

# Baptist and Reflector

April 13, 1994

VOL. 160 ■ NO. 15

STATEWIDE EDITION

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## Massacres plague Rwanda, missionaries escape

Baptist Press

WASHINGTON — The tragic deaths of the presidents of the Central African countries of Burundi and Rwanda in last week's plane crash has thrown the countries into turmoil, with thousands of killings in Rwanda.

**Southern Baptist missionary Katrina Knox, Columbia**, stationed in Butare, Rwanda, called her parents Sunday night, reporting she was safe.

Kenneth Knox, member of West End Church, Columbia, said his daughter said that a 75-vehicle convoy transported about 250 Americans out of

Rwanda to Bujumbura, Burundi, where they boarded a flight to Nairobi, Kenya.

Among Southern Baptist missionaries in the two countries are two other Tennesseans in Rwanda, **David and Janet Hooten of Knoxville**.

The plane, returning from a peace meeting in Tanzania, went down apparently after being hit by gunfire or a rocket. All 10 aboard the plane were killed, including Rwandan president Juvenal Habyarimana; and Burundi's leader, Cyprien Ntaryamira.

Eleazar Zihherambere, the Baptist World Alliance's regional secretary for Africa confirmed the crash in a Thursday

phone call from Rwanda to BWA Director of Baptist World Aid Paul Montacute.

"Our people do not know what will happen now," Zihherambere said. "Please pray for us, the peoples of Burundi and Rwanda."

Last month, the African leader had briefed the BWA on the tragic situation in both countries where conflict between the majority Hutu and minority Tutsi tribes has caused hundreds of thousands of deaths and many more refugees and displaced persons.

Montacute has asked for worldwide financial support for relief efforts.

Other reports said that fires burned and perhaps thousands of people killed in Rwanda's capital city of Kigali. The streets of the city were strewn with bodies over the weekend.

Hutu forces began a wave of random killing after learning of the death of the two leaders.

Struggles between the two tribes in both countries have created a bloody history of ethnic hatred. In Burundi, an outbreak of fighting in 1972 resulted in the deaths of more than 150,000 Hutu, one of the worst tribal massacres in sub-Saharan Africa since independence was gained. □ — Editor Wm. Fletcher Allen contributed to this story.

## Lottery question may be answered this week

Tennessee's 98th General Assembly closed for the weekend last Thursday without acting on a controversial move to allow a statewide vote on the possibility of a state lottery.

But the issue was merely heating up. This week, perhaps the final week in this session, promises to boil over in a floor fight which could be contentious. Those who want a lottery are still a few votes short, otherwise the vote would have been taken earlier in this session, observers say.

For four years, Sen. Stephen Cohen (D-Memphis), has led a strong effort to remove a lottery prohibition from the Tennessee state constitution. Cohen and supporters have been trying to get enough Senate support to pass his resolution that would allow a referendum on the ballot in the November gubernatorial election. Citizens would vote whether to remove the lottery prohibition that has been the law for more than a century.

On Monday, Bill Bates, TBC public affairs consultant, said the Senate probably would deal with the issue on April 13 or 14.

Over the weekend lottery enthusiasts peppered the news media with pleas for Tennesseans to contact their senators to try to persuade them to let the citizens vote. Tennesseans against the lottery should continue to call their senators.

Lottery proponents, while

touting increased income for tax purposes, have failed to show the down-side of a lottery, which includes addictive gambling, increased sales of alcohol and resulting alcohol rehabilitation costs, and loss of revenues for local businesses. While gambling interests say a lottery would be a boon for Tennessee by bringing in \$150 million in taxes for education, this has not been true in states which have lotteries.

Opponents to the referendum maintain that voters are not being given the whole story. Voters may not realize that a "yes" vote to remove the lottery prohibition would not

guarantee a lottery. It would merely place that responsibility in the Senate's hands, and also give the Senate authority to decide what kinds of gambling Tennessee should allow. The Tennessee attorney general has ruled that "lottery" means other types of gambling, such as casino betting, slot machines, horse tracks, etc.

Also at issue is whether the Senate would allow citizens to decide other important issues, such as what kinds of gambling would be allowed.

Opponents and pro-gambling forces alike know that if the issue is defeated in the Senate this session, it would

be a moot issue for at least four years because of the legal processes — unless a Constitutional Convention is called for that purpose.

The lottery resolution must have three readings, and get 22 votes on the third reading. The house has approved already a similar resolution, and that's why the matter is in the hands of Tennessee's senators.

If the Senate were to pass Cohen's resolution, opponents of lottery and other gambling would no doubt mount a program of education and opposition during the summer and fall. □ — Wm. Fletcher Allen, Editor



### Spring Festival of Marriage

From left, workshop leaders Dan and Neva Francis, First Church, Nashville, talk over Nashville's first Spring Festival of Marriage held April 8-10 with Associate Festival Director Brad Goad and Art and Otelia Blackburn, Nashville social workers. Story and photos on page 7.

### TBC Cooperative Program giving under budget needs

After five months into the Tennessee Baptist Convention's budget year, Cooperative Program receipts are 10.9 percent under budgeted needs.

But despite inclement weather which closed one or two Sunday services for many TBC churches this year, budget income is down only 0.4 percent.

March CP receipts from the churches improved over March 1993 by \$261,305.

Actual CP income thus far this year total \$10,238,056, compared to last year's \$10,283,954. Budget needs for the five months period amounts to \$11,491,889. □

- Wm. Fletcher Allen, editor
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- **Publisher — Tennessee Baptist Convention Executive Board**
- **Board of directors: David George, chairman; Joe Littlefield, vice chairman; Mickey Basham, Christine Bess, David Crocker, Russ Dunham, Gary Gerhardt, Dean Haun, Diane Jordan, Howard Kolb, Leonard Markham, Paul Moody, Ray Newcomb, Don Owens, Richard Patton, Mike Thrower, Gary Watkins, Laurann Whetham, and Larry Williams**
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Mailing address — P.O. Box 728, Brentwood, Tenn., 37024  
Phone — (615) 371-2003.  
FAX — (615) 371-2080
- **Membership — Southern Baptist Press Association**
- **Address changes — Baptist and Reflector, P.O. Box 728, Brentwood, Tenn., 37024**
- **Postmaster — Second class postage paid at Brentwood and at additional mailing office. (USPS 041-780)**
- **Frequency of issue — The paper is published weekly except for Christmas week.**



Printed on recycled paper

# Sanctions mean tough choices for Baptists in Haiti

By Mary E. Speidel  
For Baptist Press

RICHMOND — "Things change but nothing changes." Haitians often use that proverb to describe life in their island nation.

"Haiti's whole history has been a constant changeover (of leaders) for almost 200 years. The government changes, but that doesn't necessarily change anything else," said Peggy Rutledge, a Southern Baptist missionary in Haiti, during a recent interview while in Richmond.

"You still have the extremely well off and the extremely poor. If there's a change in government, that may adjust a little bit for individuals, but the whole structure itself doesn't change."

Mrs. Rutledge of Glendale, Calif., and her husband, Mark, of Murfreesboro, have seen plenty of political changes in Haiti during seven years as agricultural missionaries in the western hemisphere's poorest country.

The latest turmoil surrounds ousted President Jean-Bertrand Aristide, overthrown in a September 1991 coup by the Haitian military. Since then the

United Nations and the Organization of American States have imposed economic sanctions to pressure the ruling military junta to restore Aristide to power. Despite sanctions, Haiti's military still controls the nation. Aristide, in exile in Venezuela, recently terminated an immigration agreement allowing the U.S. Coast Guard to repatriate Haitian boat people. His action was in response to reports of increasing human rights abuses against Aristide supporters in Haiti. Meanwhile, the Clinton administration continues to shift its Haitian policy while still supporting restoration of democracy in Haiti.

But one thing remains a constant in Haiti these days: the poor are getting poorer.

Last October the United Nations reinstated a fuel embargo that has pushed Haitian gasoline prices to nearly \$10 a gallon. Food prices have nearly doubled. It costs a Haitian at least a week's wages to buy a gallon of cooking oil.

"People are not sure what to expect; that's been one of the greatest problems," said Mark. "They cannot live the same way they used to live and expect things to work out anymore."



THE RUTLEDGES

The Rutledges planned to return to Haiti April 8 after a brief vacation in Florida and Virginia. They're the only Southern Baptist career missionaries now living in Haiti, although one International Service Corps couple and a journeyman continue to work there. New missionaries Jim and Grace Ziler, of Avilla and New Haven, Mo., respectively, are expected to arrive in July.

In Haiti's middle plateau area, the Rutledges operate an agricultural ministry providing veterinary assistance and helping farmers increase their yield.

In the countryside where the

missionaries live, some Haitian farmers — including Baptists — now must choose whether to feed their children or send them to school. Since Haitians consider education a high priority, "most often parents will opt for (their children) to go to school even if they don't eat," said Mrs. Rutledge.

The Rutledges are urging rural Haitians to consider other options, like home schooling if they can't afford school tuition, books, and uniforms. They also suggest farmers break their tradition of selling all their harvest and then buying food later as they need it. Families usually do that to pay for their children's education, according to the Rutledges.

"Kids don't learn well when they're malnourished," said Mrs. Rutledge. "We've been trying to encourage people that it's more important to eat."

