bob Mowery.

Nathan Holloway, pastor of Wrigley Church, Lyles, will lead revival April 9-12 at Garrett Church, Hohenwald.

Revival will be held April 15-19 at Richland Church, Nashville. New staff members Pastor Billy Hill and Minister of Music Mark Mills will lead the services.

# TeamTalk

By D. L. Lowrie

Whatever happened to the church covenant? I still see it on the wall of some of our churches, and in some of our hymn books, but how long has it been since your church studied, or even read it together?

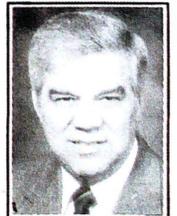
I am aware that it is not divinely inspired like the Bible, but it does set forth the basic agreements those of us who make up the local church should share together. It is a covenant that covers mainly our private and public behavior, and our faithfulness to the local church. I believe that we need to recover it.

It says something about our membership in the local church. Membership has responsibilities. Many seem to think that they have done the church a favor when they become members. Actually what they have done is commit themselves to responsible discipleship. To enjoy the privilege but ignore the responsibilities of church membership is not acceptable.

It also indicates that they have submitted themselves to the discipline of the local church.

This is a concept that seems to have been lost in the modern church. Our emphasis on individualism has eroded away the New Testament emphasis on the importance of the local church. We are not ready to submit to discipline from anyone. It appears to me that those who refuse to submit to the discipline of the local church are in danger of the chastisement of the Lord. You need the local church.

Why don't you see if you can find a copy of the church covenant and read it. You might want to invite your whole church to read it with you. This could be a step toward spiritual renewal in our day.



LOWRIE

# Family entertainment videos linked to Mormon church

ATLANTA (BP) — Videos produced by Family Entertainment Network have direct links to Mormonism and are not appropriate for Christians seeking wholesome entertainment, claim leaders of a Mormon watchdog organization.

Mike Reynolds, director of Utah Missions, Inc., says two of the four owners of Family Entertainment Network are Mormons. Artists for the animated videos as well as screenplay and music

## Radnor among top churches in baptisms

Radnor Church, Nashville, was among the top 50 churches in the state in baptisms in 1991. The church's name inadvertently was left off the list provided to the Baptist and Reflector.

The church tied with College Heights Church, Gallatin, with 71 baptisms.

Paul Durham is pastor of Radnor Church.

writers also have been identified as members of the Church of Jesus Christ of Latter-day Saints (LDS) or Mormons.

The LDS church is considered a Christian deviation group by the Southern Baptist Home Mission Board interfaith witness department. The church's teachings include the Bible as not complete in its revelation or authority, that people determine their destiny by works, and that God the heavenly father was a mortal man before he attained "godhood."

The Family Entertainment Network tapes are sold as sets from the New Testament, Old Testament, and "heroes classics." Though the videos

are marketed as Christian material, Reynolds said they introduce LDS concepts.

For example, lyrics from one of the videos says Jesus paid for sins as he sweat drops of blood in the Garden of Gethsemane. Reynolds says Mormons teach that Jesus' death at Calvary is not essential for salvation.

Another example is the video's portrayal of Jesus' birth. The video portrays the angel Gabriel telling Mary that her child will be the Son of God but it obscures the teaching that Mary was a virgin.

Robert McKay, associate editor of The Evangel, a newspaper printed by Utah Missions, Inc., has seen two

videos from the Family Entertainment Network. He says the videos, titled "The King is Born" and "He is Risen," are "neither high-quality animation, Biblically accurate, historically correct, nor free of Mormonism."

Family Entertainment Network tapes were sold in some Baptist Book Stores last year but the stores have quit selling the material. The tapes also were sold through television's Family Channel, based in Virginia Beach, Va., and in shopping centers around the country.

The tapes also have been criticized by the Anti-Defamation League of the B'nai B'rith in Atlanta for negative stereotypes of Jews.

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## Paul's concern for the Corinthians

By Jerry L. Glisson, pastor emeritus; Leewood Church, Memphis

Nearly, all people face criticism. But that is not a person's biggest problem. The response to criticism poses the biggest problem for most Christians. Paul faced criticisms of his character and ministry. He had been falsely accused by some of the members of the church at Corinth and some of the itinerant preachers who were envious of him. The accused him of inconsistency, fickleness, insincerity, greediness, duplicity, and undependability. His response to the criticisms will reveal to us the way we should respond to them. So check out the following.

**The conscience (ch. 1:12a)**  
What does your conscience tell you? Check in with God in prayer to see what God may be saying to you. Make certain, as Paul did, that your conscience is clear, that whatever you do or say, you do or say it "in holiness and sincerity" and in the "grace" or ability of God.

