

Baptist and Reflector

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Historical Commission celebrates Baptists' missions heritage

By Carol Woodfin

BIRMINGHAM, Ala. (BP) — "If Southern Baptists are to be faithful to the reason for being and doing church there is no alternative to doing missions," a Baptist leader told participants at the annual meeting of the Southern Baptist Historical Commission and the Southern Baptist Historical Society.

More than 220 people met in Birmingham April 28-29 to celebrate the theme "World Missions: Two Centuries of Baptist Achievement." The conference, hosted jointly by Samford University and Woman's Missionary Union, drew historians, educators, archivists, home and foreign missions personnel, and others to mark the 200th anniversary of the founding of the Baptist Missionary Society and the sending of William Carey to India. Reginald G. S. Harvey, general secretary of the BMS, sent video greetings to the assembly.

William R. O'Brien, director of Sam-

ford's Global Strategies Center, addressed the question: "Why Do Missions in the 21st Century?" "The needs of the world are almost overwhelming," he said, citing 1.2 billion people who have never had opportunity to hear and respond to the Gospel.

The mission of God today and in the 21st century should be the yardstick by which the church measures itself, he said. But he stated: "If (missions) is only an opportunity to project a programmatic and dogma-controlled agenda into non-Christian cultures, probably Southern Baptists should recall their missionaries with the turn of the millennial dial." O'Brien concluded, "If we can be sensitive to the mission and movement of God, we can experience the pruning and correctives necessary to be adaptable, usable servants."

Charles L. Chaney, Home Mission Board vice president for extension, answered the question, "Why Do Missions in the 21st Century?: A Home Missions Perspective." In what he termed the "Babylonian captivity of the Great Commission," Chaney claimed: "The distinction made in this country, since about 1820, between 'home' and 'foreign' missions is fractious and fictitious ... (and) has led to a distorted view of the mission of the church." The "need to make disciples

Cooperative Program dips by 1 percent

NASHVILLE (BP) — The SBC Cooperative Program total received by the Executive Committee for April fell slightly compared to a year ago, according to Harold C. Bennett, Executive Committee president/treasurer.

The April 1992 total was \$11,588,093 compared to the same month a year ago at \$11,756,419 or a 1.43 percent drop. Designated gifts for the month also dropped, \$8,721,696 compared to April 1991 of \$9,254,213 or 5.75 percent.

After seven months of the SBC fiscal year, which is Oct. 1 to Sept. 30, the year-to-date CP total stands at \$81,788,995 compared to the similar period in the 1990-91 fiscal year of \$83,299,773. The shortfall is \$1,510,778 or 1.81 percent.

The monthly CP basic operating budget requirement for the SBC is \$11,725,856 or for the seven-month period would be \$82,080,992.

Designated gifts for the year-to-date period totaled \$89,639,875 compared to the previous year's total of \$87,475,373 or an increase of 2.47 percent.

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.

Quayle will welcome SBC messengers to Indy

WICHITA FALLS, Texas (BP) — A native Hoosier, Dan Quayle, vice president of the United States, has confirmed he will welcome messengers to the annual meeting of the Southern Baptist Convention June 9 in Indianapolis.

Quayle accepted the invitation of the SBC Committee on Order of Business and late last week confirmed his coming through SBC President Morris Chapman, pastor of First Church, Wichita Falls, Texas.

His welcome, to an estimated 20,000 to 22,000 messengers and guests in Indianapolis' Hoosier Dome, will come at 8:50 Tuesday morning, the first session of the convention.

"I am happy the vice president has agreed to come," Chapman told Baptist Press. "Southern Baptists faithfully pray for the leaders of our nation and the vice president will be received enthusiastically by the messengers in Indianapolis."

"The vice president and Mrs. Quayle readily and openly speak of their personal faith in Christ and their devotion to Judeo-Christian family values,"



NEVER TOO OLD — Dave Eugene Ray, 100 years old on May 1, was presented a large print Bible by the Southern Baptist Sunday School Board's Holman Bible Publishers at his home at Claiborne-Hughes Health Center in Franklin. Holman editor Marsha Ellis Smith shows Ray features of the book, given in honor of his recently begun study program through the Williamson County Literacy Council. Ray began learning to read two months before his 100th birthday. — Photo by Jim Veneman

and gather believers into churches is the same at 'home' or 'abroad.'" Chaney said.

He noted the massive "revolution" in the SBC over the past century "from a sectional, white, English-speaking denomination in cultural captivity to a national, multiracial, multiethnic denomination involved in cultural permeation." The 21st century will bring equally dramatic changes, he

predicted.

Justice C. Anderson, director of the World Mission Evangelism Center and professor of missions at Southwestern Baptist Theological Seminary in Fort Worth, Texas, outlined "Changing Patterns of World Mission Work" since the beginning of the Foreign Mission Board in 1845.

Nineteenth-century missionaries — Historical Commission, page 3

Chapman said.

Chapman will introduce the vice president and Charles Sullivan, executive director of the Indiana Baptist Convention, will give a brief response.

As in Atlanta last year when President George Bush spoke, SBC officials are expecting tight security in the Hoosier Dome for Quayle's visit. Richard P. Rosenbaum Jr., convention manager, said further announcements about Quayle's visit will be made at the Pastors' Conference and the Woman's Missionary Union annual meeting, both of which precede the

SBC annual meeting.

"According to the White House, all persons attending the Tuesday morning session may be subject to search," Rosenbaum said. Also, messengers and their guests are asked to be in the Hoosier Dome and seated by 8 a.m., Rosenbaum said.

"The annual meeting of the Southern Baptist Convention is a private religious meeting. Only registered messengers and guests who accompany them may attend," Rosenbaum said. Disruptive persons may be required to leave the meeting, he added.

Volunteer opportunities available

More than 100 volunteers are needed to fulfill requests for volunteers in Chile, according to Jarvis Hearn, director of the Tennessee Baptist Convention's Partnership Missions/Telecommunications Department.

Dates and specific requests are as follows:

Aug. 22, 8-10 people for evangelism and church development at First Baptist Church, Osorno; 11 days; team leader should be an experienced pastor; also needed are volunteers experienced in music, drama, or pantomime

Sept. 26, 10-20 people to conduct stewardship training in Vina Del Mar; 11 days; team members

should be well versed in stewardship principles

Oct. 10, four to eight men to construct a new church building in Puerto Montt; 14 days; team members need building/carpentry skills; at least one person should be skilled carpenter; electrical installation knowledge needed

Nov. 7, 25-75 people needed to conduct evangelism crusade in Vina Del Mar; 11 days, each team leader must be experienced pastor; each team member must be able to share salvation experience

For more information about these requests or other opportunities available in Chile, contact Hearn at (615) 371-2028.

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Editorials**Associational missions — touching our joys and sorrows**

Six or seven years ago the theme for Associational Emphasis Week in the churches emphasized missions with a personal touch.

Margaret McCommon quoted William G. Tanner, then Home Mission Board president, from his book *Hurry Before Sundown*: "The meaning of the incarnation is found only in the God who becomes 'flesh' and wears our shoes, seeing human agony and ecstasy, hearing our cries, and touching our joys and our sorrows."

And turning to Luke 10, we find these words of Jesus, "And behold, a certain lawyer stood up and put him to the test, saying 'Teacher, what shall I do to inherit eternal life?' And he said to him, 'What is written in the Law? How does it read to you?' And he answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.'

"Jesus said to the man, 'You have answered correctly; do this, and you will live.'"

For many people, the Baptist association in action is where missions is more than a program — it is a living, caring relationship. Strategists at the Home Mission Board and in the local association long have known that if our nation is to be won to Christ, it will be done through the associations.

Associational Missions Week this year is to be celebrated May 18-24. The theme is "Living Our Legacy of Missions."

The sixty-eight associations of the Tennessee Baptist Convention, from ALPHA to Wilson County, east to west, north to south, all those in between — have that legacy of hands-on missions. From Hiwassee with its seven churches to Knox County with 151, the missions legacy is alive.

In reminding Southern Baptists of associational missions — and its legacy — the Home Mission Board says this year marks the 200th anniversary of commemorating William Carey's "deathless sermon." In that benchmark message to the Northampton Baptist Association in Nottingham, England, Carey urged those early Baptist leaders "to accept the responsibility and seize the opportunity to share the Gospel message with the world."

He was the father of the modern missions movement. His profound and simple message was this: "Expect great things from God. Attempt great

things for God."

Coming to the present, concerned Baptists will want to ponder this statement from Charles Chaney, a HMB vice president: "The United States is not a Christian nation that needs to be fixed, but a mission field that needs to be evangelized."

Speaking at a new work/language missions conference and citing HMB research, Chaney said that 172 million non-Christians live in the United States. There's work to be done in the associations.

Hold on to your chair now and shout if that scares you. Chaney added that for the first time in American Protestantism, one denomination (Southern Baptist) "had the numerical strength, the ethnic, social and racial diversity, and the geographical dispersion to address all of North America with the Gospel of Christ."

Now what has all this to do with celebrating the Baptist associations May 18-24? The local association sometimes is so close to us that we don't recognize the validity and durability typical of the body. The association is a perfect example of Paul's definition of the body of Christ. We are knit together in a common cause.

Churches allied with the local association have

a huge advantage in missions. Forsaking the hedonistic "I" syndrome, churches band together in living out the Gospel where we live.

In Tennessee the nearly 3000 churches are stronger because of the dependability of the association. Each director of missions is not there to usurp autonomy of any church, individual, or group. Associations often do what one or two or three churches are unable to do — and the DOM plays the vital role of coordinator, facilitator, reconciler, planner, and servant.

In Tennessee, where Baptist work flourishes from Bristol some 600 miles west to Memphis — the associations form units of strength for getting the work done.

The legacy is there. The will is there. The work is done. For almost 200 years, associations in Tennessee have been bearing the three-fold Gospel of Christ right where the people are.

So it is singularly noteworthy that we celebrate May 18-24 as Associational Emphasis Week, and it is appropriate that we study and applaud "Our Legacy of Missions." After all, that legacy is ours to live out and pass on to generations to follow — touching our joys and our sorrows. — WFA

Radio and television — SBC ministry

Have you thought about, prayed for, encouraged the Radio and Television Commission lately?

The opportunity comes on Sunday. Radio and Television Sunday will be observed May 17 on the denominational calendar. Richard T. McCartney, executive vice president of the SBC's Radio and Television Commission, makes some cogent points.

What would have resulted if, back in 1941 Southern Baptists had ignored the opportunity to preach the Gospel over the radio on the Baptist Hour?

Besides the Baptist Hour, six carefully crafted radio programs are distributed weekly to almost 4000 radio stations which get more than 5000 plays a week with the Gospel of Jesus Christ.

The RTVC has produced over the years such outstanding programs as Powerline, Country Crossroads, Streams in the Desert, Master Control,

COPE, and Invitation to Life.

Thousands of children have been blessed by moral lessons exhibited by JOT and the Sunshine Factory. There have been shortwave broadcasts into China — more than thirty years ago — and eighty-eight international stations carry Commission programs worldwide.