They're also trying to help Haitians see "this is a time when you have to think a lot about how you use your resources," added her husband. "They can destroy themselves and their families if they make wrong decisions, because they may run out of food and other things." □

## SBC Cooperative Program gifts increase above last year

Baptist Press

NASHVILLE — Southern Baptist Cooperative Program receipts for March were up more than 15 percent above last year and nearly 3 percent above the six month total for the last fiscal year, according to Morris H. Chapman, SBC Executive Committee president.

The six month, year-to-date figures also are 4 percent

above the SBC program allocation budget requirement.

For March, total CP gifts were \$12,843,825, compared to March 1993 of \$11,148,016 or a 15.21 percent gain. The year-to-date figures, the six month benchmark in the fiscal year, are \$71,890,891, compared to the same period last year of \$69,908,521, or a gain of 2.84 percent.

The year-to-date figures are

4.01 percent above the budget requirement of \$69,117,367 for the first six months of the 1993-94 fiscal year.

In designated gifts, the March 1994 totals were \$17,148,519 compared to last March's \$15,496,772 or a 10.66 percent gain. For the year-to-date in designated gifts, the total of \$80,366,033 is just .08 percent short of last year's total at this time of \$80,426,372.

The Cooperative Program is Southern Baptists' method of supporting missions and ministry efforts of state and regional conventions and the Southern Baptist Convention.

Designated contributions included the Lottie Moon Christmas offering for foreign missions, the Annie Armstrong Easter offering for home missions, world hunger, and other special gifts. □

### Missions opportunities available in Chile

Although only about eight months remain in the Tennessee/Chile Partnership, there are still many volunteer slots open.

Volunteers are needed for the following:

- **Conferences about Christian family:** One team of four to six persons (two or three married couples) are needed in Talca to lead conferences based on what the Bible has to say about the family and how to maintain unity in the family. The dates are June 11-20.
- **Youth evangelism:** One team of four to five males and four to five females are needed to evangelize youth in Temuco. The dates are July 15-27.
- **Medical care:** A team of 20 to 30 health care profes-

sionals in different fields are needed to meet medical needs of women and children of the churches of the South District (Temuco area). The dates are Aug. 6-15.

- **Youth ministries:** One team of two to four persons are needed work with youth in Santiago churches in creative ministries such as music, puppets, etc. The dates are Aug. 9-16.
- **Music group:** A music soloist or small group is needed to sing (in Spanish) in Santiago. The dates will be Nov. 3-14.

For more information on any of these projects, contact Jarvis Hearn, Tennessee Baptist Convention Partnership Missions Department director, at (615) 371-2028. □

### Draper not a candidate at Southwestern

Baptist Press

NASHVILLE — Putting rumors to rest he would be a candidate for the presidency of Southwestern Baptist Theological Seminary, Baptist Sunday School Board President James T. Draper Jr. told BSSB employees April 5 he "will not allow my name to be considered."



DRAPER

"At a time when I am challenging employees of the BSSB to our greatest days of ministry

to churches and individuals, I want to state my firm conviction that God led me here to serve as your president. I believe it is his will for me to remain at this position as we pursue the challenge that he has given to us," he said in a prepared statement during chapel.

The position at SWBTS came open March 9 when trustees dismissed President Russell H. Dilday.

Draper, who said he had been asked "to allow a group of individuals to present my name to the presidential search committee," sent a copy of his statement to search committee chairman Miles Seaborn. □

### Interfaith training on New Age canceled

The Interfaith Witness Associates Training on New Age scheduled for April 21-22 at Central Church Bearden, Knoxville, has been canceled due to insufficient registration to meet HMB quota. □

# Leaders alarmed at human needs giving drop

By Marty Croll  
For Baptist Press

RICHMOND — Top leaders at the Southern Baptist Foreign Mission Board are alarmed at figures showing Southern Baptist giving for overseas hunger and disaster relief slid last year and have veered even more sharply downward in 1994.

In 1993 receipts dipped by 13 percent from 1992. And through March 1994 receipts showed a 26 percent decline from the same period of 1993.

If the giving pattern persists, the board would collect \$4.9 million in human needs offerings this year, its lowest figure since 1981's \$4.8 million.

Receipts grew rapidly from the program's earliest stages in the late 1970s and peaked

in 1985 at nearly \$12 million when Ethiopia's famine broke into world consciousness. They started leveling out between \$7 and \$8 million in the late 1980s. Last year giving finished at \$6.6 million, down from \$7.6 million the year before.

Unlike many relief agencies operating overseas, the FMB uses 100 percent of its human needs offerings on the field. Mission workers who plan community development programs and monitor or distribute aid are already in place supported through other funding channels.

Just before he retired March 31, human needs coordinator John Cheyne alerted FMB President Jerry Rankin of the crisis. "In this regard, there would be no way that the level of appropriations and/or

the number of projects could continue" as they have in the past, Cheyne warned.

Based on continuing generous giving to human needs through 1992, the program last year expanded to a record number of separate projects, 294, in 62 countries, Cheyne said. "The downward (giving) trend is very significant. The chronic problems of poverty, famine, refugees, and major disasters create a need to respond repeatedly," he said.

Although more dire at this time, Cheyne's warning nonetheless resembled other statements he has made about communicating the need for ongoing human needs funding. Since 1978 Cheyne, a 40-year veteran of foreign missions, has been Southern Baptists' chief apologist for offering a cup of cold water in the name

of Jesus not as a means to evangelize people, but because meeting their needs is part of what it means to be a Christian.

But human needs projects nevertheless have led to many opportunities for spiritual development. Using an approach to world hunger he came to call "transformational" ministry, Cheyne led mission leaders overseas to plan projects that continue from year to year.

Appreciative of the "generous support" of Southern Baptists in the past, Rankin said, "At a time when there seems to be increased suffering and needs all over the world, I hope Southern Baptists will continue to demonstrate their compassionate hearts for a lost world and enable us to help these hurting people." □

## WMU seeks volunteers

Baptist Press

BIRMINGHAM, Ala. — Southern Baptist Woman's Missionary Union is looking for volunteers to participate in mission projects June 6-10 in Orlando, Fla.

The projects precede the WMU annual meeting, which will be held at First Church, Orlando, June 12-13.

While projects are scheduled for Monday-Friday, any amount of time volunteers can contribute will be appreciated, said coordinator Pat Ferguson.

For information about projects, call (205) 991-4083 or write Ferguson at P.O. Box 830010, Birmingham, Ala. 35283-0010. □

# Retiring FMB prayer leader plans more prayer ventures

Baptist Press

RICHMOND — With her eyes open and head up, Minette Drumwright began praying for China as she climbed to one of the highest points on the Great Wall.

"We couldn't make any public Christian indications (in that sensitive setting). We needed to pray conversationally, as though our Lord were right there as a literal part of our discussion, because he was and is," said Drumwright, who retired March 31 as director of the Southern Baptist Foreign Mission Board's international prayer strategy office.

She and 17 other Southern Baptists prayed for China's lost people as they walked on the wall's hand-chiseled

steps, worn smooth by millions of others drawn to the sight.

Drumwright considers the time on the Great Wall as one of the high points in her leadership of the mission prayer effort.

"Volunteers go to the mission field for different reasons," she said at a recent prayer conference. "Some go to dig wells, some go to do medical projects, some go to teach, and many go for partnership evangelism. This (prayer pilgrimage) group went to do the most crucial work of prayer and intercession, to employ prayer as a strategy."

Viewing prayer as the ultimate mission strategy has been a cornerstone of her work. She brought this conviction to the prayer office when



DRUMWRIGHT

she became its leader in 1985, after working as assistant to the board's executive vice president for nearly three years. She is the widow of Huber Drumwright, former dean of the school of theology at Southwestern Baptist Theological Seminary, Fort Worth, Texas, who at the time of his death was executive secretary-treasurer of the Arkansas Baptist State Convention.

Drumwright's work at the board included the launching of the board's toll-free missions PrayerLine (1-800-359-PRAY), which now averages more than 10,000 calls a month. A new text

telephone line (1-800-414-PRAY) for hearing-impaired callers will soon be added.

She and her prayer office co-workers, Terri Willis and Joanie Marsh, also have channeled thousands of foreign missions prayer requests into Southern Baptist publications that reach more than one million homes a month.

Drumwright's retirement plans include part-time seminary teaching, possibly one or more short-term missions assignments, and "grandmothering."

"My retirement doesn't change the emphasis of prayer in my life," she affirmed, noting she still believes any ministry begins and ends with prayer. □



## Director of missions honored

Charles Earl, right, director of missions for Holston Valley Association, recently received the Southern Baptist Home Mission Board's Interfaith Witness Associate of the Year Award from Jimmy Furr, interfaith witness regional missionary for the HMB. Earl was recognized for his work in helping train Missouri pastors and laypeople about cults and other religions.

# 22 spiritual decisions made at RA camp; Acteen event cancelled for NAC participation

Instead of getting spring break, many students were making up snow days taken in January and February. So attendance at the annual Tennessee Royal Ambassador Congress was down this year.