**The conduct (ch. 1:12b)**  
Paul's response also was that he "believed" in himself and had con-

ducted himself properly in Corinth. He lived beyond reproach as he ministered in their midst for 18 months. The Christian should face up to the same question. Is your conduct such that criticism is disproved without a verbal defense? Actions do speak louder than words.

**The confidence of others**  
in you (ch. 1:14-16, 23-24; 2:1-3)  
Paul believed the church in Corinth had confidence in him. He stated as much (v. 14), and made plans to visit them accordingly (vv. 15-16). In fact, he planned to visit them twice. He had legitimate reasons for delaying his visit (ch. 1:23-2:3). He wanted to wait until he could visit in joy and be received in joy.

**The confirmation of God (ch. 1:17-22)**  
Any criticism should be checked out with God. He is faithful and His Word is not yes and no (v. 18). Paul checked out his action with Jesus Christ who also keeps His promises. And Paul was not a "yes and no" man because of his relation to Jesus Christ and to the indwelling Holy Spirit (vv. 21-22). Paul

knew his own heart and you must know yours too. God should bear witness with your spirit.

**The compassion (ch. 2:4-17)**  
Criticisms have to fade away in light of a compassionate heart. What better way could Paul have found to quiet his critics than to speak of his and their need of compassion?

Compassion must manifest itself in love (vv. 4, 8). Paul wrote his painful letter "with many tears" so that they might know his love for them (v. 4). The word Paul used was "agape" love, not a self-serving love, but a self-giving one. It is the word found in John 3:16 to describe God's love for the sinner and the love that is to be practiced among believers. This God-like love will produce a broken heart (ch. 2:4).

**BIBLE BOOK**  
**April 19 Lesson**  
**Basic Passage: II Corinthians**  
**1:12-2:17**

Forgiveness is another manifestation of compassion (v. 8). One man had

caused a great deal of heartache in the church. If he is the one mentioned in I Corinthians 5:1-5, then he was guilty of incest and had been disciplined severely. Paul said it was time to forgive him and restore him (vv. 5-10) lest he be completely defeated by Satan's devices (v. 11). Forgiveness is absolutely necessary to prevent bitterness and overcome criticism.

A conquering faith will flow out of compassion to a needy world (ch. 2:12-17). Paul had remained steadfast. He never wavered in his sincerity and integrity. Good news came through Titus (ch. 7) from Corinth that repentance and reconciliation had taken the place of disobedience and division. Criticism had lost. Compassion filled with faith had won the victory. Praise came forth from Paul. When Paul saw the grace of God and the awesomeness of a Christian's responsibility, his only response was, "And who is adequate for these things?" Nobody is adequate. Paul seemed to answer, but all are responsible.

Will you go tell? When sharing we become like a "sweet savor of Christ" to the ones being saved, and to the unsaved the fragrance of death.

## The crucified Son of God

By Ron Mouser, minister of education; Central Church, Fountain City, Knoxville

The day of crucifixion had dawned. The final agonizing struggle with ultimate destiny in Gethsemane was graphically punctuated with the kiss of betrayal from Judas Iscariot. The glorious sounds of "Hosanna" were blending hauntingly into the confusion of the recent past. The joy of triumphal entry into Jerusalem was replaced with the harshness of conflicting false accusations declared before the religious establishment.

Those entrusted with communicating the priestly and redemptive mission of Israel had finally found a way to silence the Prince of Peace. Their deed of darkness had been accomplished in the night through an illegal convening of the Sanhedrin and quickly confirmed early the next morning in an effort to legitimize their contrived action. The erroneous charge of

blasphemy was neatly packaged to portray Jesus as an insurrectionist in direct conflict with Rome.

Pilate, seeking to placate the chief priests and absolve himself of responsibility, asked the fateful question, "What shall I do then, with the one you call the King of the Jews?" Enticed by the deceitful manipulation of the chief priests, the masses became increasingly thunderous in their hostility and shouted, "Crucify Him! Crucify Him!"

**CONVENTION UNIFORM**  
**April 12 Lesson**  
**Basic Passage: Mark 15:1-41**

The diabolic deed was done. Jesus, the Son of God, was to be crucified. Shouldering the beam of His cross, Jesus was led to the place of execution like a common criminal. The weight of

the cross was so heavy He was assisted by Simon Cyrene.

Weightier matters surrounded this catastrophic event. Jesus was filled with sadness as He experienced rejection by the people He came to save. The Son of God had to bear the indignity of being showered with spit, the humiliation of a public whipping, and the scornful mockery of soldiers who dressed Him in a crown of thorns and a purple robe. It was finished! This death finally laid to rest the radical claims of the carpenter's son from Nazareth — or did it?