American Christian Television Service (ACTS) was begun in 1984 to amplify the broadcast ministry into many communities. More recently, Russian television stations called on the RTVC, thus providing opportunity to touch more than eighty million people with the Christian message.

As President Jack Johnson and McCartney say, radio and television are not substitutes for the church on the corner or the missionary at a remote outpost. But they can multiply the impact and reach of that church and that missionary. — WFA

Homosexual union at issue**North Carolina association disaffiliations church**

By R. G. Puckett

CARY, N.C. (BP) — With a standing-room-only crowd in the sanctuary of First Church here, a record attendance of messengers from Raleigh Baptist Association churches voted Pullen Memorial Church out of its fellowship by an 8-2 margin.

The Raleigh congregation announced March 1 its members had voted by a 64-36 percent margin to "bless" the "union" of two male homosexuals. The service of union was performed by the church's pastor, Mahan Siler, March 15.

There were 568 votes to remove Pullen from the association's membership and 144 against — a 79.8 to 20.2 percentage. Early in the near-two-hour associational meeting, it was announced that 815 messengers had registered though the ballot vote totaled only 720. Also, seven ballots were ruled as improper and one was an abstention. The meeting was closed to the media and no cameras were allowed in the sanctuary.

The motion from the association's executive committee to the called meeting provides for a period in which Pullen can make "the desired change of its beliefs and practices in this matter by (the association's annual meeting, Oct. 26-27, 1992)" and then "the Association will receive said

church in good fellowship. If not, the relationship of the Raleigh Association and Pullen Memorial Church will be terminated."

Efforts by moderator Jerry Hayner, pastor of Forest Hills Church, to keep the session calm and deliberative failed at points with shouts of "railroad," "point of order," and "time." Ground rules were established at the opening of the meeting, with each speaker to be limited to three minutes and speakers on each side of the issue to be recognized on an alternating basis. Also, the session, which started at 7:30 p.m., was to close by 9.

Efforts to give representatives from Pullen an opportunity to present their position failed. Two proposals — one providing them with ten minutes, another for 15 — were overwhelmingly voted down by the messengers. After the meeting, persons from Pullen expressed their disappointment they were not given ample time to be heard.

After first approving a separate statement on "Human Sexuality" with only one adjustment — the word "relationship" was changed to "marriage" on a suggestion from Joe T. Knott III, a member at Providence Church — messengers narrowly defeated a motion to cut off debate and vote immediately on the subsequent proposal

to remove Pullen from the association's membership.

A ballot vote was used for the motion to cut off debate, and the motion was voted down 398-363. Debate continued until the 9 p.m. adjournment time forced the vote on the primary question. A motion to adjourn without voting was defeated.

"The consensus of Baptists in the area was expressed," said Charles

McMillan, director of missions for the association.

"The fellowship is broken immediately. It's a very painful time for us," he added.

"The termination of a 109-year relationship is painful," Pullen pastor Siler told the *Raleigh News & Observer* after the associational vote.

"I am not surprised by the outcome," Siler told the newspaper.

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Churches respond to L.A. violence with food, prayer

LOS ANGELES (BP) — Churches in California and across the nation are responding to help bring healing in the wake of disastrous riots that left scores dead, hundreds injured, and nearly \$1 billion in damage here last week.

At the same time, relief organizers such as Don Laing warn the violent aftermath of the Rodney King verdict could signal just the beginning of "a long, hot summer."

Laing is director of missions for Long Beach Harbor Association in Los Angeles. His association includes the area where some of the rioting occurred after four police officers were found not guilty of using excessive force to arrest King.

"There is no quick-fix for this," Laing said May 4, five days after the rioting began.

"We're trying to mobilize and get some things together," Laing said, describing relief efforts involving more than half the churches in his association. New Mount Calvary Church is serving as "pivotal headquarters" for the operation. "It's not in the eye of the tornado, but it's on the edge of it" Laing said. "There were buildings destroyed all around there."

New Mount Calvary, which has a weekly food distribution program, began a daily food distribution service. The church is working with neighboring churches and the community food bank to distribute food from the church parking lot, Laing said.

Another Los Angeles church, New Mount Olive, distributed food to area residents Saturday after rioting began Wednesday night. On Sunday, a Korean church brought enough food for New Mount Olive to feed 124 families. To some observers, that act was especially meaningful since many Koreans and Korean-owned businesses were targeted by rioting mobs.

"It was a joy to see it operate," said Dorothy Steen, New Mount Olive member and secretary for Long Beach Harbor Association. Each of the fami-

lies served Sunday has been added to the church's prospect list, she said. Another church fed National Guard troops, Steen said.

Meanwhile, churches outside the area also are pitching in to provide relief. Shepherd of the Hills Church in Porter Ranch received a special offering May 3 to pay for shipping more than 20 tons of meat from Sioux Falls, Iowa, to the Los Angeles riot areas. Jess Moody, pastor of Shepherd of the Hills, expressed concern about "the

elderly who now have to go five and six miles to the store." Moody said the 41,800 pounds of meat will be distributed by church groups in Los Angeles with innocent elderly victims of the riots "first on the list" to get the donated food.

"I've had several calls from Anglo churches asking where to send donations," Laing said. One was from a Memphis church whose pastor, Michael Prince, is a former Long Beach Harbor director of missions.

Relief organizers who met May 4 to begin coordinating efforts identified three major needs — transportation, food, and information for residents — Laing said.

Greg Sumii, director of missions ministries for the California Southern Baptist Convention, said he knows of no churches which received structural damage from the rioting. But he said many church members owned businesses destroyed by fires.

Draper accepts Sloan's resignation as editor

By Linda Lawson

NASHVILLE (BP) — Southern Baptist Sunday School Board President James T. Draper Jr. has accepted the resignation of Robert Sloan as a consulting editor and writer for *The New American Commentary*.

Sloan, associate professor of religion at Baylor University, was one of eight consulting editors for the 40-volume commentary being published by Broadman Press of the Sunday School Board. Three New Testament volumes have been released and two more, 1 and 2 Timothy/Titus, and Matthew, are due out this month.

"You have been a special friend and co-worker for many years and I am grateful for your candor and your openness," Draper wrote in an April 30 letter accepting Sloan's resignation. "Just know that I regret very much your decision to withdraw as a consulting editor and writer/author from *The New American Commentary*."

In his April 28 letter of resignation, Sloan expressed concern about Draper's recent nomination of Ray Clendenen, chairman of the Old Testament and Hebrew department at Criswell College in Dallas since 1982, as general editor. Clendenen was affirmed April 23 by the board's trustee executive committee. A mail ballot of the full trustee board was scheduled for completion May 10.

If elected, Clendenen would replace David Dockery who has resigned to become dean of theology at Southern Baptist Theological Seminary in Louisville, Ky. Dockery will continue association with the commentary as associate general editor for New Testament.

Sloan expressed concern in his resignation letter that Clendenen's nomination would represent, "because of the political and theological associations attached to his resume and experience, a significant movement toward further polarization in the Baptist family." He emphasized his concerns about Clendenen were not personal.

A graduate of Rice University in Houston, Clendenen received a master of arts degree from Dropsie College of Hebrew and Cognate Learning in Philadelphia, a master of theology degree in semitics and Old Testament from Dallas Theological Seminary, and a doctorate in humanities from the University of Texas at Arlington. He became a Christian at the age of 18 while attending Cliff Temple Church in Dallas. He presently is a member of First Church of Dallas.

In an April 13 letter to Draper and in a conference call with Draper and three other consulting editors, Sloan also expressed concerns about how Clendenen's nomination would be perceived.

An April 24 Baptist Press story reporting affirmation of Clendenen by the trustee executive committee also reported Draper said Clendenen was recommended with agreement of consulting editors. A review of the transcript of the meeting shows Draper did report concerns of consulting editors. He said:

"I also had a conference call with four of the consulting editors. There

were two others that we could not get on the call because of schedule conflicts. We had corresponded with them and they raised some real concerns. They felt like that while they had no question about Dr. Clendenen, they wondered about his experience in the broader evangelical field in this area — theological area — and wondered if there might be some difficulty, that we might lose something that we had had with David and his broad contacts."

Draper told Baptist Press May 8: "I didn't know Ray Clendenen before this process. This is not a partisan decision. His academic credentials are impeccable. While his education was not in Southern Baptist institutions, he has been active in Southern Baptist churches."

Draper said Clendenen was initially recommended as general editor by Ken Mathews, associate professor of divinity of Beeson Divinity School at Samford University in Birmingham, Ala., and a consulting editor for the commentary. Paige Patterson, president of Criswell College in Dallas, also affirmed Clendenen for the post.

However, Draper said he did not talk with Patterson until after Clendenen had been recommended to him by Dockery, Johnnie Godwin, vice president for general publishing, and other board officials.

Draper said he had not finalized a decision to nominate Clendenen when he talked by phone with Sloan and three other consulting editors — Curtis Vaughan of Southwestern Baptist Theological Seminary, Richard Melick of Mid-America Baptist Theological Seminary, and Duane Garrett of Canadian Southern Baptist Seminary. Also, Draper said their concerns led to his decision to make Dockery and Mathews associate general editors.

Former S.C. presidents endorse move

COLUMBIA, S.C. (BP) — A group of 22 former South Carolina Baptist Convention presidents has signed a state-

ment endorsing the pending recommendations of the convention's general board to sever ties with Furman University.

The 85-member board's recommendations, adopted April 24, will be voted on by messengers in a called convention scheduled Friday, May 15, 1 p.m. at the Cantey Building on the State Fairgrounds in Columbia.

The recommendations include a formal severing of ties between the convention and Furman; plans to divert convention-allocated funds for Furman into scholarship assistance for students from Baptist churches attending Furman; and creation of a special committee to study the relationship between the convention and its agencies and institutions.

Signing the statement were John Hamrick, Sam M. Smith, David G. Anderson, S. George Lovell Jr., Preston H. Callison, Stewart B. Simms Sr., Patrick L. Baughman, James R. Bruce, Hovie D. Revis Jr., Carl E. Compton, Lloyd E. Batson, J. K. Lawton Sr., John E. Roberts, Lonnie H. Shull Jr., Horace B. Sims Jr., B. F. Hawkins, M. B. Morrow Jr., Earl D. Crumpler, George R. Dye, Flynn T. Harrell, Douglas N. Baker, and Robert E. Cuttino.

Resolutions sought

NASHVILLE (BP) — People seeking to have resolutions considered by Southern Baptist Convention messengers at the annual meeting June 9-11 in Indianapolis are requested to send them in advance to the Resolutions Committee.

Committee chairman R. Albert Mohler Jr., editor of *The Christian Index*, the Georgia Baptist state newspaper, has asked proposed resolutions be sent as soon as possible. According to SBC bylaw 21, the committee has the "duty . . . to prepare and submit to the convention resolutions which the committee deems appropriate for adoption and to report on all matters submitted to it by the convention, with or without recommendation or amendments."