The April 1-2 event, held at the end of spring break, drew 1,260 registrants to the Carson-Newman College campus in Jefferson City, reported Bob Davison of the Tennessee Baptist Convention Brotherhood Department. Despite the low registration, about 1,500 attended at least one session of the congress, he added. Last year about 1,800 attended the congress in Nashville.

The make up of snow days didn't hurt attendance at the Tennessee Acteen Summit which is usually held on the same weekend. It was canceled

to allow Tennesseans to attend the National Acteens Convention June 21-24 in Birmingham, Ala. About 900 Tennessee teens are planning to attend, reported Char Gray of the Tennessee Woman's Missionary Union based in Brentwood.

Tennesseans wishing more information about NAC can contact the Tennessee WMU at (615) 371-2038 or WMU, SBC, at (205) 991-8100.

Congress services resulted in 22 spiritual decisions by boys and young men, reported Davison. Ken Sparks, football coach at Carson-Newman who has led the team to win five crowns from the National Association of Intercollegiate Athletics, spoke during one session.

The annual offering given during the congress will be

used for a new project this year, reported Davison. The gifts of \$4,000 will sponsor four RA counselors who will lead summer camps in four associations in Tennessee. These workers will be in addition to about 16 RA counselors who serve in the state camps.

A former camp counselor, Marine Cpl. Shannon Suggs of Jacksonville, N.C., helped present a new United Nations flag set at the congress. Suggs, a national Missions Challenge award winner, is from Newport. The flag set was purchased for the convention by the Tennessee RA Fellowship.

Elected as 1994-95 officers were Joey Leurs, Glenwood Church, Nashville, president, and Jason Roy, First Church, Sweetwater, secretary. □

## ■ about letters to the editor

- Make it concise, no more than 250 words. Letters may be edited for length.
- Name may be withheld for sufficient reason. Include address and phone number.
- Avoid personal attacks on the character or integrity of anyone.
- Send original copy. Form letters and "open" letters will not be published.
- Only one letter in a three-months period per writer will be published.
- If letter does not conform, it will be returned.
- Opinions and ideas expressed in letters are not necessarily shared by the *Baptist and Reflector* and its staff. □

### On target

Your editorial of March 16 was 100 percent on target. People continue to want to know more about what was done and why [in the firing of President Russell Dilday, Southwestern Seminary]. None of the additional information since then justifies the trustees' un-Christian attitude and behavior toward Dr. Dilday.

Robert White  
Knoxville 37913

### Explain, play ball

I have been reading about the firing, and the aftermath of same, of Russell Dilday. I suppose you could call me a Bible-believing conservative, if we absolutely must label each other.

I believe the trustees of Southwestern Seminary made a mistake by firing Dr. Dilday, but those of his supporters who are withdrawing financial support from the seminary are making no less of a mistake. When we were children playing baseball, we usually only had one ball and it was owned by one person in the group.

If that person got mad at the rest of us, he would take his ball and go home. You

know how that affected the rest of us, of course.

Trustees, if you really feel you were justified in firing Dr. Dilday prove it to the rest of us by giving us some specifics as to why you did so.

Former seminary supporters, bring your ball back so that we can get on with training and spiritually equipping our future leaders.

Ted Webb  
Afton 37616

### Course correction

Since the Baptist Alliance has proclaimed that they proudly represent Baptist liberals, we have quite an array of Baptists. When conservative/fundamentalists set out to take over the Southern Baptist Convention, the leaders reassured our people that what they wanted was only a "course correction." They intimated it would be just a little turn to the right. Since they have control of all the agencies of the SBC (except the WMU), we need to check the direction taken and the distance covered.

During my active life as a Southern Baptist, American churches were grouped as Liberal (Unitarian and a few others), Mainline (Methodist, Presbyterian, Lutheran, Re-

formed and others), Baptists, then the sects, right wing (fundamentalists: Church of God, Holiness, Church of Christ and others). Baptists stood about in the middle, between mainline churches and sects (fundamentalists). We were too conservative to be lumped with mainline churches and too educated and liberal to be lumped with others.

Now we have a liberal group (Alliance), a moderate group (Cooperative Baptist Fellowship), and Fundamentalists of the new Southern Baptist Convention. Ed Young, president of the SBC, recently asked that the SBC reach out to independent churches. We won't have to reach far, for the SBC has moved into territory formerly occupied by these groups. This is no course correction; but a radical shift into the camp of independents and sects.

These are the facts of the case; but how should traditional Baptists react? No one has the right to tell Baptists what to do. Before the split is set in cement, don't we need to look at the facts, talk to one another, and make some fateful decisions?

D. P. Brooks  
Nashville 37214

sequence of events, denial of any premeditated scheme or knowledge of such, insults my intelligence.

To treat a person of Russell Dilday's character and long tenure of service, a "person they could find no fault with," as a common criminal, who was denied access to his office, is unconscionable. To needlessly pay two persons to fill the office of president for two years is to squander our church's Cooperative Program gifts for two decades. Without reservation, Dr. Dilday should take the "guilt offering," but no one can deny that such action is wasteful stewardship and totally unnecessary. It is the price of impatience, eagerness to wield power.

I grieve for Dr. and Mrs. Dilday, the Southwestern Seminary family, and Southern Baptists. I grieve for Southern Baptists who stand idly by hoping that this will all go away. I grieve most for a critical world that looks at the folly of Baptists and says, "If that is Christianity, I want nothing to do with it." My only hope is the faith of resurrection; that out of all of our craziness, God is creating something wonderfully new.

Charlie W. Boggan, pastor  
First Church  
Newport 37821

## 'To err is human' true in religious life

Nothing is more glaring than an error appearing in print. Before the ink hits the paper, errors are much harder to discover and correct.

Rand McNally, the world's famous map makers, decided they would print their invitations for all workers to attend their annual employee picnic. They wanted it with glamour.

The only trouble was that in designing the invitation in map form they made an error. As a result, the employees following those printed instructions ended up on one side of the city, while the food and the program was waiting across town.

That laughable mistake happened when I was visiting them on a business matter because they printed our colored maps for church use. Had you and I personally made a mistake like that, no one would have noticed. When Rand McNally made it, the news report covered the nation.

All athletic stars fumble and fail occasionally. I can remember seeing Babe Ruth strike out, and Jack Dempsey knocked down.

Errors are expected, though not welcomed, in athletics and in business, but never in religion. Why? I had in my congregation at one time a lady who never remembered but one word I spoke. That was the one I mispronounced. She demanded perfection which none can give.

It is not only human to err, it is also human to glamorize the errors of others. The more outstanding a preacher, writer, publisher, or denomination worker is, the more glaring any error will appear to be when it occurs.

Seemingly, we are slower to forgive and for-

## ■ historical view

By James Sullivan, retired BSSB president



SULLIVAN

get errors when made by the professionals. To expect perfection of human beings at any time is not only unrealistic, it can be neurotic. The Bible says, "Avoid the appearance of evil" (1 Timothy 5:22). It does not say "Avoid the perception of evil." This difference is significant. We can control the appearances of our actions.

The perceptions other people have of us are shaped largely by their attitudes, experiences, prejudices, and word meanings. Their filter systems can discolor facts. Individuals should not be held responsible for areas they cannot control.

What bothers me most is that Christian leaders or institutions can make an honest unintentional mistake, and other Christians are so slow to forgive. It is easy for us to observe a mistake while we are sitting in a stadium watching the players on the field. From that stance, we can criticize others and not endanger ourselves. The player on the field, however, is being watched by thousands of people, and when he errs it can never be in private.

The major difference is at only one point. The more skilled you are and the higher your influence, either as an individual, institution, or body of people, the more widely publicity will be given when errors occur.

The Lord more readily forgives than many people. Just the other day a man pulled out a printed report of an error the Sunday School Board made a quarter of a century ago which was caused simply by a slip in our processes of manufacturing.

That seems to be mighty slow forgiveness. □ — Sullivan wrote this series of articles for his church newsletter three years ago. Future articles in this series will be reprinted every other week.

### Grief and hope

Every true prophet receives some gratification when the prophetic words come true, right? Then why am I so distressed that my prediction, nearly 10 years ago, that our beloved seminaries, beginning with Southeastern, then Southern followed by Southwestern, would be taken over by political tactics. If reality itself is not enough to distress me, the nature of the firing of Russell Dilday certainly does. Given the

### On second thought

A footnote to the firing of Dr. Dilday at Southwestern Seminary: In their "mea culpa" sent to 38,000 pastors, the trustees might also have tried to explain why two of the trustees are from the same Fort Worth church. 38,000 churches!

W. Howard Bramlette  
Nashville 37212

## Daily prayer requests for Chile/Tennessee Partnership



April -

- 14 — The Baptist Institute in Temuco will be teaching a new layman's class, Berea Bible Course.
- 15 — Grundy and Jean Janes that they have the wisdom to deal with the many challenges of the young married couples Sunday School class at First Church in Temuco.
- 16 — Additional doctors and nurses are needed as a medical team is being organized for August ministry.
- 17 — The book, *Me Case Con Betty*, by retiring missionary Frank Coy will help families and be a blessing to the churches.
- 18 — The mission that meets in the Cooke's house needs to either find a larger place to meet or make creative adjustments to their programs and expectations.
- 19 — Revival in Chile
- 20 — The Driggers as they have contact with several neighbors on the street with 19 houses seeking opportunities to minister.