The crucifixion and the events surrounding it stand at the focal point of history as a great paradox.

Instead of spewing words of hate on His accusers and executors, Jesus called for forgiveness and love. The futile attempt of Pilate to embarrass

Jewish leaders and Jesus by placing an offensive placard on the cross was actually an affirmation of Jesus' true identity. The cry of abandonment, "My God, My God, why have you forsaken me?" is evidence of Jesus' ultimate surrender to God's purpose for man's salvation. The rigidity of a formalized religious system was replaced with grace and accessibility to God as the veil of the temple was torn asunder. God's creation added its exclamation point through an earthquake and darkness. The Roman soldier's statement, "Surely this man was the Son of God," serves as a confession for those of us who have come to know Jesus as Savior and Lord.

Crucifixion was not an end, but a beginning — death was passing into life. Resurrection would be a breath away! The crucified Son of God lives!

## Sharing in the triumph

By Sharon Herrington, layperson; Hermitage Hills Church, Hermitage

"Were you there when they crucified my Lord?" Haunting, piercing, troubling are the words of the spiritual. The trembling spoken of in the lyrics could result from covering our eyes so we don't really have to see the pain and agony Christ endured.

You will join me, I'm sure, in affirming from a layperson's perspective that the cross is the heart of the Gospel, a pillar in the foundation of our faith, the manifestation of God's loving redemption for His children, and the only hope for all mankind. Man's eternal destiny is based on his reaction to Jesus' willingness to die for all.

My words are inadequate to express the sacredness of the Scriptures for this week, so I will leave the reading of the verses to you, the reader, and seek the insights of Bible scholars and theologians.

Of Matthew 26:63-64, Herschel Hobbs summarizes Jesus' silent reaction to

the kangaroo court scene, "He (Jesus) went through the trials in dignity befitting the Messiah-King. They thought He was on trial before them, when actually they were on trial before Him." Isaiah's vision (ch. 53:7) of the Messiah was fulfilled, "He was oppressed and He was afflicted, yet He opened not His mouth; like a lamb that is led to the slaughter . . . so He opened not His mouth." Commentator Matthew Henry observed, "They examined our Lord Jesus Himself upon an oath like that ex officio; and since they could not accuse Him, they will try, contrary to the law of equity, to make Him accuse Himself." In the quotes above, "they," referring to the religious leaders, could not tolerate the thought of Jesus' equality with God.

In Matthew 26:65-66, the council condemned Jesus to death. In commenting on Jesus' no-win situation, Bible teacher Fred Wood of Memphis warns, "Ambitious religious leaders with a

minimum of integrity often use orthodoxy as a tool for retaining control . . . We see to what lengths cruel, power-hungry people will go when they are determined to eliminate one who exposes their hypocrisy."

Matthew 27:39-42 speaks of the ridicule hurled at Jesus while He was hanging on the cross. Wood's wisdom is evident in his statement, "The

**LIFE AND WORK**  
**April 19 Lesson**  
**Basic Passage: Matthew 26:57-27:56**

'crowd' usually joins in jeering good people who stand for righteousness rather than supporting them." Henry's commentary concludes, "It (the spitting) is an expression of greatest contempt and indignation possible; looking upon Him as more despicable than the very ground they spit upon."

Jesus' words in Matthew 27:46, a mixture of Hebrew and Aramaic, have moved scholars through the ages to question whether God forsook His son.

David's description in Psalm 22 some thousand years before the crucifixion is mirrored in Matthew 27:46. New Testament scholar Frank Stagg notes the triumph in Psalm 22 may have had meaning for Jesus, knowing He had accomplished His Father's will and that His ordeal was over. Regardless of various interpretations of verse 46, God did not stop loving His Son. Scholars agree that in that moment on the cross, God was never more pleased with His Son because He was doing the will of His Father.

Stagg again reminds each of us, "Paradoxically, the cross is death, yet it is the way to life." We too can share Jesus' triumph in the cross as we accept Him as our Lord and live in Him.

"Were you there when they crucified my Lord?" In answer to the hymn's question, Fred Wood affirms for all of us, "Thank God, I was there. My sins were there. Jesus bore them for me and for everyone."

Humbly we confess as the centurion did in Matthew 27:54, "Surely, He (is) the Son of God!" Thank you, Jesus.