Persons who want to submit resolutions should send them in advance to the committee through the SBC Executive Committee, 901 Commerce Street, Suite 750, Nashville, Tenn. 37203. "Attention: Committee on Resolutions."



DEDICATING BUILDING — South Woods Church, Memphis, recently dedicated its new worship facility. Participating in the May 3 service were, from left, John McBride, director of missions, Shelby County Association; David Olford, Memphis; Pastor Phil Newton; Bob Pitman, pastor of Kirby Woods Church, Memphis; and Jere Phillips, director, Missions Department, Tennessee Baptist Convention. South Woods Church began as a mission of Kirby Woods Church.

Our Readers Write

Questions nominations

The April 29 issue had an article in which the chairman of the SBC Committee on Nominations indicated that he has confidence in SBC system. The chairman defended the nomination of Paul Pressler as a trustee of the Foreign Mission Board.

I do not share that confidence. For it is obvious that nominations are given for political reasons. Could the Nominating Committee not find among the 37,000 Southern Baptist churches a person who has not served other SBC boards? Paul Pressler has just completed two terms on the Executive Committee.

But look what such leadership in the "conservative" movement has done to the SBC. It has resulted in the rise of mistrust, the reduction of students at Southeastern Seminary, resignations of faculty at several seminaries, the firing of two editors of Baptist Press during a non-Baptist-like meeting (closed), as well as the present crisis in foreign missions work. Why?

Mr. Pressler may be a man of missions and high moral character. But his leadership in the movement which controls the SBC has reduced the SBC to a political struggle. We were before a family — to be sure a large family where all members were welcomed. Now it is political arena where the winning side takes all. Where is the Spirit of Christ in all of this?

Donald K. Dixon
808 W. Hickory
Tulahoma 37388

Opinions, not binding

Critics of Freemasonry are quoting Albert Pike as the highest authority of the fraternity. Freemasonry has no "pope" or "dictator." There is no individual in the fraternity with higher rank than the Grand Master. Albert Pike

was never a Grand Master. He researched many religions and in his commentaries "Morals and Dogma" he informs us of their beliefs and practices. His writings and speeches are his own opinions. They are not binding on any Mason.

Freemasonry teaches moral and spiritual lessons by way of allegorical drama. Every Mason may interpret the lessons according to his own religious convictions. Masonry is not a religion. The lessons taught are not in conflict with any religion, be they Christian, Hebrew, or Islam. Freemasonry teaches men to respect the opinions of others, be they religious or political. It therefore must follow that the lessons advocate freedom of worship and freedom of religion. It must also follow that we may disagree on these important questions without being disagreeable.

Masonry attempts to bring good men together on common ground so we can live together in a peaceful world. Masons everywhere have adopted a policy of providing assistance to people in need. Some \$2 million per day from voluntary contributions go for this purpose plus a large cadre of volunteer workers to administer the assistance.

William B. Anderson
1401 Whitower Rd.
Knoxville 37919

• The writer is Grand Master, Grand Lodge of Tennessee, and is a deacon at Gallaher Memorial Church, Knoxville. — Editor

Go to library

I normally scan each issue of the *Reflector*, looking for uplifting articles, or a piece that I might discuss with the Young Married Sunday School class that I teach. Seldom do I pause very long on the letters that readers write, but it

seems that some are using it as a forum to exhibit their intellect while debasing the name of Freemasonry.

We as Southern Baptists have more than enough work to do, if we just try to concentrate on some of our nation's real problems. Is there somewhere a pastor or deacon or layperson that has no problems in his area with alcoholism, child abuse, abortion, drug addiction, race relations, the homeless, or homosexuals? If we have time and money for a committee to be appointed to "study a phenomena" that has been in existence for centuries, then we must have either a satisfactory situation within our churches, or some very misdirected priorities.

I agree with Ms. Welch's letter last week. Some of the finest men I know are members of the Masonic fraternity. This is why I sought membership, not any craving for mysticism or the occult. Jesus's own words in Luke 6:43-45, should be enough; they are for me. It is by the tree's fruit it is known. I have been a Mason for ten years, and have not found one single item that even remotely implies any impropriety towards God, fellowman, or country, and I have been looking due to letters and implications such as Rev. Carlens in the last issue.

In closing I say we Baptists need to get "on with the program." Let's get our great thinkers involved in solving some real problems, instead of unraveling organizations that are guilty of some really wonderful works. If the Masons need studying, go to the public library, at least five other studies on the fraternity are in print already.

Willie D. Bowers
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Proposed HMB study

As a trustee of the Home Mission Board, I think it might be helpful to correct misunderstandings that have arisen regarding the basis of the HMB trustees'

recent decision to refer consideration of Freemasonry's conflicts with Christianity back to the convention.

While press reports have quoted certain individual trustee's opinions as to whether or not the HMB should undertake this study, nowhere have I read an accurate report of the underlying bases for the board's action. During the discussion of this issue, a consensus formed that, while the HMB had no objection to undertaking this study and certainly was not resisting doing so as some have inferred, we felt that the body should speak as to whether or not HMB resources should be utilized in this endeavor rather than taking actions in response to the request of one individual.

There has been no clear statement issued by the SBC. The only action taken was in 1986 in Atlanta when it approved a report of the HMB that "... it is the board's conclusion that Freemasonry does not fall within the scope of the assigned responsibility of the Home Mission Board." If the SBC in Indianapolis takes a clear stand and says it is the responsibility of the HMB (or for the Sunday School Board, the Christian Life Commission, etc.) to deal with this issue, the HMB will most certainly follow those wishes. The only guidance we now have is the 1986 action saying that is not the responsibility of the HMB. Before committing resources that have not been anticipated and budgeted, we believe that we should be so instructed by the convention.

Messengers to the 1992 SBC should consider whether Freemasonry presents a special or greater threat to Christian orthodoxy as opposed to say, Scientism, Mormonism, or agnosticism. If you believe it does, vote to have this study conducted by the HMB or other appropriate agency. I emphasize that the HMB trustees' concern is that our limited resources be used wisely. There is no inference the HMB trustees do not view with concern any heretical concepts.

J. Walter Carpenter
15810 Park Ten Place
Houston, Texas 77084

• Since the March 18 news item about the Home Mission Board's action regarding a study on Masonic lodges, letters on the subject have appeared in several issues of the *Baptist and Reflector*. We believe all views have been expressed adequately. Other letters on the subject will not be printed. — Editor

Retirement community opens in Murfreesboro

A new retirement community has been established in Murfreesboro.

River Rock Crossing is a community for persons age 55 and over who share similar interests and values. The development is located on an eight-acre site in Murfreesboro.

River Rock Crossing, which will contain 52 homes when completed, features affordable, quality, low maintenance homes. The community was developed by Dan Decker and Wayne Belt, owners of a Murfreesboro building and development company. The two men received national recognition from the National Association of Home Builders as the 1990 recipient of the President's Award for Outstanding Achievement in Affordable Housing.

SBTS to honor Lloyd Householder

Tennessee Baptist Lloyd Householder Jr. is among four Southern Baptist Theological Seminary graduates who have been named distinguished alumni by the Louisville, Ky., school's national alumni association.

Householder recently retired as assistant vice president for communications at the Southern Baptist Sunday School Board in Nashville where he had been on staff since 1960. He is a member of First Church, Nashville.

Other honorees will be Verlin C. Kruschwitz, Elizabethtown, Ky.; Cecil J. Osborne, Millbrae, Calif.; and Mar-

River Rock Crossing is a Baptist-affiliated community. Tennessee Baptist Adult Homes, in cooperation with the homeowner association, will provide management for the community.

Churches in Concord Association also will be active in ministry to the retirement community. "We have been planning for a retirement community for several years and look forward to, and are committed to, ministry at River Rock Crossing," said James Powers, director of missions for Concord Association.

Wendell Price, retired minister and former director of the Sunday School Department of the Tennessee Baptist Convention, will serve as resident manager for the community. Price and

jean Patterson, Jackson, Miss.

Householder, a native of Cleveland, earned three degrees from Southern Seminary and also is a graduate of Carson-Newman College in Jefferson City.

The four alumni will be honored during SBTS's Alumni and Friends Reunion June 10 at the Hilton-at-the-Circle in Indianapolis during the annual meeting of the Southern Baptist Convention. Tickets for the 1 p.m. luncheon are \$14.50 each and may be ordered by sending a self-addressed, stamped, Southern Seminary, 2825 Lexington Road, Louisville, Ky., 40280. After June 1, tickets will be \$18 each.

his wife also are the first residents of River Rock.

"River Rock Crossing offers an attractive option for senior adults who desire the support of a planned community," said J. L. Ford, executive director of Tennessee Baptist Adult Homes.

A dedication and open house were held May 3 at River Rock Crossing.

TeamTalk

By D. L. Lowrie

Associational missions is missions close to home. I experienced missions at this level first in Holston Association. As a teenager I would attend meetings with my pastor. Then as a young pastor I benefited from the support of Watauga Association.

Gertrude Hale was the first associational missionary I ever worked with. God had given to her the same burden for the churches of Watauga Association that a foreign missionary has for her field. She wept over the lost and the indifferent churches. She was always ready to do whatever was needed to help a church or a pastor. She was so patient with

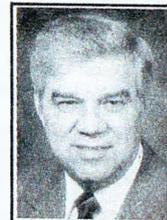
some of us who had so much ignorance and came up with crazy ideas.

I believe that I have worked with nine other directors of missions while I was a pastor. Every one of them was a trusted friend. Their counsel and encouragement made the difference many times.

I am glad that we have set a week to celebrate associational missions. I hope your church is participating in this special week.

Your church needs the local association, and they need you. If your part of the state is to be won to Christ, the churches must do it together. The association needs your participation and your support. I hope that your church makes a monthly contribution to the work of the association.

Let's rededicate ourselves to building strong Baptist associations.



LOWRIE

Newly democratic Albania accepts missionaries

By Mike Creswell

TIRANA, Albania (BP) — Baptists are poised to begin ministry in Albania, once said to be the most atheistic country in the world.

The European country of 3.3 million people formerly remained aloof from Western, Soviet, and Chinese influence and banned all religions. But its strict communist regime has finally fallen domino-style like those in other Eastern European countries.

In March Albanians voted for democracy. On April 9 Salii Berisha, a heart surgeon, was elected as Albania's first non-communist president.

Southern Baptists expect to send their first missionaries to Albania later this year. But a Scottish Baptist missionary couple already has located a residence in Tirana and will be moving there this spring with two small children. Chris and Mairi Burnett, both physicians, are missionaries with the Baptist Missionary Society of England.

Cooperating with the European Baptist Federation, the Burnetts will help coordinate work by Baptists throughout the country in a wide range of ministries. Karl-Heinz Walter, the federation's general secretary, said he hopes coordination of all Baptist aid and evangelistic outreach in Albania by the federation will help maximize ministry by different Baptist groups and reduce friction and overlap.