# Love is real; getting into the best circle

"A confused struggle" is a dictionary definition of the word "melee." That seems to be an accurate conclusion about Southern Baptist life today.

This is not an accusatory, labeling, who's at fault editorial. This is an attempt to assess where we are, and the ultimate consequences if Southern Baptist behavior does not quickly improve.

**By Wm. Fletcher Allen, editor**

At times there is a confused season of discontent. That's not new. Pastoral columns in many church newsletters seem to share that feeling. Though in different words, they place

themselves and their churches in a circle that includes love for everyone and "doing church" right. They say they do not have to be constantly involved in the melee to do the work.

They see a place for the local church to make its best contribution by stepping outside the circle of anger and into a circle of tough love that permits the church to function in New Testament fashion. In essence, they are saying, "Here's where we want to be."

What does that mean? It means the church can fight for families, disciple the converts, witness to lost people, reach

and teach those outside the walls, care for the very young and the very old, help teens get through those troubled years without permanent scars, stay faithful in prayer and Bible study, and be alert for any special assignment Christ might have for them. In turn, the TBC should help, support, and work with them.

Now that is not copping out. Such churches don't have to forget SBC ties and will speak out as necessary. Such churches can strongly support the Ten-

nessee Baptist Convention. Such churches have rich heritage, and risk criticism.

The power that any leaders have is only as strong as the supporting players allow it to be. Churches that choose to "do church" and to "do missions" without contributing to the melee have the stuff that breathes real success.

There likely are many similar stories among the 2,900 TBC churches. Major emphasis on *being the church* surely is a biblical standard. □

## Giving of self, income, builds on heritage

Cooperative Program Day is April 17, set aside on the Southern Baptist denominational calendar.

Churches and individuals are called upon that day to emphasize giving through the CP, the accepted plan of giving for many years.

Church autonomy is an important factor in support for mutually financed programs, agencies, and institutions. Though every Tennessee Baptist church has total autonomy, most of the financial support for the Tennessee Baptist Convention comes from the churches through the Cooperative Program.

A noble theme has been selected for the April 17 observance: *One motive: serving all mankind*. The CP has been called the

glue that holds Southern Baptists together and the lifeline of missions.

Though the glue does not appear to be as adherent as in the past, Jerry Rankin, president of the Foreign Mission Board, calls the CP a plan for cooperative missions and "a living miracle."

The CP is not as strong as it has been, because of infighting among Southern Baptists. But its original concept of doing missions together is still a great formula.

Does it work? It works only as much as the churches allow, and that comes through consistent giving and honest, dependable caretaking. Laying aside all things which could hinder us, Southern Baptists are now engaged in the battle for the lost souls of America and the world. □

■ one word more  
By Wm. Fletcher Allen editor

## No lessons for me

I don't know whether there were any superlative musicians among my ancestors, and I knew even less about it when I was a boy.

I have not discovered any opera singers or concert pianists in the snippets of family history.

What I do know is that both parents liked to sing, my father whistled tunes often, and my mother played the piano pretty well.

We inherited the love of singing, one sister is a pianist, and I believe two or three besides me enjoy whistling and sometimes humming.

While none of us has appeared on radio or television, who knows whether the genes are present.

For myself, I never gave music a real chance. My piano playing sister began early. She took lessons from a bonafide teacher.

Although we didn't have enough money for her lessons, the teacher allowed payment by staples such as sacks of sugar and the like — when it was necessary.

When she was beginning, our parents offered me piano lessons. I declined. I can't remember why, but either I thought it "sissy," or I preferred to roam the woods instead of practicing piano.

We paid with sugar for our lunch in the school lunch room, but that was different. Others did that too. No matter the reason, I regret that attitude, especially when I see someone playing "by ear," a gift I certainly don't have.

That was shortsighted thinking I know, but I have learned from that mistake.

God's blessings are not to be questioned. Every gift from him is uniquely fitted especially for the recipient. The piano lessons offer reminds me that God's great offer of eternal life — still stands.

Those who decline surely must not understand. But God is faithful. *It is never too late, until it is too late to do anything.* And his best is free and unchanged. I feel like singing, or at least doing a little whistling. ☺



ALLEN

■ just for today  
By Fred Wood pastor emeritus Eudora Church, Memphis

# Bending or breaking in blending

We began talking about divorce in last week's column. Now let's address a by-product of divorce.

We live in a day of blended families where broken families are coming together to form blended families with "my," "your," and "our" used as possessive pronouns to describe children, rights, possessions, family rituals and traditions, and so forth. Statistically, second marriages do not have a good survival rate. This usually is because some mistakes are repeated in the second marriage.

The cognitive therapists have a saying, "If you keep doing what you were doing, you will keep getting what you got."

I want to encourage all blended families to consider two things. First, sometimes we must learn to tolerate people before we can come to love them. A second cardinal rule is that the biological parent must be the disciplinarian for the children.

In our nation and culture we have so sentimentalized love that we have difficulty identifying the real thing when we see or experience it. I know many had difficulty agreeing with me when I said that people in blended families should

■ families matter  
By Paul Barkley, counselor and professor

tolerate each other. I want to emphasize that this is the beginning and not the ultimate end of the relationship.

Many cultures practice arranged marriages. We who are raised in western culture find this diametrically opposed to our freedom to choose the mate we will love. In many cultures where arranged marriages are practiced, the divorce rate is significantly lower than in our country, while the satisfaction rate with marriages remains consistent with ours.

These cultures can teach us much about tolerating family until we learn to love them. Real love is something that emanates from the heart of the lover, and not earned or deserved by the love object. The love of God for a lost world is a perfect example of this.

The second unshakable rule for the blended family is that the biological parent must be the child's source of discipline.

The attachment that is absolutely necessary for effective discipline already has been developed. I sometimes see well-

intentioned mates attempting to "rescue" the biological parent who is having trouble. This ultimately

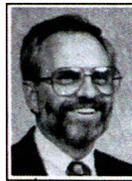
backfires causing problems for both child and parent.

If you are a biological parent in a blended family, this is a responsibility you will have to shoulder no matter how distasteful or frightening.

The child must not be allowed to drive a wedge between the parents by playing on the sympathy of the biological parent in opposition to the blended parent.

To the blended parent, I say fight the temptation to step in no matter how the situation is going. It is a no-win situation for you.

Blended families can work, but they *take work*. □



BARKLEY

## Start with a smile

When Napoleon's secretary asked for a raise, he refused her but said, "Your reward is you'll be famous because you were Napoleon's secretary."

She replied, "Oh yeah? Tell me the name of Alexander the Great's secretary?"

## Take this truth

Someone wisely said, "Happiness in life depends on what you think is important." To some, material remuneration is the voice that speaks effectively in the business world. It is important, but to compromise spiritual convictions for money can ruin a life. God holds us responsible for what we do with our money. We are responsible for how we earn it.

## Memorize this Scripture

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matthew 6:33).

## Pray this prayer

Lord, help us to choose wisely what we really want in life. Keep us from short changing ourselves by adopting unworthy goals. □

# Rhodes College students serve despite privileges, teaching

By Connie Davis  
Baptist and Reflector

A student at Rhodes College in Memphis earns prestige for attending the institution. It is a private school of only 1,400 students with such high academic standards it is termed "ivy league" by many.

Most of the students are from upper middle class backgrounds which have protected them from poverty.

So it is noteworthy that a group of Baptist students have led missions work in inner East St. Louis twice this year.

Especially considering the differing religious views they learn on campus. A Baptist student leader says students take religion courses at Rhodes in which Christian beliefs are strongly questioned.

Despite these influences, 26 students worked at a Baptist

center in East St. Louis, Ill., at the end of their holiday break in January. Then Feb. 26 - March 6, a team of 23 returned to work during spring break, reported Andrea Rose, a junior from Murray, Ky., who is BSU president.

Rose described the contrasts encountered by the students when working in the inner city. At 8:30 p.m., the doors of the Christian Activities Center are locked.

"I actually heard gunfire three nights last year," she said. The director told her it was a common occurrence in the inner city area.

Nevertheless, the students return to the center, which is located next to a public housing project. This year they did construction work on the center's gym and a church and worked with children and youth.

The BSU group has returned five times in the past three years, Rose said. So the students who have returned have developed relationships with children and youth there.

Why do these "privileged" students return despite the danger and menial work?

The situation is "shocking," said Rose, who has served three times. East St. Louis is the second poorest city in the United States, she reported. The average annual income for a family of four is \$2,800, she added.

Most of the Rhodes' students who serve haven't ever been exposed to such poverty, explained Rose, even though it exists in Memphis. The students try to help the poor in Memphis by serving weekly as tutors in community centers and serving children at the Tennessee Baptist Children's

Home. But the demands of student life quell many efforts, she said, thus the success of the missions efforts. The students have free time and leave behind other demands.

The BSU members receive little support on campus, reported Rose. In the 12 hours of religion courses required by the school, her professors strongly questioned "the saving power of Christ, his divinity, and the truth of the Bible," she said.

"There's a really strong pull here to put down Christianity," she said.

To fund their efforts, the students, including about 40 who gather each week, raised \$1,000 during the past year which went to the state BSU missions fund. That fund, in turn, paid for most of their expenses to East St. Louis. Students had some expenses for

meals, Rose said.