**(BP) BRIEFLY**

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

**Seminary evangelists see 1140 decisions for Christ**

FORT WORTH, Texas — Southwestern Baptist Theological Seminary's 1992 Spring Practicum yielded a harvest of learning and experience for its 141 participants and more than 256 professions of faith and a total of 1140 decisions.

The practicum, held each year during the Fort Worth seminary's spring break, sends students to lead revivals in areas new to Baptist work. This year the students served 165 churches in 26 states, the District of Columbia, Canada, Puerto Rico, and England.

"What impressed me the most this year is how many of our students ministered to pastors and pastors' families," said Dan Crawford, associate professor of evangelism and director of the spring practicum. "As always, there was an overwhelming sense that God was directing the placement (of students)," he added.

**Project Brotherhood team surveys needs in Central Asian republics**

KHABAROVSK, Russia — An eight-member project assessment team has discovered numerous opportunities in the far east of the Commonwealth of Independent States for involvement by North American Baptists. "The need is awesome," said team leader Jim Furgerson, director of the Southern Baptist Brotherhood Commission adult division. "Anything we do will relieve the situation."

The team traveled to the former Soviet Union to survey possible ministries for Project Brotherhood, which the Brotherhood Commission is coordinating at the request of the Baptist World Alliance to respond to needs in the Commonwealth of Independent States. The effort is closely tied to the Southern Baptist Foreign Mission Board's "Green Alert" for the former Soviet republics. Bill Fudge of Cooperative Services International, Southern Baptists' overseas social service arm, assisted in the team's travels.

The dissolution of the Soviet Union into the Commonwealth of Independent States is fueled by a transition to a free-market economy. This has caused rising prices, putting some basic goods out of reach to many families. Food is readily available at the Khabarovsk bazaar, which is akin to an American farmers' market, Furgerson said. But for most Russian families in the region, the \$20-\$30 per month salary they receive doesn't keep up with free-market prices.

Preliminary assessment plans call for two containers of food boxes to be distributed through the Khabarovsk Church. This shipment would contain about 2000 boxes of basic foodstuffs, each weighing 36 pounds. Food distribution is a short-term solution to problems faced by people here, Furgerson said. Still, the need is great enough to respond with food boxes.

**At Golden Gate seminary****Ogilvie tells pastors to listen more, talk less**

MILL VALLEY, Calif. (BP) — Preachers must start listening more and talking less to help renew churches today, one of America's premiere pulpiters told students and faculty at Golden Gate Baptist Theological Seminary.

"My whole life was transformed when I realized the first role of the preacher is to listen," Lloyd John Ogilvie said. "Open your heart to listen

and stop the one-way monologue in your preaching."

Ogilvie, pastor of First Presbyterian Church in Hollywood, Calif., and nationally known TV minister, delivered Golden Gate's annual Hester Lectureship on Preaching March 17-19.

After listening to the needs of people, preachers must take time to hear God reveal the message that is needed, Ogilvie said. Sermons should take about a year to become properly nurtured and anointed by God's grace and power, he said.

"Worship should be the most exciting thing that happens in the life of God's people," he stated. "Preach as if never to preach again. Let them know right from the start they are in for exciting communication that will change their lives."

Ogilvie suggested a church give their pastor prolonged study leave each year to prepare for an in-depth season of preaching. Without it written into a contract, he urged, a pastor shouldn't accept a call to a church.

"God calls us to preach with all the intentionality and inspiration of our time," Ogilvie stressed. "It is absolutely imperative to be able to spend time in solitary liberation with him."

Preachers also must display the right amount of vulnerability and audacity from the pulpit, he said.

"Vulnerability is a lost art in the leadership of churches in our time," Ogilvie noted. It only comes, he indicated, from close reckoning with

**Stewardship Commission reduces budget, elects Moody chairman**

NASHVILLE — Trustees of the Southern Baptist Stewardship Commission approved a slightly reduced budget for 1992-93 and elected a new chairman at their annual meeting here. The commission will operate on a \$2,377,583 budget in 1992-93, a 4.79 percent decrease from the current budget.

Roy Moody, state stewardship secretary for the Kansas-Nebraska state convention, was elected executive committee chairman to succeed Radford, Va., pastor Joe Burton who has served the past two years. Moody has been vice chairman since 1990. Other new officers are Samuel Hodges III, District of Columbia, vice chairman, and Levi Parish, Burton, Mich., secretary.

In his report to trustees, A. Rudy Fagan, president-treasurer, said the Cooperative Program is being interpreted and defined differently across the Southern Baptist Convention. Stewardship Commission staff members are involved in a series of Cooperative Program issues dialogues being conducted across the SBC. Goal of the series, which was launched by the SBC Executive Committee in February in Nashville, includes CP promotion, any problems related to the CP, and how leadership may be more unified in CP promotion. The second in the series will be held May 18-19 in the Dallas-Fort Worth area for persons invited from six south-central state conventions. Future dialogues will be in Atlanta, Chicago, Las Vegas, and Washington, D.C.