Extensive contacts with a wide range of Albanian government officials have been made cooperatively by

Walter; John Keith, Eastern Europe representative for the Canadian Baptist Federation; and Paul Thibodeaux, Eastern Europe administrator for the Southern Baptist Foreign Mission Board.

Walter, Keith, and the Burnetts visited Tirana in April to meet government representatives and secure an apartment — a difficult task in a city with a housing shortage. Harald Edvardson, a Norwegian Baptist pastor and electrician, is in Tirana to renovate the apartment. He had to get supplies and equipment from Italy since little is available in Albania.

Albania needs all the help it can get. Decades of isolationist communism have left it with virtually no economic system. Unemployment reportedly hovers at 80 percent. Virtually all factories have closed. A year ago one American dollar exchanged for ten leks, the national currency. By mid-April the black market rate was 90 leks for \$1.

Rioting broke out in several locations before the March elections. Order has been restored by police and soldiers throughout Tirana, although gunfire is still heard at night in the city. Theft is rampant.

The first half of a shipment of 270 tons of flour sent by Southern Baptists, Canadian Baptists, and the Baptist World Alliance arrived April 8 at the state-operated bakery just outside Tirana. The rest was expected by month's end. The European Baptist Federation also has promised to send

urgently needed medical supplies.

Baptists are far from being the first Christian workers in Albania.

A group called the Albanian Encouragement Project is an umbrella organization helping coordinate the work of 25 mission groups, including Campus Crusade for Christ, Youth With a Mission, Operation Mobilization, Trans World Radio, and numerous Europe-based groups.

Youth With a Mission alone has 55 workers in Albania and Operation Mobilization has 15, according to Paul Murray, an Australian supported by the Assemblies of God who coordinates the Encouragement project.

But Christians aren't the only ones setting up shop in Albania. Mormons, Jehovah's Witnesses, and members of the Baha'i faith also have sent workers to Albania. Some Christian workers expect Muslims to make a strong effort to re-start the once-dominant Islamic faith in Albania.

"They will come in and buy Albania," warned one medical support worker from the United States, referring to the well-financed Islamic evangelization efforts of Saudi Arabia and other Muslim countries.

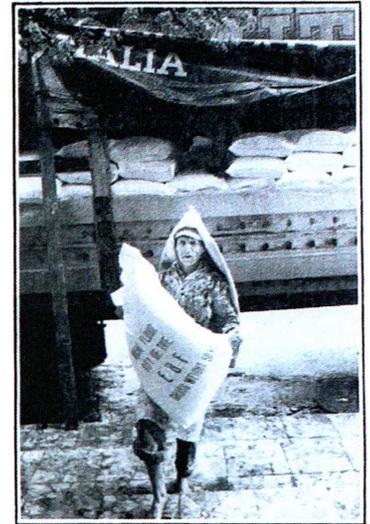
Historically Albania was considered to be about 80 percent Muslim, with the rest of the population divided among Roman Catholic and Orthodox churches. But two generations of Albanians have grown up with virtually no religious instruction. All religion was banned in Albania for decades. In 1967 the government closed 2169 mosques, churches, and convents and ordered them destroyed or converted to secular use.

An Albanian physician of Muslim background waved away questions about religious faith. "My brain has been closed by 50 years of communist propaganda," he said.

The Mosque of Et-hem Bey on

Skanderberg Square in central Tirana is now heavily attended for prayer times. Several Catholic and Orthodox church buildings in the city remain standing, but appeared in poor condition. Leka Tasi, government secretary for the Orthodox church, said renovating the buildings is a key need.

Evangelical Christians in Albania number 300 at most, Murray said. A recent evangelistic crusade led by Swedish evangelistic Ulf Ekman was attended by 20,000 people.



WE DELIVER — A worker unloads a sack of flour in Albania while wearing an empty sack as protection from the rain. Five 18-wheel trucks filled with 142 tons of flour provided by Southern Baptists, Canadian Baptists, and the Baptist World Alliance, arrived in April at a bakery in Tirana, Albania's capital city. The flour will be baked into bread to help alleviate serious food shortages in the newly democratic nation. — Photo by Mike Creswell

Historical Commission celebrates . . .

— Continued from page 1 showed "impressive commitment, but a minimum of cross-cultural mentality," Anderson said. Since World War II, he said, Southern Baptist missions philosophy has generally shifted "from paternalism to partnership." But, he said, "The kind of global partnership needed will be possible only on the basis of honest recognition of cultural differences and real willingness to learn from one another across cultural barriers."

"Missions has been called the largest word in the Baptist vocabulary," ob-

Reception set for Parks, wife

INDIANAPOLIS (BP) — Foreign Mission Board President R. Keith Parks and his wife, Helen Jean, will be guests of honor during a special reception June 10 at the Southern Baptist Convention annual meeting in Indianapolis.

The reception, scheduled for 4:53 p.m., will be concurrent with the annual foreign missions reception at the convention meeting. Mission board officials anticipate up to 1000 people will attend and have reserved the Capitol Ballroom in the Westin Hotel across Maryland Street from the Hoosier Dome and Convention Center, site of convention sessions.

"We felt like we would be remiss if we did not give Southern Baptists who are at the convention the opportunity to come and thank Dr. Parks for his contribution to foreign missions," said Don Reavis of the Foreign Mission Board's public affairs office.

Parks announced in April he would retire in October.

served H. Leon McBeth, professor of church history at Southwestern Seminary. "No other ministry has done more to define who Baptists are and what we are about," he said.

But Baptists were not always missions-minded, McBeth claimed, speaking on "The Legacy of the Baptist Missionary Society." English Baptists went 183 years without organized missions work and Baptists in America waited 175 years before sending their first overseas missionaries. Baptists often held the view that the Great Commission applied only to the apostles' generation and not to modern Christians.

William Carey was pivotal in changing that view. His constant pressure and challenge to Baptists to take the Great Commission seriously led to the formation in October 1792 of the Baptist Missionary Society, which still sends missionaries today.

"This proved to be a major turning point in Baptist history and indeed in all Christian history with the launching of the world missions movement," McBeth said.

Carolyn Weatherford Crumpler, executive director of the North American Baptist Fellowship, recalled "The Role of Women in Baptist Missions." "From the beginning," she said, "women have played a phenomenal role." Many felt a strong sense of call. Others, such as Dorothy Carey, suffered for a cause to which their husbands — and not they — were committed, Crumpler said.

Southern Baptists must continue to further missions education in the churches, utilize the full potential of women, and strengthen missions and theological education in the seminaries for both women and men, she noted.

One Word More

By Wm. Fletcher Allen, editor

She's thirteen, and she has found a home.

Most children are born into homes where they are loved and cared for, and treated as part of the family. Those who are born where love is absent are usually innocent victims of evil.

It was Mother's Day, and the church was recognizing the work done by the Tennessee Baptist Children's Homes. The people were preparing for the Mother's Day Offering.

Chosen to say something from the heart was a mother with a big heart, and she selected her words carefully. After explaining the purpose of the special recognition and something about the Franklin campus of the TBCH, she called her children to stand with her.

Two are biological children, and they sort of snuggled in close to her. But she made room by her side for the soon-to-be adopted daughter, the thirteen-year-old.

The mother, before leading the congregation in a prayer for the offering,

told about the thirteen-year-old's early childhood. Yes, she had been abused at home, physically, mentally, and spiritually. In a few brief moments the tale of horror was told. It was enough to scar a child for life.

But Stephanie came to live at the Children's Home because she wasn't wanted anywhere else. The scars began to disappear — slowly, and bit by bit.

The scars and the fear were "cured" by love expressed and care and concern.

Finally, the last step in recovery came when she learned about a Savior and that He loved her.

As her adoptive mother cried and smiled at the same time, Stephanie verified the story of her life. So much unkindness and cynical scorn packed into such a short time — and it was heaped upon a beautiful, helpless child.

"I have a home and a family now," she said, "and a whole bunch of people that love me. And I know Jesus loves me. But the other children at the home, a lot of them need real families too."

If any Tennessee Baptists ever wonder about the work of the Children's Homes — this is what it is.



ALLEN

Project Brotherhood

Tennessee volunteers share food, make new friends

By Linda Lawson

MOSCOW (BP) — If success of a volunteer mission trip to Russia is measured by accomplishment of its stated purpose, then the mission of the first team of volunteers for Project Brotherhood should be termed a failure.

But: If the measure is volunteers seeing confirmation of the need for their mission, gaining new insights about the Russian people and culture, and returning home with a desire for continuing involvement in missions, then the experience of the five volunteers from Tennessee and Michigan should be considered successful.

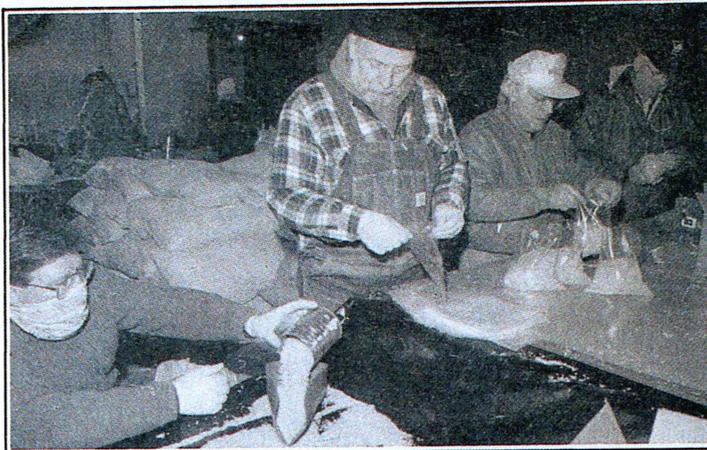
"This first team experienced the typical start-up frustrations in an international response," said Douglas Beggs, vice president of program services for the Southern Baptist Brotherhood Commission. "Still, they used their time wisely and established an operation that eventually will feed 40,000 families."

In the first full week of food repackaging, after the first team departed, the second and third teams had processed almost two tons, according to Beggs.

Project Brotherhood is an effort to package and distribute food in the Commonwealth of Independent States. At the request of the Baptist World Alliance, volunteer teams enlisted by the Southern Baptist Brotherhood Commission and state convention Baptist Men's departments depart at weekly intervals for two-week stints.

In 12 days in Moscow, April 12-24, the first team of volunteers spent only three days on work related to distribution of food to the people of Moscow, the purpose of their trip.

Unloading supplies and setting up the warehouse occupied one day during their first week. The second week, after the arrival of a second team of five from Missouri and Tennessee, they spent one day unloading 994



PACKAGING FOOD — Project Brotherhood volunteers, from left, Mark Lassiter of Germantown; Fred Linsey of Monroe, Mich.; Lawson Newman of Germantown; and B. G. Johnson of Raymore, Mo., package USDA rice in two-pound bags for distribution to the people of Moscow.

110-pound bags (52 tons) of rice and flour, and one day packaging the items in one- and two-pound sacks before returning April 24 to the United States.

The remainder of their time they spent sightseeing, passing out tracts, attending services at the Moscow Church, and meeting Russian people. They witnessed spiraling inflation firsthand as fuel prices quadrupled in one day during their stay.