John Billington, BSU director, University of Tennessee - Memphis, who is serving as interim director for Rhodes, noted the group meets without a permanent director and center and that most BSU groups sponsor only one missions trip a year. Additionally, the group has generated a summer missionary for the last three years, he added.

"It's really great to see a group of Christians get together and do the things they do," said Billington.

Rose, who was recently re-elected as BSU president for the 1994-95 academic year, said "the leadership really comes from the Lord.

"It's an opportunity to serve God. That's why we go," said Rose. "He won't give us anything to do that we can't handle in his strength." □

## Seventy-two BSU members from UT work in Costa Rica

By Robby Howard  
For Baptist and Reflector

During spring break for students at the University of Tennessee - Knoxville, 72 student members of the Baptist Student Union headed south to Costa Rica for a week-long mission trip in that country.

The group divided into six smaller groups and served all over the country from March 19-26 in many different capacities.

Two groups traveled into the tropical rainforests, working with the Costa Rica National Park system. One group

headed to Cahuita National Park, the other to Hitoy Cerere Biological Reserve.

Members carried rocks from a riverbed to be used on a trail, cleared land for a new ranger's station, and painted outhouses, as well as policing beaches and cleaning surrounding areas.

"As I saw the beauty of the land," said Kerry Loy (First Church, Concord), "I was aware of how different this place was from my home... yet nature still sang of God's glory." The group's sentiment was echoed by Keith Mickler, "The most important thing that I

learned on this trip was that God works his miracles and pulls us through difficult situations."

One of the groups remained in San Jose, Costa Rica's capital city, painting the El Redentor church and enjoying the more civilized area of the country. They helped with worship services, did maintenance work at the church, and did some ministry at a San Jose drug rehabilitation clinic.

"The people I came in contact with were so hospitable," praised Kim Lyons (Woodland Park Church, Chattanooga).

In San Sebastian, other stu-

dents worked with a senior citizens day care center. They painted and led worship devotions for the elderly. "What Costa Ricans lack monetarily, they make up in generosity and kind caring spirits," said San Sebastian team member Shelley Bible. "It was amazing how 'on fire' for God the youth of the area were," echoed Michael Collins, "It seemed that the elderly of Costa Rica draw a lot of enthusiasm from their youth."

A private Methodist high school, El Colegio Metodista, was the destination for several students. The high school students mostly spoke English, so communication was easier. That group staged "invasions" into classrooms during class time as a part of the school's spiritual emphasis week.

"Can you imagine sitting in math class and being invaded by a bunch of crazy Christians?" laughed Heather Guff-

fee, BSU president. "We sang and did skits and all kinds of fun stuff that really got to the kids; sometimes they would cry when we'd have to leave."

The final group worked at the Baptist camp outside of San Jose. They helped build a church building and led services.

"I first realized the impact we made with our new friends at the airport," explained Anne Robinson (attends Buffat Heights Church, Knoxville). "Our goodbyes were stopped by an immigration officer, but though we were separated, they sang a song that they had taught us; it showed me how much of a change we, and they, had experienced in our lives."

Katie Estes summed up the trip. "God knew where each person was meant to be used, and yet as different as each (experience) was, we all have unity through the love of Jesus Christ our Lord." □

## Nursing home ministry draws father, sons

Nursing home ministry is a chore to many Baptists - even ministers. But not to Dub Harwell of Mount Juliet. And not to his two sons who are ministers.

Harwell has been an involved layman all of his adult life. Before he joined a Baptist church he led services at a congregation his church, which was Presbyterian, was beginning.

So when he retired four years ago from the Newspaper Printing Corporation in Nashville, he looked forward to doing more than teaching his men's Sunday School class at Silver Springs Church, Mount Juliet.

He was not the first member of the family to serve in a nursing home. His son, Craig, who works and serves in Searcy, Ark., began visiting a

nursing home regularly. Then son Jerry closed his grocery store in Hendersonville to study at Dallas Theological Seminary in Texas. He found the same need in a Dallas area nursing home.

When the new nursing home opened in Mount Juliet dad realized roles had reversed. He explained.

When they were younger, Craig and Jerry had both avoided church activities for a period of time. He tried to set a Christian example for them. Now they were setting an example for him.

He's proud of them. He realizes they do the work despite many responsibilities. Craig, who is a licensed preacher, does the nursing home ministry in addition to working full time and preaching in churches without pastors. And

Jerry is a student.

Harwell has a third son. He's hoping he will make it a family affair.

Visiting senior adults in nursing homes may be depressing to some, but not to Harwell.

"When they shower their affection on you for sharing that time with them, you get such a blessing," said Harwell.

He leads a Bible study, which is held on Sunday morning. The senior adults give him their "rapt attention," he added.

Besides being a mental boost, he gets a spiritual benefit from his study of the Bible to prepare his messages, explained Harwell. And he thought of another benefit.

"I used to be shy and retiring and most of that's gone now," said Harwell. □ - Connie Davis



BAPTIST STUDENT UNION DIRECTOR Bob Hall, second from left, and a national park ranger explain assignments to Tennesseans. — Photo by Robby Howard

## A pair of Jewells retire after a sparkling ministry

By Wm. Fletcher Allen  
Baptist and Reflector

"It's been a long time, but it has been fulfilling and really seems as if we started out just yesterday."

That's the way Albert Jewell assesses his lifetime of service, but it hardly sums up 60 years as a Baptist pastor.

Wilson County Association honored Albert and Opal Jewell Sunday for their longtime service in the association.

The Jewells retired a few weeks ago after serving with Saulsbury Church for 50 years and three months.

He served four other churches, also in Wilson Association, prior to Saulsbury. Signing off as an active pastor at age 82, Jewell plans to accept only supply pastorates for a while.

They will continue to live in their home in Watertown among longtime friends and most of their family.

This is the second retirement for the Jewells. Albert also worked in the Wilson County School System for 38 years before turning full attention to Saulsbury Church.

In the school district, through the years he held sev-

eral different jobs. He was county superintendent for five years, was a teacher, served as football coach for a year, was instructional supervisor for five years, and did the janitorial work for part of the time. He even drove a school bus for a while.

Also, since he retired from school work in 1977, he has not missed an associational meeting, a Tennessee Baptist Convention meeting, or an SBC annual meeting.

Opal Jewell taught for 28 years — splitting that time to take care of three growing boys at home.

They are proud of their family which includes sons John, Bill, and Bruce and their wives; five grandchildren, and one great-grandchild, Reanna Opal Patton.

Albert Jewell has been preaching for 60 years, and he married Opal Moorehead almost 57 years ago.

At the Wilson County Association Sunday, Robert Agee, director of missions, commented on the Jewells' service to the association.

"They are dedicated people



**FOUR GENERATIONS:** Opal and Albert Jewell, center, sit with son Bill, right; his daughter Theresa, left, holding her daughter Reanna Opal Patton.

and the churches here love them. He has always been a good pastor and supporter of the association," he said.

The Jewells have a special place in Agee's heart.

Albert Jewell preached Agee's high school commencement sermon, and he also preached his ordination sermon.

It is also true that Jewell baptized Mrs. Agee, and performed the wedding ceremony for the Agees.

Will the Jewells stay close to

home now? They are not answering that question, but they always have been willing to go where the Lord sends them.

It was a rainy day for the reception, but rain did not keep the people away. Though mementoes, plaques, photos, and clippings filled a table, the center of attraction was Albert and Opal Jewell.

"God always burdened us with small churches, and we have loved the people," he says. □



**ROBERT AGEE, right,** gives plaque of honor to Opal and Albert Jewell, for 50 years of ministry to Saulsbury Church.

## Spring Festivals speak to happy, troubled married couples

"Our marriage is in trouble," she almost whispered, "and we need help."

He nodded. "We were doing great, and then we just seemed to drift apart. That's why we're here."

They had come to a Spring Festival of Marriage, a Baptist Sunday School Board session that met in Nashville April 8-10. The festival's theme was "Celebrating Sex in Your Marriage," but many of the 250 couples attended the festival for other reasons.

More than likely, they got help, and they got it from Christian leaders who know how to help hurting marriages. What's more the staff of each festival is equipped to

help make good marriages even better, to help couples develop spiritual relationships that can endure, and to grow in areas where their marriage might be weak.

Fall marriage festivals have been around for a decade, but this is the first time spring festivals have been held.

The Nashville session was one of six, but plans call for eight next year — and two Valentine marriage festivals.

This year's spring theme was used in the dozen fall festivals of 1993.

The subject matter, locations, and faculty is becoming more diversified each year.

While the fall festivals, di-

rected by David Huebner, have had growing success, the spring festivals also began with a "bang" this year, led by Phil Waugh.

Officially sponsored by the BSSB's successful family magazine, *Home Life*, the festivals are designed to impact marriages with a spiritual foundation. The basic premise is that family is God's plan.

The current theme of "Celebrating Sex in Your Marriage" is designed to stress sex as a gift from God, meant for married couples.

Fall festivals this year have "Husbands and Wives: the Best of Friends," as the theme.

Next spring's festivals' theme is "Regarding Romance." Locations are San Antonio, Texas; Arrowhead Springs, Calif.; Nashville; Ridgecrest; Glorieta; and Anchorage, Alaska.