The trustees voted to continue operation of the Cooperative Program Information Hot Line, a 800-number toll-free service, the rest of 1992 or as long as the staff considers it beneficial to Southern Baptists. The hot line gives church members opportunity to ask questions and make comments about the Cooperative Program to Nashville staffers. The number, (800) 722-9407, is available 9:30 a.m. to 3:30 p.m. CST.

**Annie Armstrong inducted into Maryland Women's Hall of Fame**

ANNAPOLIS, Md. — Annie Armstrong, the first national executive of Southern Baptist Woman's Missionary Union, has been inducted posthumously into the Maryland Women's Hall of Fame. The Maryland Women's Hall of Fame is sponsored by the Maryland Commission for Women and the Women Legislators of Maryland. The Hall of Fame honors Maryland women who have made unique and lasting contributions to the economic, political, cultural, and social life of the state.

Armstrong held the position of "corresponding secretary" for WMU from 1888 through 1906. Today, the position is called "executive director" and is filled by Dellanna W. O'Brien.

Armstrong was nominated by Vila R. Zverina, WMU director for Potomac Association. Willene Pierce, WMU executive director of the Baptist Convention Maryland/Delaware, accepted the award in March on behalf of Armstrong from Maryland Gov. William Donald Schaefer. Armstrong is one of 40 women recognized since the Hall of Fame was established in 1985.

**Historical Commission sponsors writing contest**

In celebration of the 150th anniversary of the Southern Baptist Convention in 1995, the Southern Baptist Historical Commission is sponsoring a "Baptist History Writing Contest."

All Southern Baptists are invited to participate in three categories: A) books dealing with history of Southern Baptist institutions, persons, issues, events, etc.; B) histories of local churches and associations; and C) unpublished manuscripts (3000-5000 words) focusing on "The Spirit of Southern Baptists, 1845-1995" by 1) students and lay historians, 2) professional historians.

First place winners in each category will receive \$200 plus a certificate. Second and third place winners in each category will receive a certificate.

For more information or an entry form, write: Historical Commission, SBC, 901 Commerce, Suite 400, Nashville, Tenn. 37203.

other Christians.

"The eccentric coverage of leaders who cause embarrassment to the church today occurs because there is too little accountability," he said. Ogilvie suggested meeting with other Christians at least monthly to discuss each other's personal walk with God and what each individual is doing to fulfill God's purpose.

Preaching also demands audacity, he said, and too often preachers are afraid to offend people because of job insecurity or fear of failure.

"We've raised up a very cautious group of clergy in our society," Ogilvie said. "The tragedy of American churches is that the clergy has become the 'gigolo' of the people of God. We

have become the 'lovers' of people who won't love each other or themselves."

Preachers, however, should call people to an unreserved commitment to Christ, to an infilling of God's Spirit, a commitment to evangelism and missions, and ministry involvement in at least one of the tragedies of our day, Ogilvie said.

Above all, he said, preachers must maintain humility and a sense of service as they demand the full Gospel from the people of God.

"Those called into the ministry of Jesus Christ are called into servant-hood," he told Golden Gate students. "You cannot take on the multiplicities of the human condition apart from a servant's heart."

**Baptist cited for work in Utah**

SALT LAKE CITY (BP) — A leader of Southern Baptist work in Utah is among 16 recipients of 1991 Ambassador Awards by the Salt Lake Convention and Visitors Bureau.

Clyde Billingsley, executive director of the Utah-Idaho Southern Baptist Convention, was honored for his efforts to bring the 1998 Southern Baptist Convention meeting to Salt Lake City.

The SBC could rival Salt Lake City's largest-ever convention, the National Square Dance Convention, which brought 18,000 visitors to the city in June 1991.

"The Salt Lake Convention and Visitors Bureau was lucky to know 16 Utahns last year," said Richard E.

Davis, the bureau's president, in honoring Billingsley and 15 other Ambassador Award recipients Feb. 20. They "gave the bureau an edge over other cities when it came to competing for a number of upcoming meetings and conventions," Davis said.

Salt Lake City, with a metro population of 725,000, is roughly 60 percent Mormon, according to various estimates.

Billingsley has been executive director of the Utah-Idaho Southern Baptist Convention since 1989 but the Knoxville native has a long history of involvement with the two states and other areas of Southern Baptist pioneer work.