Packaging of the food by American and Russian Baptist volunteers will continue with the first distribution now planned for early May, after the arrival of beans, butter oil, vegetable oil, and powdered milk.

Despite the delays, volunteers termed their experiences enlightening, cited the needs of the Russian people for the food, and said they would

volunteer again for future projects.

Lawson Newman, a retired executive and member of Germantown Church in Germantown, described his first overseas mission trip as "enlightening." He said he was surprised at the low living standards, the deterioration of the buildings, and the weak infrastructure of the Russian economy.

Newman, who also plans to participate in a mission trip to Venezuela later this year, said he wished "we had had food earlier and had the opportunity to deliver the food."

Based on his experiences, Newman proposed linking Southern Baptist and Russian Baptist churches in some form of relationship that could include financial assistance and visits by Russian Baptists to U.S. churches and Southern Baptists to Russian churches. "Not

only would this be a great spiritual experience for both sides, but personal contact by many more Americans with Russians. This would deliver a great testimony by Russians back to Moscow of our love for people everywhere," Newman said.

Tennessean Mark Lassiter, managing partner of the Memphis office of Price Waterhouse accounting firm and a member of Germantown Church, said he regretted not being able to distribute food. However, he said he hopes Project Brotherhood will provide a ministry to the physical needs of people. "By meeting those needs, I hope the people will be open to the witness of Russian Baptists."

Pat Still, a property management consultant from Nashville and a member of Clearview Church, Franklin, said he was moved by the desperate financial needs of the people and "the sadness on their faces."

"When you tell them about Christ, they want to know more," said Still, who witnessed one-on-one to eight people and saw six of them accept Christ as Savior.

Still said he hopes to return to Moscow in October for the Billy Graham evangelistic crusade and to talk further with a man who said he wants to become a believer.

"I have never seen people more completely open to the Gospel of Jesus Christ," he said.

George Lozuk, Southern Baptist foreign missionary in Moscow, said people in the Russian capital are struggling to survive as prices rise daily. For example, a loaf of bread which cost 20 kopeks in 1991 now costs three to five rubles. "Buying meat is almost out of the question," he said.

The food packages will not solve economic woes but they will provide an "important extra," he said.

Commentary

Tennessean sees reality of Russians' struggles

By Linda Lawson

MOSCOW (BP) — If the price of a loaf of bread increased from 20 cents to \$3 in one year while your salary remained the same, could you continue to live within your budget?

Or what if fuel prices quadrupled in one day?

Those are only two of the realities with which the people of Russia are struggling. Salaries that only months ago seemed adequate now barely pay the food bills. And inflation continues unabated.

I heard more talk of fear than freedom during two weeks in Moscow in April as part of Project Brotherhood.

The hunger that grips Moscow is not the kind of starvation that immobilized Ethiopia and The Sudan. Food is available. The crisis at hand is the ability to pay for it. Images such as a line of people outside the Moscow Church waiting for free chicken legs are etched in memory.

But there also is another kind of hunger in Moscow — a hunger for the Gospel.

Many people almost seem to be waiting for someone to tell them

about Jesus. Perhaps it is the new freedom to talk about faith or the desperation of their life circumstances. Two weeks is not enough time to understand the dynamics of life there.

But I saw people work their way through the crowds packed into the Moscow Church to respond to the invitation of the Gospel.

I saw a scientist tell my husband he wanted Jesus to come and live in his heart even before the plan of salvation had been fully outlined. I saw the tears in his eyes as he prayed to receive Christ as his Savior.

I saw two young adults listen intently as they learned how to become Christians. Then they joined hands and prayed for eternal life in Christ.

That the fields are white unto harvest seems an understatement.

Project Brotherhood, which continues for several months, will provide both physical and spiritual food to hungry people.

Evangelical Christian groups are sending youth to the Commonwealth of Independent States to witness in the schools.

Southern Baptist volunteers traveling to Russia to start churches will have the joy of helping fellow believers, including many new converts, plant their lives and grow their faith.

That Billy Graham plans an evangelistic crusade in Moscow in October is certainly no accident in God's timing.

If Christian people in America do not go and give and pray that thousands, even millions, of Russian people will be touched with the Gospel in the coming months, we will surely fail to walk through a door which God has opened wide.

Is it possible that the land of Ivan the Terrible and Peter the Great, of Lenin and Stalin, of blood and battlefields, of Gorbachev and Yeltsin, could become one of the great Christian nations of the world?

The opportunity, undreamed of such a short time ago, lies before us. The people are waiting. Are we equal to the task? — Lawson, who writes for the Baptist Sunday School Board, served with the first Project Brotherhood team in Moscow. She is a member of Clearview Church, Franklin.



TENNESSEE ASSOCIATION PROVIDES — Brotherhood Commission trustees formed a line behind Douglas Beggs, vice president of program services, to load 36-pound food boxes bound for the Commonwealth of Independent States through Project Brotherhood. Each of the boxes, supplied by churches in Shelby County Association, contains a month's worth of staple items for a family of four.

Two Tennessee missionaries evacuated from Sierra Leone

By Mary E. Speidel

FREETOWN, Sierra Leone (BP) — Eight Southern Baptist missionaries and three children joined nearly 300 Americans evacuated from Sierra Leone May 3 following a military coup.

The missionary families left Freetown, capital of the small west African nation, for nearby Senegal aboard a charter flight arranged by the U.S. Embassy in Sierra Leone.

Seven more missionaries and five children were scheduled to leave for Senegal May 4.

The U.S. State Department advised Americans May 2 to leave Sierra Leone following an April 29 military coup. The coup ousted President Joseph Momoh, who had led the country six years. Momoh fled to Guinea April 30. Now ruling the country is the National Provisional Defense Council, which has named Capt. Valentine Strasser as head of state and minister of defense.

About 800 U.S. citizens were living in Sierra Leone, a former British colony, before the evacuation.

The missionary families leaving the country will stay several days in Dakar, Senegal's capital, where they will meet with Bill Phillips, Southern Baptist Foreign Mission Board area director for west Africa. Phillips, who is based in Abidjan, Ivory Coast, flew to Dakar May 4 to assist missionaries with plans for relocating temporarily.

Following the meeting some of the families are expected to stay in Dakar while some will travel on to other cities in west Africa, including Abidjan, on commercial flights.

The missionaries are expected to remain outside Sierra Leone several weeks until they feel safe to return. Southern Baptist mission work began there in 1984.

Among those evacuated May 3 were Jack and Sarah Rager of Oklahoma City and Harper's Valley, Okla., respectively, and their daughter; Robert and Carolyn Barbe of Tarboro, N.C.; Freeling and Betty Clower of Philadelphia, Miss., and Ozark, Ark., respectively; and Mark and Cathy

Kissee, of Hollywood, Fla., and their two children. The Clowers have a daughter in boarding school in Dakar.

The group scheduled to leave May 4 included Warren and Sharon Hessling of Deckerville, Mich., and their three children; Tom and Shirley Smith of Waynesville, N.C., and Delbarton, W.Va., respectively, and their two children; Fred and Mary Lou Levrets of Abilene, Texas; and Steve Babcock of Milan.

Babcock's wife, Dottie, also from Milan, and two Baptists from Sierra Leone were attending a conference in Lome, Togo, when the coup occurred. They were expected to travel to the Ivory Coast to meet Babcock. The Babcocks have two daughters attending boarding school in the Ivory Coast.



SUNDAY SCHOOL IN FRANCE — Mary Frances Jones, center, of Nashville, participates in a Sunday School class in France where she joined 158 other Tennesseans during march to lead the first missions effort by a large group in the country.

Crossville pastor doubles as National Guard chaplain

By John Stiles

FORT STEWART, Ga. — Dan Haskins' altar table was the hood of a jeep. Terry Henry's church pew was his helmet.

Haskins for 50 weeks a year is pastor of the Cumberland Homestead Church in Crossville. Henry is a Knoxville police detective.

For two weeks each year, however, they put on helmets, gas masks, and packs. There is a difference. Henry carries a .45-caliber automatic in a shoulder holster. Haskins carries none.

They are members of the Tennessee Army National Guard. Their unit is the 278th Armored Cavalry Regiment in Knoxville. Their tasks are similar and at the same time very different. Both perform duties in a simulated wartime environment, and both are charged with taking care of the troops under them.

While Henry must see to the feeding

and medical care of the troops and the overall security for the unit, Haskins is there for their spiritual needs and personal problems.

They recently were in two weeks of annual training at Fort Stewart, just outside Savannah, Ga. About dusk one day Haskins, speaking over the thump-thump of a Huey helicopter flying overhead and the creaks and whines of tracked vehicles rolling by, conducted a short service.

He commands a unit of five chaplains and seven chaplain assistants. They were scattered among the more than 3000 men and women serving in the unit.

As a chaplain, Haskins said he must serve all denominations. He calls the protestant services "collective." The chaplains in his unit are Southern Baptist, United Methodist, and Presbyterian. He must make adjustments. Some faiths do not believe in the use of musical instruments during services. On this day, however, a small tape recorder with speakers on either side of the Jeep provided the instrumentals for hymns sung by the soldiers.

Haskins said some people may wonder how someone who "serves the

Prince of Peace," can serve in the military. He answers that question by saying the spiritual needs of all people must be met and that he has an obligation to those in the military as well as anywhere else.

Several members of Haskins' family are in military service. He was in the Reserve Officers Training Corps in college and was commissioned a signal officer upon graduation. He then attended chaplain's school and has served 19 years as a chaplain.

While Haskins may conduct "seven to nine" services in one weekend, church services do not take up the bulk of his duties. His tasks are sensitive — often traumatic. Six soldiers were granted emergency leaves to return home in the beginning days of the training. Deaths, family illnesses, and other problems at home are generally handled by Haskins or his unit.

He makes certain the soldier has a way home and often talks with the soldier's family by telephone. It is not an easy job. Soldiers are spread out over the piney woods on thousands of acres at Fort Stewart. Units move about in tanks and helicopters and on foot. Many are more than 40 miles from the main post. However, some have been on their way home as little as one and one-half hours after the post was notified.

Haskins said many soldiers will talk with him about personal problems at home rather than people at home for fear the information will get out. Chaplains are able to keep what they are told confidential. — *Stiles writes for The Knoxville News-Sentinel. Reprinted with permission.*

C-N sponsors senior adult conference

"Make Me a Blessing ... Now" will be the theme of a senior adult conference May 19-21, sponsored by The Norton Institute of Carson Newman College.

Program participants include TBC President Ron Phillips, Hixson; J. L. Ford, Tennessee Baptist Adult Homes; Johnnie Hall and Don Mauldin, TBC Discipleship Training Department; and Carson-Newman faculty members.

For additional information about the senior adult conference, contact Tom Madden, associate director, The Norton Institute, at (615) 471-3245.



HASKINS

Holston youth conference tops attendance record

More than 1300 youth and adults gathered at the Grand Hotel in Pigeon Forge recently for Holston Association's eighth annual Spring Youth Con-

ference. The attendance made it the largest conference to date.