The 500 who attended last weekend came mostly from the South, but there were couples from several distant states.

Keynoters for Nashville were Dan and Sandra McGee, both specialists in marriage counseling, and veterans of many marriage enrichment retreats.

Chuck Gartman, BSSB



**FESTIVAL KEYNOTERS:** Sandra and Dan McGee with Leslie Thom, left, of Nashville.

youth work consultant, was the musician.

Matt and Darlene Tullos were drama leaders. He is an editor of drama materials in addition to performing. She has published drama works also.

During the three-day sessions, there are five large group settings and several specialized workshops dealing with specific areas of marriage, according to the theme.

A Christian marriage counselor is also present for confidential sessions, at the convenience of participants, at no charge. □



**DAVE AND BEVERLEY LANDER,** Manitou, Ky., at the bookstore.



**FESTIVAL PARTICIPANTS:** Greg and Valerie McCollum and Stephanie and Stephen McCollum of Franklin, members of Clearview Church. — Story and photos by Wm. Fletcher Allen

# Historical Commission meeting spotlights laypersons

For Baptist and Reflector

MEMPHIS — It isn't the "average" history meeting and it's not the "typical" Southern Baptist conference. In fact, not one pastor will present a paper or serve on a panel.

When the Southern Baptist Historical Commission and the Southern Baptist Historical Society hold their annual meeting here April 26-27 the spotlight will focus on Baptist laypersons.

## Retired pastor dies

A. Hudson Hicks, pastor of First Church, Morristown, from 1948-68 died April 1 at his home. He was 87.

A native of Alabama, Hicks was pastor of several Tennessee churches including Whiteville Church, Whiteville, First Church, McKenzie, and First Church, Covington. He also held interim pastorates after retirement.

Under his ministry at Morristown, three missions were sponsored: Buffalo Trail, Hillcrest, and Manley. All are now churches.

He served in many areas of the denomination, particularly on the state level. He was a member of the Tennessee Baptist Executive Committee and was a trustee for Union University and the *Baptist and Reflector*.

He is survived by his wife, Catherine. □

"Southern Baptists' belief in the priesthood of all believers plus our heritage of meeting physical and spiritual needs have provided the foundation for the work of Baptist laypersons," said Lynn E. May Jr., executive director of the Historical Commission.

He noted the meeting theme "Ministries of Baptist Laypeople" is "designed to recognize the significant contributions

and potential of Baptist laypeople."

A panel discussion on reaching out to persons living with AIDS, abuse victims, the homeless, and the illiterate will be led by Memphis area laypersons Betty Dawson, Joy Garcia, Warren Jordan, and Sue Stencil.

Featured speakers include Ben Mitchell, Southern Baptist Christian Life Commission,

June Whitlow, Woman's Missionary Union; Rosalie Beck, Baylor University, Waco, Texas; Nell Bobo, SBC Home Mission Board; and James D. Williams, SBC Brotherhood Commission.

The conference will be held Tuesday, April 26, from 9 a.m. until 3:30 p.m. and on April 27

from 8:45 to 11:45 a.m. at First Church, Memphis. Registration fees are \$20 for students, \$40 for individuals, and \$60 for married couples.

For more information on how to register for the meeting, call the SBC Historical Commission at 1 (800) 966-BAPT. □



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## ■ the churches

■ **Bethel Church, Henderson**, will hold revival April 17-20. Ronnie Coleman will speak and Barbara and Billy Mayo will lead the music.

■ **Lincoln Park Church, Knoxville**, will hold an 85th anniversary celebration April 17. Charles Lemons will speak.

■ **Elizabeth Chapel Church, Smithville**, has started a new building which is scheduled to be completed in June.

■ Ric Lee will lead a May 15-20 revival at **Open Bible Church, Readyville**.

■ Thurman Seber, director of missions, Salem Association, will lead revival at **Woodland Church, Woodbury**, April 24-27.

■ Thirty-two people made professions of faith as a result of a March revival at **First Church, Halls**. David Burton led the services.

■ **Dowelltown Church, Dowelltown**, will hold revival April 22-24. Herb Leftwich will lead it.

■ **Covenant Church, Smithville**, is holding revival April 14-17. Steve Hayes is leading the services.

■ **Calvary Church, Jackson**, will hold revival April 17-20. Bob Norman, pastor, Clearview Church, Franklin, will speak and David Whaley will lead the music.

■ **Leoma Church, Leoma**, will hold an April 24-27 revival. Jerry Massey, pastor of First Church, Paris, will lead it.

■ **Liberty Church, Bristol**, has paid off its debt.

■ **Caldwell Springs Church, Elizabethton**, is celebrating its centennial anniversary this year.

■ **Lincoya Hills Church, Nashville**, will hold revival April 27-29 featuring David Ring.

■ Over 100 people made spiritual decisions during a March revival at **Holly Grove Church, Bells**. Harold Hunter, evangelist of Nashville, led it. Of those making decisions, 46 already have been baptized at the church.

■ **Mount Zion Church, Bethel Springs**, will hold a youth revival April 22-24. A team from Union University, Jackson, will lead it.

■ **First Church, Michie**, will hold revival April 17-20. It will be led by Bill Wolfe.

■ Vance Pittman of First Church, Muscle Shoals, Ala., will lead the April 22-24 youth revival at **Lakeview Church, Selmer**.

■ **Brentwood Church, Brentwood**, will celebrate its 25th anniversary April 17. The church was a mission of Woodmont Church, Nashville. Bill Wilson, the church's first pastor who led it for 20 years, will speak. Wilson is now Convention Ministries Division director, Tennessee Baptist Convention, Brentwood.

■ **Second Church, Memphis**, will host Christine D. Anderson, a solo handbell ringer from Houston, Texas, on April 24 at 6 p.m.

■ **First Church, McEwen**, will hold revival April 17-20. Skip Youngcourt of New Johnsonville, will lead it.

■ During the March 27-30 revival at **First Church, Bethlehem**, nine people made professions of faith. Terry Wilkerson and Mark Russell led the services.

■ May 1 is the date of the homecoming of **North Fork Church, Puryear**. Warren Sykes will speak.

■ Twenty-five youth at **Ebenezer Church, Knoxville**, made "True Love Waits" commitments to sexual abstinence outside of marriage. The pledges were made at a church-sponsored youth retreat.

■ **First Church, Baileyton**, will celebrate its 90th anniversary on May 29. It will hold revival April 24-27. James Barnes will lead revival services.

## ■ the people

■ **William Bible and Wendell Snapp** were ordained as deacons of North Johnson City Church, Johnson City, on Baptist Men's Day.

■ **Ray Anderson** was ordained March 27 as a deacon of Fairview Church, Newbern.

## ■ the leaders

■ **Robert F. Brown**, pastor, First Church, LaFollette, has been called as pastor of Broadway Church, Maryville, effective March 27. He has served churches in Farragut and Connecticut. Brown, a native of Knoxville, is a graduate of the University of Tennessee and Southwestern Baptist Theological Seminary, Fort Worth, Texas.



**A PLOW IS USED TO BREAK GROUND** for the educational building and fellowship hall for Wetmore Church, Delano. Helping are the building committee, pastor, and architect, from left, Nathan Swafford; Malcolm Dalton; John Tullock, building committee chairman; R. D. Kelsey, pastor; Charles McClure; Jerry Grubbs, Baptist Sunday School Board Church Architecture Department, Nashville; and Bob Roberts.

■ **Linda Osgood** is serving as the new minister of early childhood education, Colonial Heights Church, Kingsport. The graduate of Southern Baptist Theological Seminary, Louisville, Ky., has served churches in Orlando and Lake-land, Fla.

■ **Joyce Hosea**, music director, Southside Church, Savannah, was honored for 10 years of service.

■ **Don Simmons**, interim pastor, Olive Hill East Church, Olive Hill, has been called as pastor.

■ **Ebenezer Church, Knoxville**, has called **Robert Hale** as minister of youth, effective April 10. Hale, a native of Morristown, is a student at Carson-Newman College, Jefferson City.

■ **First Church, Camden**, has called **Larry Brant** as minister of music and youth.

■ **Garry Irvin** has been called by Grace Church, Tullahoma, as minister of education and administration. He is a graduate of Liberty Baptist University and Liberty Baptist Seminary in Lynchburg, Va. Irvin has served other churches in Alabama, Florida, and Virginia.

■ **Al South** of Somerville, Ala., has been called as pastor of Beulah Church, Kingsport.

■ **Greg Brewer** began serving as pastor of North Fork Church, Puryear, March 13.

■ **Roy Marshall** has retired as pastor of Forty-Five Church, Moscow. He and his wife will live in Corinth, Miss.

■ **Joe Wall** of Bristol, who served as bivocational pastor of Lovelace Church, Fall

Branch, for 27 years, retired Jan. 30. Wall was a principal and teacher in the Sullivan County public schools. A graduate of East Tennessee State University, Johnson City, Wall also led Bowmantown Church, Jonesborough, and Chestnut Church, Madisonville.

■ **Steve Hensley** is the new pastor of Chinquapin Grove Church, Bluff City.

■ **Greg Wolfe** has begun serving as minister of youth of Mount Hermon Church, Savannah.