The weekend conference featured the popular singing group Truth in concert

on Friday evening. Worship leader was Brent Lamb, composer, singer, and youth leader from Nashville.

Featured speakers for the weekend included Jerry Johnston from Overland Park, Kansas, and Chuck King from Kingsport. Woody Wright, of Nashville, entertained on Saturday evening.

Another added feature of this year's conference was school rallies for the more than 20 junior and senior high schools represented. During the rallies, conferees were trained in how to organize a prayer/witnessing fellowship back home on their school campuses.

Two hundred youth made public decisions for Christ during the three-day conference, including 42 professions of faith.

Pete Tackett, Holston's youth director, coordinated the conference. He was assisted by Tim and Judy Bennett and Kevin Watson. In addition, 24 adults served on a security committee and 104 volunteers served as counselors to counsel youth during the time of invitation.



RETIRED DOM HONORED — During their semi-annual meeting April 27, messengers to Cumberland Association honored former Director of Missions Harold Shoulders and his late wife, by naming the associational office "The Shoulders Building." Participating in the presentation were, from left, Shoulders, L. E. Byard, Tommy Biggar, Reecie Byard, John Evans, Fletcher Brothers, Russell Oldham, and Susan Brothers. Shoulders served as director of missions for the association from 1973-1989. Mrs. Shoulders died in December 1990.

SPECIAL REPORT



EARL H. WILSON
President-Treasurer

I do not have the words, nor the ability to adequately praise God for the blessings He has bestowed upon the Foundation's work and ministry in 1991. It was a record year in asset growth, income earned and distributed, and in income paid to the Cooperative Program. All I can say is "TO GOD BE THE GLORY, GREAT THINGS HE HAS DONE." We must always remember that we are stewards of the time and talents He has given us as well as of the money and material blessings He has placed in our care.

Through your Will, or by establishing a Trust, you can make a living and lasting investment in the Lord's work until Jesus returns.

Earl H. Wilson

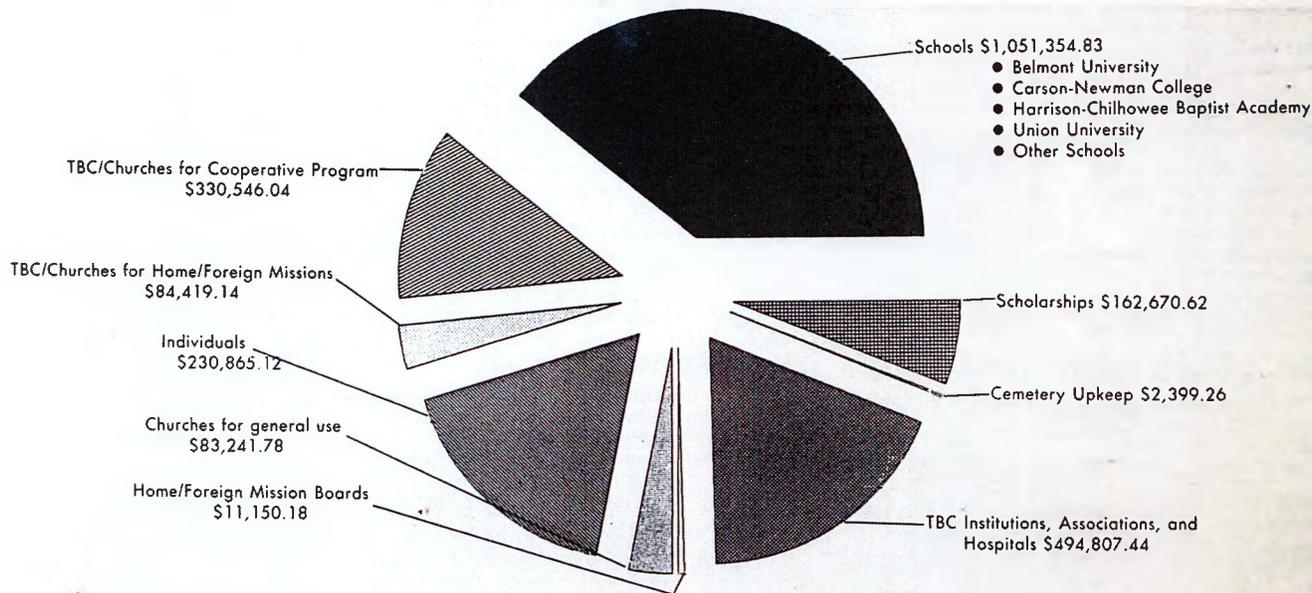
Tennessee Baptist Foundation

(the financial institution of the Tennessee Baptist Convention)

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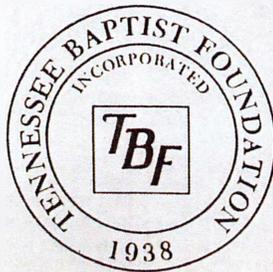
\$3,071,555.23



* Income earned and distributed, awaiting disbursement per trust agreements: **\$620,100.82**

We welcome an opportunity to serve you and to share the Foundation's services with those who are interested in remembering the Lord's work and Tennessee Baptist institutions, of their choice, in their Wills.

(Advertisement)



For information concerning writing a Christian Will or establishing a Trust, write or call:

TENNESSEE BAPTIST FOUNDATION
Earl H. Wilson, President-Treasurer
P.O. Box 728

Brentwood, Tennessee 37024-0728

(615) 371-2029

1-800-552-4644

FAX: (615) 371-2049

TenneScene

... from Santa Fe to Brush Creek,
and on to Powder Springs ...

Education . . .

Several professors at Carson-Newman College, Jefferson City, were cited for outstanding achievements during the college's recent faculty honors banquet. Don Olive, professor of philosophy, was selected as the 1992 Distinguished Faculty Member, the highest award bestowed on a faculty member. Also honored were Mark Heinrich, Outstanding Advisor Award; Peggy Hypes, Mentoring of Students Award; Ken Morton, College Service in Support of Research and Creativity Award; Ross Brummett, Research and Creativity Award; and Mary V. Ball, Jane Bryant Award. During the meeting President Cordell Maddox and his wife, Brona, were recognized for 15 years of service to the college.

Ordinations . . .

Park Avenue Church, Nashville, ordained Craig Dodge, Charlie Brown, Todd Cathey, and Kevin Proctor to the leacon ministry.

John Bunn was ordained as deacon April 26 at First Church, Elizabethton.

Leadership . . .

The following churches have called new pastors in recent months: Hale's Point, Halls, David Bailey; Cragfont, Castalian Springs; Beech Creek, Rogersville, Dale Cook; West View, Rogersville, Paul Clevinger; Calvary Hill, Dyersburg, James Vaness; English Creek, Newport, Stephen

Smith; Crossroads Chapel, Bloomington Springs, William Baker; Mount Union, Clarkrange, Talmadge Welch; Falling Springs, Alpine, Randal Hughes;

Calvary, Etowah, James McElhaney; New Bethel, Middleton, Robert Gibson; New Hope, Alexandria, John Evans; Memorial, Smithville, Elmer Ellis Jr.; Mountain Terrace, Memphis, Mike Jones; Orchi, Memphis, Roger Criner; Milledgeville, Milledgeville, Jim Gerhardt; First, Watauga, Eric Wright; Bakers Gap, Mountain City, Charles Cable; Pine Orchard, Oakdale, Barry Purser;

Meadow View, Lawrenceburg, Tom Stevens; Oak Grove, Milan, Dale Sheridan; Poplar Grove, Trenton, Wayne Dowling; Calvary, Heiskell, Larry Davidson; Moran, Clinton, Kenneth Sharp; Main Street, Lake City, Don Martin; Batley, Clinton, Luther Kidwell; Clear Branch, Lake City, Floyd Powell; North Clinton, Clinton, Jimmy Ault; Fairview, Oak Ridge, Larry Webster; Beech Grove, Lake City, Stanley Slover.

James Powers began service as interim pastor at Mt. Pleasant Church, Bradford, May 3.

Memphis native Mark Thompson has accepted the call of Rugby Hills Church, Memphis, to serve as youth minister.

Kent Cook is the new interim pastor of Olive Hill West Church, Olive Hill.

Westside Church, Halls, called Nathe Ozment as youth pastor. He began his ministry May 10.

Cedar Grove Church, Johnson City, called E. W. Barnes as interim pastor.

Kenneth Thrasher recently resigned from the pastorate of Faith Church, Loretto, to accept a pastorate in Russellville, Ala.

Jeff Rackler will work with youth during the summer at his home church, Center Grove Church, Tullahoma. He is a student at Belmont University, Nashville.

Marion C. Brock is serving as pastor of Miracle Church, Knoxville. He was incorrectly identified as Norman Brock in the April 29 issue of the *Baptist and Reflector*.

Associations . . .

Nashville Association is coordinating its fourth missions trip to London, which will be Oct. 22-Nov. 3. About 80 volunteers are needed. People interested should call trip coordinator Carl Duck, retired Nashville Association director of missions, at (615) 373-0684.

Revivals . . .

Center Grove Church, Tullahoma, was led in revival recently by Richard Craddock, pastor of First Church, Monteagle. Wayne Alexander and Jim Tipps led music. One addition to the church and three rededications were reported.

Clarence Phillips will lead revival May 17-20 at Roan Creek Church, Mountain City.

Former missionary Jimmy Arms, now pastor of Stevens Street Church, Cookeville, will be guest evangelist during revival May 17-21 at Unaka Church, Elizabethton.

Clyde Chiles will be evangelist for spring revival May 17-20 at Bangham Heights Church, Cookeville.

First Church, Carthage, will host a new life church growth revival May 17-20 led by Bill Jenkins, Home Mission Board, and Fred Van Hook, Lebanon.



TENNESSEAN HONORED — Harold T. Brundige, right, a member of First Church, Martin, receives a plaque from Radio and Television Commission President Jack Johnson in recognition of his service as a trustee of the agency.

Rocky Valley Church, Lebanon, will hold revival May 17-24 with evangelist Murray Mathis, Murfreesboro.

First Church, Centerville, will hold revival May 17-20. Bill and Marge Elsworth from South Dakota, will be evangelist and music director.

Churches . . .

Members of Zion Hill Church, Englewood, held a groundbreaking service April 19 to celebrate the beginning of a new building.

The 70th anniversary and homecoming of Central Church, Martin, will be celebrated June 14. Former pastor J. Victor Brown will preach in the morning service and Ty LoVette, former minister of music and youth, will lead singing. A church fellowship will be June 13 at 7 p.m.

The sesquicentennial celebration at First Church, Lexington, will conclude May 24 with an old-fashioned homecoming celebration, including dinner, old fashioned dress, buggy rides, and placement of a time capsule. Gregory Frizzell, pastor of Georgian Hills Church, Memphis, who was licensed and ordained at First Church, will deliver the morning message. Mark Miller, Hilldale Church, Clarksville, will lead a worship service for children in grades 1-6. Miller surrendered to the ministry while a member at First Church. Hoyt Wilson is pastor.

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SBC Conference of the Blind sets August meeting

NASHVILLE (BP) — The third meeting of the Southern Baptist Conference of the Blind is scheduled Aug. 14-16 in Nashville.

The conference, which will meet at the Clubhouse Inn, 920 Broadway, will

hear an update on a Southern Baptist inter-agency task force appointed to work for a strengthened emphasis on ministry with blind and other disabled Southern Baptists, according to conference president Charles Couey, direc-

tor of blind ministries at Park Avenue Church, Nashville.

The task force was appointed after the Conference of the Blind last year asked the Home Mission Board for changes in its program statement in Christian social ministries for work with the blind. The task force has had one meeting and currently is seeking data on as many blind and visually impaired Southern Baptists as possible, Couey said.

A report on deliberations at the Sunday School Board on transcribing the new Baptist Hymnal into braille also will be presented during the conference. The conference also wants to utilize leadership skills of blind and visually impaired Southern Baptists not yet active in its work, Couey said.

People unable to attend the conference but wanting their names included in the list of blind and visually impaired Southern Baptists should write to Couey at 103 Brenda Lane, Antioch, Tenn. 37013. Braille, print, or tape are acceptable means of writing.

For blind and visually impaired Southern Baptists attending the June 9-11 meeting of the Southern Baptist Convention in Indianapolis, a braille copy of the SBC agenda will be available at registration, Couey added.

SSB literature available in braille

NASHVILLE (BP) — Several editions of Southern Baptist Sunday School literature in braille have been made available for purchase from Park Avenue Church's ministry to the blind in Nashville.

The lesson materials are prepared and shipped weekly for a cost recovery price of \$9.75 per quarter, according to Charles Couey, the church's director of blind ministries. Appropriate copyright permission has been obtained from the Sunday School Board, he said.

Materials available in braille are Bible Book Study Adult Teacher; Youth in Discovery; Bible Study

Cards; Bible Searchers, the pupil booklet; Preschool Bible Teacher C, and the Growing leaflets.

Churches or persons interested in receiving any of the materials should contact Couey at Park Avenue Church, 4301 Charlotte Avenue, Nashville, Tenn. 37209. Correspondence in print or braille may be used. Checks should be made payable to Park Avenue Church and noted for Braille SS Literature.

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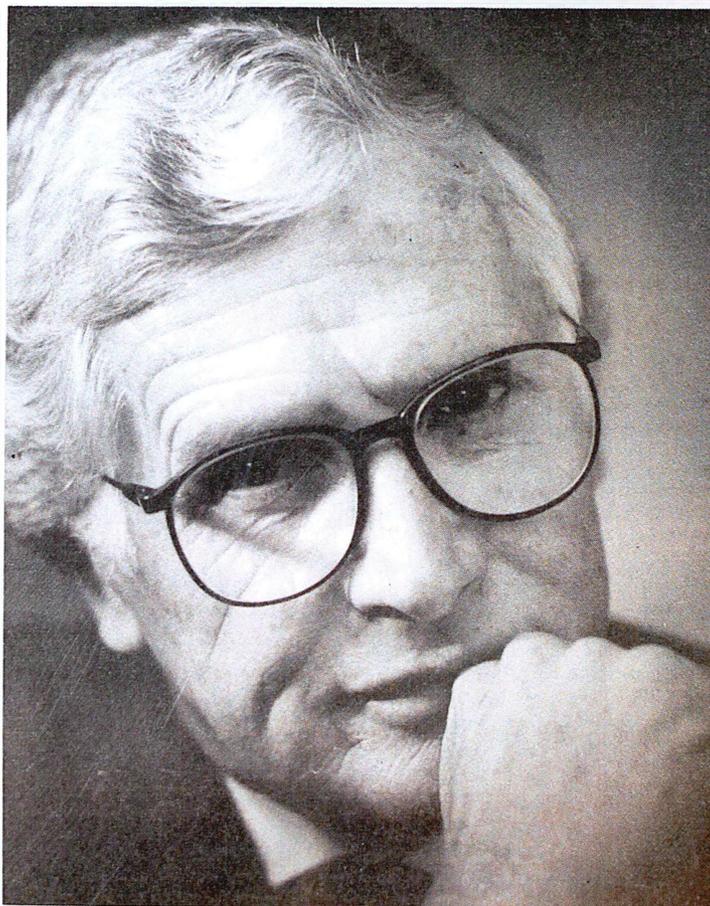
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Contact Earl Wilson, President of the Tennessee Baptist Foundation 1-800-552-4644, or C. Joe McIntosh, Vice President for Endowment at the Annuity Board.



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An appeal for Christian maturity

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

Christian maturity is a great need in the churches today. Failure to grow and develop in the Christian life is disobedience to the Word of God (II Peter 3:18), detrimental to the cause of Christ, and damaging to unbelievers.

In these verses in II Corinthians, Paul appealed for maturity by setting forth what maturity would do. Christian maturity shows when several things occur in the believer.

Building good relationships (ch. 6:11-13)

Fellowship in the church is essential for Christian growth to lead to maturity. This fellowship must be both ways. A Christian must be open to others and others must be open to every other Christian. Paul's love was so great for the members of the church in Corinth that he shared his heart. He called for openness so that the fellowship would be unbreakable. He wrote to them as though they were his children and called for them to "stretch" their hearts with love for him.

Refusing to be linked with unbelievers (vv. 14-16)

Paul gave to the church a profound principle: "Do not be bound together with unbelievers." This principle applies to every relationship of the Christian. If applied, it will affect the relationship between righteousness and unrighteousness, light and darkness, Christ and Belial (the devil), the believer and the infidel (unbeliever), and the temple of God and idols. Mature Christians will not compromise their testimony because they are enabled by the indwelling Holy Spirit (v. 16).

Separating from the world (ch. 6:17-7:1)

Christian maturity shines the brightest when we come out of the world, separate ourselves from it, and refuse to touch the unclean things of the world. Separation is to be a definite act of turning away from evil and turning to God. There is to be no compromise with evil, only commitment to God (Romans 12:1-2).

When such separation takes place in our lives as believers, rewards and blessings are ours. The Father will receive us and share His life and love. As a result of such blessings, we must continue to clean up our lives and to consecrate ourselves in reverence to God (ch. 7:1).

BIBLE BOOK

May 17 Lesson

Basic Passage: II Corinthians 6:11-7:16

Reconciliation with others (ch. 7:1-7)

Paul's efforts at reconciliation were not in vain. His love poured forth in his letter (vv. 2-4). He was able to express his confidence, concerns, and encouragement (vv. 5-7). The report of Titus revealed the Corinthian believers' change. They were actually looking forward to Paul's visit and were sorry about the differences. Expressions of loyalty and love were conveyed. When Paul heard the good news

that all was well, he overflowed with joy.

Taking risks for right causes (vv. 8-12) Paul risked much by writing a stinging letter. It grieved him to write such, but the letter that brought hurt soon brought Godly sorrow on the part of the Corinthians. Godly sorrow produces a change. Worldly sorrow leads to remorse and no change. Paul's letter was written so the Corinthians could show their love and respect for him. Risk takers are needed in the church today to bring about reconciliation. Foreign missionary Bruce Schmidt said, "It's worth taking a risk when there is potential of fruit."

Rejoicing in God's work (vv. 13-16) When God did His work in the Corinthians, they changed. And when they changed, their change encouraged Titus, who in turn encouraged Paul and confirmed Paul's boasting about them (vv. 14-16). Paul rejoiced because Titus was encouraged and because of his own encouragement. Encouragement is still needed. Encouragers need to step forth and encourage those around them. Certainly an encouragement revival would bring about togetherness and abounding joy.

Humble, steadfast, vigilant

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

The concluding verses of the epistle of I Peter contain challenges and instructions pertinent to Christians facing hostile and cruel treatment. The anxiety of the anticipated hostilities would manifest itself in persecution and death. Peter challenged the family of faith to remain humble, steadfast, and vigilant.

As the leadership structure of the early church developed, titles and functions overlapped. The elders of the church were challenged to be shepherds of the flock. The term elder means "older" and refers to leaders in the various churches who are to provide direction and oversight to the followers of Christ. Peter makes his appeal as "... a fellow elder ..." thus identifying with the sufferings of Jesus and fellow believers. In effect, he was saying, "We are all in this together."

Leading the people of God carries

with it great responsibility. That responsibility is magnified when those followers experience trials and sufferings. The leadership obligation requires an appropriate attitude. The "overseers" are to provide direction out of a willing spirit. Circumstances were trying. True integrity would surface as the church charted its course. Pressure could serve to bring out the best in converts and those providing their direction. Those who serve out of love and willingness are most likely to stay true to their calling.

Appropriate leadership is not concentrated in an external reward system grounded in greed for money or the thirst for power. Leaders in the church are to pattern their behavior after the servant model of the risen Lord. Dictatorial authority always takes a back seat to submissive shepherding.

The reward for being examples to the flock will be "... the crown of

glory ..." Fresh in the thoughts of these believers was the laurel wreath worn by victorious athletes. Because this crown was constructed from vegetation, it would perish. The promise to the servants of Christ was a lasting crown which only the Lord could bestow.

CONVENTION UNIFORM

May 17 Lesson

Basic Passage: I Peter 5:1-11

The next challenge is addressed to the young men of the church. They are to humbly submit to the leadership of the experienced overseer. Facing the pressures of persecution would call for the sage wisdom of the elders. This relationship was to be reciprocal, as seen in the statement, "All of you, clothe yourselves with humility toward one another ..." All generations contribute to the fellowship and bond of

sustaining love found in God's family. This mutual submissiveness and caring humility is to be "... under God's hand ..." Suffering would not last forever. God would deliver His steadfast followers.

The people of God are encouraged to be vigilant and alert because of the ever-present threat of Satan. Satan, the real adversary, is portrayed as one who "... prowls around like a roaring lion looking for someone to devour ..." Christians are admonished to "Resist him ..." Peter sounds a note of encouragement to stand firm in the faith because brothers and sisters throughout the world are experiencing similar hardships. Adversity can draw the people of God together if they stay focused on "... the author and finisher of our faith ..."

Peter assured believers that suffering will last only for a season. The struggles with Satan, evil, the Roman emperor, and persecution will ultimately succumb to the God of grace and glory. The powerful Christ controls the destiny of those who place their confidence in Him.

Threatened yet loyal

By Sharon Herrington, layperson; Hermitage Hills Church, Hermitage

"Courage is not the absence of fear, but doing our duty in spite of our fears." This statement by Herschel Hobbs is another way of explaining the lesson title.

Mark recorded Jesus' eschatological insights (vv. 1-37) in a setting on the Mount of Olives on Tuesday of Passion Week. Jesus, Peter, James, and John discussed Jesus' previous remarks to His Jewish enemies about the imminent destruction of the temple. In answering questions of the three accompanying disciples, Jesus clearly stated that His followers will suffer for their loyalty to Him (vv. 9-13).