■ **Midway Church, Whiteville**, has called **Danny Cates Jr.**, as pastor. Cates, a student at Union University, Jackson, is from Halls.

■ **Charles Halliburton** was honored March 20 for 10 years of service as pastor of Finley Church, Finley.

■ **Ebenezer Church, Toone**, has called **Gary Anderson** as interim pastor and **Thomas Vandiver** as music and youth director.

■ **New Haven Church, Oneida**, has called **Dean Cole** as pastor.

■ **Bruce Sheets**, a member of First Church, Nashville, has been called as pastor of Fern Avenue Church, Nashville, effective Feb. 27. The congregation has a relationship with First Church, Nashville. Sheets was ordained by First Church April 10.

■ **Larry Riley** has been called as minister of education, First Church, Clarksville, effective March 27.

■ **Andy Nelson** has begun serving as minister of students, West Colonial Hills Church, Kingsport. He is a graduate of Tennessee Temple

University, Chattanooga, and a former staff member of Calvary Church, Covington, Ky.

■ **Danny Rachel** of Poca-hontas has been called as pastor of Eastview Church, Ramer. The church also called **Lorraine Henley** as music director.

■ **M. Parnick Coe**, pastor, Hillview Church, Franklin, for eight years, has been called to lead a church in Cambridge, Kan., effective March 6. Coe is the former pastor of Hillsboro Church, Franklin, where he served for 11 years. Coe is a graduate of Belmont University, Nashville, and Tennessee Temple University, Chattanooga.

## ■ the associations

■ **Beech River Association** churches are participating in a World Missions Conference April 10-17. Also, the association is hosting Vacation Bible School clinics April 18 at Calvary Church, Parsons, and April 26 at First Church, Lexington.

## ■ the missionaries

■ **Carter and Charlotte Davis**, missionaries to Granada, are on the field and can be reached at P.O. Box 399, St. George's Dr., Grenada, West Indies. They are natives of Knoxville.

■ **Jan Johnsonius**, missionary to Argentina whose husband, Jim, was killed in a car accident in Argentina last year, has moved from Paris to Virginia. She can be reached at 107 A.P. Hill Ave., Highland Springs, Va., 23075. Jim was a native of Paris.

■ **Patricia Stooksbury**, missionary to Bolivia, is in the states and can be reached at 5702 Wallwood Lane, Knoxville, 37912. She is a native of Knoxville.

■ **Clay and Debbie German Porter**, missionaries to Hong Kong, are in the states and can be reached at 5511 Melvin, Memphis, 38120. He is a native of Newbern and she is from Somerville.

■ **Charles and Eulene Smothers**, missionaries to Paraguay, are on the field and receive their mail at Caixa Postal 212, Ponta Pora MS, CEP 79000, Brazil. He is a native of Memphis.

# N.C. convention to count Mid-America funds as Cooperative Program giving

Baptist Press

ASHEBORO, N.C. — Scholarship funds designated by churches for Mid-America Baptist Theological Seminary, Memphis, will be counted as Cooperative Program giving if channeled through the Baptist State Convention of North Carolina, according to a decision by the executive committee of the convention's general board.

The executive committee, with authority to act on behalf of the general board in financial and personnel matters, took the action concerning Mid-America in response to a vote by messengers at the annual state convention last November for a study of allowing churches to designate money to independent Baptist semi-

naries Mid-America and Luther Rice.

After visits to both schools by a special study committee, the committee eliminated Atlanta-based Luther Rice from consideration because it is not accredited by either the Southern Association of Colleges or the Association of Theological Schools.

Mid-America is accredited by SACS but not ATS.

CP-designated funds and church size are two ways the state convention determines the number of messengers a church is entitled to for conventions.

Apart from the new CP designation for Mid-America

scholarship funds, the North Carolina convention's Cooperative Program is divided into:

■ A "basic budget" with a 62 percent of \$17.9 million in anticipated giving by N.C. churches allocated to state convention causes and 38 percent to Southern Baptist Convention causes.

■ An "option budget," allocating 62 percent of any funds channeled through it to N.C. Baptist causes, 12 percent to the SBC Cooperative Program, 8 percent for theological education in N.C. Baptist colleges, and 17.6 percent for "special missions," including 1 percent for the Baptist Theological Seminary at Richmond, Va. □

## McDonald promoted at Carson-Newman

JEFFERSON CITY — Carson-Newman College has named Bill McDonald as vice president for student development, effective Aug. 1.



McDONALD

McDonald replaces Barbara McDougal who is retiring after 34 years with the college.

McDonald has been on the Carson-Newman staff as dean of students for the past four years.

He is a graduate of the University of North Carolina, Chapel Hill, and will earn a doctorate of education degree in higher education administration from the University of Tennessee in August. □

## Language leadership conference scheduled

A Language Leadership Conference is set for April 29-30 at the Baptist Center in Brentwood.

The conference is for ethnic pastors and their wives, language leadership, those who work with the deaf and internationals, and sponsoring church leadership.

Conference topics include

developing cross-cultural effectiveness, foundations of language teaching, friendship that bridges cultures, love in any language, and more.

If interested in attending the conference, contact Terry Sharp, Tennessee Baptist Convention Missions Department, at (615) 371-2031. □



## Groundbreaking in St. Bethlehem

Members of First Church, St. Bethlehem, in Montgomery County, broke ground March 20 for a new education wing. Participating in the ceremony were, from left, Carl Wall, co-chairman, new building and construction committee; Pastor John M. Thomas; Lawrence Byard, co-chairman; and committee members Martha Sanders, Patsy Simpson, and Billy Piatt.

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# ■ Sunday School lesson commentary

## □ The close of Jesus' public ministry — Bible Book Series for April 17

By Brent Seals, pastor, First Church, Elizabethton

On Dec. 4, 1977, in Bengui, the world press witnessed the coronation of his Imperial Majesty, Bokassa I. The price tag for that one event, designed and choreographed by French designer Olivier Brice, was \$25 million. Catherine, the favorite of Bokassa's nine wives wore a \$73,000 gown.

The emperor arrived in a golden coach drawn by matched Anglo-Norman horses. His Highness strode forth, cloaked in a 32-pound robe decorated with 785,000 pearls and gold embroidery. He wore a gold crown of laurel wreath like these worn by Roman consuls of old.

Bokassa sat on his \$2.5-million eagle throne. Bokassa crowned himself with a \$2.5-million crown, topped with an 80-carat diamond.

The story of Bokassa's coronation is almost comical. But at

the same time, it is a painfully accurate portrayal of the longings and methods of man left to himself to pursue his own exaltation. This story offers a contrast to the story we have before us about another king.

### His anointing — vv. 1-8

Contrast the coronation of Bokassa I with the coronation of Jesus by Mary. Bokassa I was thinking what can I do to show how much I love me. He was worshipping himself. Mary was thinking what can I do to show how much I love my Lord. She was worshipping her Jesus.

Mary's giving to Jesus was very costly for her. Judas estimated the value of the spike-nord at about 300 denarii, and a denarius was one day's wage. Calculated in our money, at a wage of \$8 an hour, the ointment would have been just over \$19,000. What is your most valued possession or ability? Will

### Focal Passages John 12:1-50

you make it available to Jesus?

### His entry — vv. 12-15

As the Passover approached, the atmosphere in Jerusalem was tense. The Jewish rulers had decided that Jesus must be eliminated to save the nation. Lazarus was to be killed also (v. 10). The people viewed Jesus as their deliverer. Their words were taken from Psalm 118 which had been used 100 years before in a political demonstration as Judas Maccabaeus had driven the Greeks out of Acra. The palm branch also held political significance. The palm was the symbol of the coin of the second Maccabean revolt, and the waving of palm branches represented their nationalistic spirit. The crowd expected that Jesus would drive out the

hated Romans. In accordance with Zechariah's words, Jesus rode into town on a donkey, identifying himself with the Messiah. The animal was a royal beast, and an animal of peace. The people, even Jesus' disciples, failed to see the significance of Jesus' actions until after the resurrection.

### His teaching — vv. 20-22

The Greeks were nomads, inquisitive wanderers who carved their initials on rocks and trees. They searched for truth. John perhaps included these Greeks so we would see Gentiles as part of this Jewish celebration. After Jesus' birth, wise men traveled from the East; and before his death, wise men came from the West to seek him.

A hush of expectancy surely fell over the people. When he spoke of his glorification (v. 23), they were thrilled. However,

his next words were a disappointment to them (v. 24).

Jesus was talking about a king who would rule through death, not through conquest. The metaphor of the wheat was simple. Jesus was announcing he would exercise his kingly role by dying, thereby reproducing his life. He would rule not by compulsion but by gaining an allegiance of the heart.

Jesus expanded his principles (v. 25). He was not advocating a hatred of life but stating the paradoxical principle that we find life only when we lose it for his sake. Bokassa I did not understand this, but Mary did. How about us? Are we dying to self to allow Christ to produce abundant life in us? Christianity is not lived on selfish terms. The Christian life is paradox: to keep, we must give ... to be great, we must serve ... to live, we must die. □

## □ Using our gifts in serving — Convention Uniform Series for April 17

By Mike Thrower, pastor, Brunswick Church, Brunswick

In this passage of Scripture, Paul speaks of the gifts we have and how to use them. Note several facets to these gifts.