Most of us do not even understand real suffering for our loyalty to Christ, but perhaps you've been ridiculed for taking a Christian stand. Perhaps you've experienced loss of your job due to your refusal to endorse unethical practices, or perhaps you are no longer included in the social group because your Christianity makes others un-

comfortable.

My friend, Fred Wood, teacher and writer, admonishes, "When things are tough, draw on the internal resources you have in Jesus Christ." The resources in Christ are abundant and present, although often overlooked or taken for granted. The Holy Spirit; God's promises; Christ's personal identification with suffering; past answered prayers; physical, mental, emotional, and spiritual strength beyond comprehension; prayer; the support and prayers of others — all are resources at our disposal through our Lord.

Often people suffer for doing right, not wrong. Recent interviews with former hostage and consultant to the Archbishop of Canterbury Terry Waite are revealing both the suffering he experienced through his efforts for right and the presence of spiritual resources he drew upon during his captivity.

The church at Smyrna, north of

Ephesus, was surrounded by strong Roman influence and was a center for emperor worship. The Christians suffered oppression, afflictions, and poverty at the hands of Jews and pagans.

This letter to the second church on the postal route of seven churches was from "the first and the last which was dead and is alive." This description of Christ refers to Revelation 1:12-16 and also told the sufferers at Smyrna that one who could identify with their sufferings, one who had survived the utmost persecution, and one who was victorious — the risen Christ — was the sender of the letter.

LIFE AND WORK

May 17 Lesson

Basic Passage: Mark 13:9-13, Revelation 2:8-11

The Christians at Smyrna were poor in light of their abuse, yet they were rich spiritually. The tribulation of Revelation 2:9 can mean a tight place with no escape. Although the specific blasphemy is not mentioned, the Jews were like a "gathering" or synagogue

of Satan. We all know the anguish and heartache imposed on others at the hands of those who wear the name Christian, but whose lifestyle does not support their facade.

Significant is the absence of condemnation on this rich-poor church at Smyrna.

The promise comes in verse 10. The dark days of Smyrna would only get darker with further persecution, but Christ recognized their loyalty and called for even deeper loyalty to a promise of the eternal crown of life and victory over death. That kind of loyalty requires faith!

My best friend explained "tying a knot in your rope and hanging on" by challenging the listener to make a fist, squeezing as tight as possible. "Now, squeeze harder!" he would say.

When we think we can hang on no longer under the stress of this world, whatever the situation, we can squeeze a little harder especially if we rely on the inner spiritual resources mentioned earlier. Those resources give new motivation and hope which surely must resemble the promise given in verse 10.

(BP) BRIEFLY

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

Complaint brings processing changes for Brazil volunteers

RICHMOND — A complaint filed against a short-term team of Southern Baptist volunteers to Brazil has increased government processing requirements for future Southern Baptist volunteers there. The team of medical and construction volunteers spent about ten days this spring helping Brazilian Baptists conduct medical clinics and build churches.

After the volunteers had returned home, an association of Brazilian physicians filed a petition with government officials protesting the team's activities. The association disapproved of the volunteers' working in Brazil on tourist visas, said Ronald Wilson, the Southern Baptist Foreign Mission Board's area director for Brazil and the Caribbean.

After these incidents, government officials easily could have said "no more volunteers (in Brazil)," Wilson said. Instead, they have expressed a willingness to work with Southern Baptists. "We have a very good history in Brazil of following the legal guidelines," said Wilson of Foreign Mission Board personnel there. That's why he believes government officials were willing to work closely with mission board leaders to "prevent future problems from developing."

Brazilian officials have issued new procedures to follow to avoid further misunderstandings surrounding volunteers, Wilson said. The procedures require the board to provide a variety of information on volunteers and their activities well in advance of their arrival in Brazil. Some information requested by government officials includes the names and passport data of all volunteers, names of all organizations involved, volunteers' arrival and departure dates, and specifics about their activities. Foreign Mission Board leaders plan to "abide by these (new government guidelines) to the letter . . ." Wilson said.

Brotherhood trustees approve crisis ministry reserve fund

MEMPHIS — Southern Baptist Brotherhood Commission trustees voted unanimously April 24 to approve a capital campaign, with the employment of Resource Development, Inc. of Springfield, Mo., to assist in planning and conducting it. "The reserves we hope to establish through this campaign, which we will call a Program Reserve Fund, will support and enhance the mission of the Brotherhood Commission and our state Brotherhood departments," said James D. Williams, Brotherhood Commission president.

Investment earnings from the reserve fund are expected to help the agency increase its ability to support the meeting of "crisis/emergency ministry needs" at home and overseas. Earnings also will be used to meet immediate, critical missions education needs at the Brotherhood Commission and in state convention Brotherhood departments related to program personnel, promotion, technology, and development. A reserve fund investment committee of trustees will be created to develop and maintain policies for managing the fund.

Trustees also heard reports from participants in the agency's current emergency relief effort, Project Brotherhood, including remarks from Mark Lassiter of Germantown. Lassiter arrived home from Russia April 24 after two weeks in Moscow working with four other Southern Baptist volunteers in food distribution. "You can't meet a person's spiritual needs without helping to meet their physical needs and that's what Project Brotherhood is all about," said Lassiter, who recalled his witnessing efforts often were hampered by the effects of widespread economic hardship.

Campus center named in honor of Honeycutts

LOUISVILLE, Ky. — Trustees of Southern Baptist Theological Seminary have named the Louisville, Ky., school's new campus center in honor of seminary President Roy L. Honeycutt and his wife, June.

During a celebration of Honeycutt's tenth anniversary as president, trustees announced the \$12 million campus center will be called the "Roy L. and June Honeycutt Campus Center." The campus center, which opened in the fall of 1990, contains comprehensive health and recreation facilities, a post office, book store, small chapel, student commons areas, and student-related administrative offices.

The Honeycutts were honored at a seminary worship service and a trustee/faculty/staff banquet in conjunction with the April 27-29 meeting of the board. Trustees presented the Honeycutts a grand piano to show appreciation for the couple's decade of service to the seminary.

During the worship service, representatives of the seminary's trustees, faculty, staff, students, and alumni offered words of gratitude to Honeycutt. Trustee chairman W. Wayne Allen of Memphis, said he appreciated Honeycutt's role as a reconciler. "His arms are long enough to reach out to great diversity and those long arms are strong and they're loving," he said. "They are able to reach to the right and to the left and bond people together."

Historical Commission elects first woman chairman

BIRMINGHAM, Ala. — Marlene Rikard, a Samford University history professor, was elected chair of the Southern Baptist Historical Commission April 27 during the joint annual meeting of the commission and the Southern Baptist Historical Society in Birmingham. Rikard, a member of Shades Crest Church in Birmingham, is the first woman to hold the position. Slayden Yarbrough of Oklahoma was elected vice-chair and Johanna Dawson of New Mexico, recording secretary.

Among programs coordinated by the Historical Commission are production of materials for local churches on preserving history, documenting Baptist life by collecting and preserving materials, and helping researchers interested in religion.

The Historical Commission is elected by the convention and the Southern Baptist Historical Society is an organization open to anyone interested in history.

"World Missions: Two Centuries of Baptist Achievement" was the theme for the annual meeting.

Unemployed need support of church, leaders agree

By Terri Lackey

NASHVILLE (BP) — Unemployed persons who have lost their jobs through layoffs or firings go through grief patterns similar to those accompanying the death of a loved one or divorce, two officials agreed.

Shock, disbelief, anger, hostility, despair, bargaining, self-pity, loss of self-esteem, and embarrassment are common emotions among people who

have lost their jobs, said Fred McGeehee, a career assessment consultant in the Southern Baptist Sunday School Board's Church Administration department.

"People who have lost their jobs work with a lot of different feelings like anger, fear, and hopelessness but they also experience anticipation and zest as they come to find another job," McGeehee said.

A good attitude is the name of the game when it comes to looking for another job, said McGeehee, although he acknowledged it is normal for a person to experience some of the stages of grief before he or she arrives at a point of hope.

Losing one's job in the 1990s is not the social stigma it once was, McGeehee believes.

"I would think now that firings and layoffs are so common that other than the embarrassment that might come to the family and the threat from the economical setback, it is a situation other people understand," he said. "It is not as shameful to be laid off anymore.

"But I do believe these people might feel a sense of loss of self-esteem because their identity through their vocation has been lost."

James Cotham III, acting dean of the Jack C. Massey Graduate School of Business for Belmont University in Nashville, said losing one's job usually takes a person by surprise.

"Many, many people who see it happening to other people say, 'Well, that won't happen to me,'" said Cotham, author of the book, *Career Shock*.

When it does, "they feel sorry for themselves and they are totally unproductive for a while," he said. "It's a slam to their self-esteem. Because of the psychological shock, it takes 30 to 60 days for them to come to grips.

"After a while, people tend to get ahold of themselves and figure out what they are going to do," he said.

Cotham said middle managers and

professionals can expect to be out of work for about six months to a year while technical and clerical workers will probably find another job within 90 days to six months.

Cotham advocates preparedness which to him means building a savings account.

"With the '90s and the uncertainty of the economy, chances are you or someone you know will be unemployed," he said. "Everybody needs a rainy day fund. It's frightening the number of people who live from paycheck to paycheck."

Churches should get involved in the plight of their unemployed members, Cotham said.

Practical concerns also are an issue, the two men agree.

How to write resumes and complete successful interviews are critical aspects of finding a new job, and a person who has long-standing tenure in one company may have forgotten how to perform those tasks, Cotham said.

McGeehee suggests "socioemotional" support systems and books.

"You need a few key people who can encourage you and help you with problem solving and give you objective feedback on how you're really doing," McGeehee said. "And you need to read a few good books."

Books suggested by McGeehee include: *What Color is Your Parachute* by Richard Bolles and *Do What You Love — the Money Will Follow: Discovering Your Right Livelihood* by Marsha Sinetar.

Hymns Baptists sing

"I Have Decided to Follow Jesus"

This simple song of commitment to Jesus Christ comes from the state of Assam in northeast India. Almost isolated from other Indian states by Bangladesh, it is comprised of more than 30,000 square miles with a population of about 15 million.

Two-thirds of the Assamese are Hindus, and about a fourth are Muslims. Many of the hill tribes, such as the Garos, have been converted to Christianity by missionaries, but the majority of the people still practice their traditional religions.

To become a Christian among the Garos is a very significant decision, and in some families even results in separation and disinheritance.

There may also be the loss of recognition in the community, of means of livelihood, and of friends.

To sing "I have decided to follow Jesus, no turning back" may bring severe repercussions.

In a conversation with a Baptist minister from Assam at a Baptist World Alliance meeting, this song was mentioned. When the song was sung, Longri Ao smiled in recognition, saying, "Yes, that is our song."

He told how the song was taught to new believers as a affirmation of their decision to accept Christ. The song provided encouragement in their decision and strengthened them that they might not turn back to their former ways.— *William J. Reynolds, professor of church music, Southwestern Baptist Theological Seminary in Fort Worth, Texas.*