### Gifts given to God — vv. 1-2

Here is one of the grandest calls to Christian commitment found in all of the New Testament. We can feel the depth of Paul's desires as we read "I beseech you." He is pleading for them to surrender their all to Christ.

Do you consider yourself to be peculiar, odd? That is what the Bible says we are — a peculiar people (1 Peter 2:9 KJV). To be living sacrifices for God will make us different from the world. It will set us apart and that's what it means to be holy. This will be hard to do for the pressure to conform is strong.

### Focal Passage Romans 12:1-21

Yet we are to be transformed into what is "good and acceptable and perfect."

Paul's message is clear. Christ died for you, will you live for Him? The cross was the place of Christ's sacrifice for us, life is to be our sacrifice to Him. It is to be our gift to Him. It is as these transformed people that the Lord can use us best. He has some gifts for us.

### Gifts given by God — vv. 3-8

Paul approaches this subject with humility. He is aware that some may try to lift up him and his gifts. He was to discourage this and honor God. All the gifts are from God, none from man.

There are varieties of gifts. They are not the same. Here Paul lists seven gifts and as he lists he speaks about how to use them properly. Each is important in the church. This list is not meant to be all-inclusive. There are others, some of which are listed in other texts. Paul is simply trying to show the diversity of the gifts.

There is also an interrelationship among the gifts. Paul uses the image of a man with many members working together. Another image might be that of a jigsaw puzzle. Individually each part presents only a small portion of the total picture, but by working together they can complete it.

If all were the same, the picture would be incomplete. So

God gives a variety. Not all are prophets, not all are teachers, not all servers. But when each does his part well the body is healthy, the picture is complete. Diversity not uniformity is the mark of God at work.

It is a shame many seek a church home for what it can do for them, rather than what they can do for the church. Our gifts were given to be used, not stored. It is more Christ-like to be givers than getters. Find your gift, find a church that needs it, and use it for God's glory.

### Gifts given through us

### — vv. 9-21

Paul introduces this last section with a reference to the greatest gift, love. And, as in 1 Corinthians 13, he expounds on ways love affects our relation-

ships with others. Here he lists a series of short admonitions that paint with broad strokes the proper attitudes and actions a believer should have. Christ can touch others through us.

Through and over all these is the law of love. If we are to work together we must practice love. Most problems in the church arise from selfishness. Love defers to the other. By following these admonitions we defer to the law of love. That these 20-plus admonitions contain the heart of Christian ethics. Read them carefully.

Not all will return these actions (v. 18). Our responsibility to practice them is not based on another's response to us. This is how God lives through us. Our responsibility is to Him. □

## □ Related by grace — Life and Work Series for April 17

By Tommy Stevens, Meadow View Church, Lawrenceburg

In my 32-year ministry, I have met people who stand as giants among Christians. It was not their great abilities, nor wealth, but their great spirit. They are found in almost every church. They rise early to pray. When there is a need, they are there meeting that need.

### The grace of sharing — vv. 1-2

Paul announced he was the author of the letter and that he was with his beloved son in the ministry, Timothy. He explained in five words what made their relationship with each other and with the Philippians so special. It was a servant attitude.

He addressed the Philippians as "saints." That did not mean they were living perfect lives, or even that they were better Christians than others he might have named. It meant they had

a relationship to Jesus Christ. He singled out leaders of the church which is courteous, but look how he addressed them: bishops and deacons. Bishops are overseers, people who have been given a responsibility to look after another's wealth. They have some authority for their assignment. They are still servants. The word deacon is even more obvious for it means "minister" or "servant." We are all servants.

Paul pronounced a benediction on his fellow servants. He prays that they might have grace and peace from God. Grace is the unmerited favor of God and peace is that state of comfort that comes from reconciliation with God.

### The grace of gratitude — v. 3

Paul had such a great relationship with the Philippians

that he felt gratitude every time he thought of them. You may have known some cranky Christians for whom you have not been really thankful. But there are probably some who bring nothing but gratitude to mind. I remember the lady who taught me to lead the rhythm band when I was seven. I remember my father in the ministry, Rastus Salter, who still stands as a giant of the faith. And there are many more.

### The grace of fellowship — vv. 4-6

Paul also prayed for the Philippians. Paul's gratitude for the faithfulness of the Philippians welled up in his heart as he rejoiced in his fellowship with these fellow servants. One of our deacons told me that fellowship means "two fellows in the same ship." Paul

### Focal Passages Philippians 1:1-11

did not have to do his work alone, for the Philippians were doing their share faithfully. Paul was confident they would allow Christ Jesus to work in and through them until his second coming.

### The grace of love — vv. 7-8

This letter was a thank you note for all the things the Philippians had done for Paul and a love letter. There are two ways to respond when someone does something wonderful for you. You can feel embarrassed and become separated from them or you can feel grateful and become closer to them. Paul chose the latter. In our language he said, "I love you with all my heart."

### The grace of productivity — vv. 9-11

Paul prayed for four things for his beloved Philippians. (1) Love. Peter commanded "And above all things have fervent love among yourselves: for love shall cover the multitude of sins." (1 Peter 4:18) Love makes us overlook a lot; (2) Insight. Our television was out for several weeks. When we were able to watch again, I discovered that many things I had become accustomed to were now offensive; (3) Pure. The end never justifies the means. When we are honest in all our dealings, the world will take note and we will be able to accomplish more than if we tried to do good things in the wrong way; (4) Filled with the fruit of righteousness. This fruit is listed in Galatians 5:22-23, and comes only from the Holy Spirit. □

## Missionary engineer to lead FMB's human needs program

Baptist Press

RICHMOND — Jimmy B. Foster, a veteran of meeting hunger and relief needs worldwide, took charge of the Southern Baptist Foreign Mission Board's human needs program April 11.

Foster, of Grand Prairie, Texas, succeeds John Cheyne, a former missionary who led the program to respond to world hunger and relief needs since its early stages in 1978. Cheyne, a 40-year veteran of foreign missions, retired March 31.

For nearly three years, Foster, 49, has been based in London with Cooperative Services International, a Southern Baptist overseas aid agency.

Foster and his wife, Dorothy, have been missionaries in Burkina Faso and the Ivory Coast. They have two grown children. □



FOSTER

## Stewardship agency elects Ron Chandler

Baptist Press

NASHVILLE — Ronald E. Chandler became president-elect of the Southern Baptist Stewardship Commission the same afternoon commission members were told the agency could be gripped by financial crisis within three years.

Chandler, 61, director of stewardship for the California Southern Baptist Convention the past 20 years, was elected on a 22-3 secret ballot vote March 24 to succeed A. R. Fagan, who has led the agency the past 20 years.

Chandler will join the staff on July 1 and work alongside Fagan until Fagan's retirement Sept. 30. Chandler will receive an annual salary of \$81,000.

Chandler said he was aware of the agency's financial struggle, but not of the specific financial declines presented earlier in the day by commission member Allen Watson of Dickson, who also was elected chairman.

"I am convinced we can turn this around," Chandler told commissioners. "If we do not do a better job, it's not going to get better, but worse for all the (SBC) agencies," he noted.

Chandler said he is aware of the SBC "hall talk" of possibly closing the commission and as-

signing its functions to other SBC entities. He said he hopes that doesn't happen "because I think the Stewardship Commission is needed" and is best equipped to advance the cause of Christian stewardship in the SBC.

Commissioners also approved the launch of "a long-range strategic planning process" to involve an outside professional consultant working with a committee of commissioner members and staff and state Baptist convention executives and stewardship leaders. □

## Refugees started 65 churches in 1993

Baptist Press

ALBUQUERQUE, N.M. — Refugees in America started 65 Southern Baptist congregations in 1993, according to a Southern Baptist Home Mission Board official.

Southern Baptists helped resettle 866 refugees in 1993, said Bill Fulkerson, an assistant director for the HMB's language church extension division. That figure is down from recent years, but Fulkerson said the number of refugees coming into America also decreased.

Southern Baptists have been involved in refugee resettlement since 1962, Fulkerson said. Since then, about 25,000 refugees have been resettled, resulting in 563 congregations, he said.

Of the 65 churches or missions started by refugees last year, Haitians accounted for the most congregations of any ethnic group with 20. Cubans and Vietnamese refugees started 11 congregations each and Russian refugees began 10 congregations. □

## CLC officials criticize state paper editor

Baptist Press

NASHVILLE — Officials of the Southern Baptist Christian Life Commission have sent a four-page letter severely criticizing three editorials in the *Biblical Recorder*, newsjournal of the Baptist State Convention of North Carolina, to every Baptist pastor in the state. The editorials were written by Editor Gene Puckett.

Although state Baptist papers have on occasion criticized SBC agencies, it is believed to be the first time an SBC agency has sent a letter to state pastors criticizing a state agency.

The commission's March 15 letter, signed by CLC Executive Director Richard Land and

trustee chairman Charles D. Page, pastor of First Church, Charlotte, N.C., was sent to 3,547 pastors at a cost of about \$1,300.

At issue in the letter are three editorials concerning two matters: the Religious Freedom Restoration Act and the church-state test known as the "Lemon" test. One of the editorials calls for abolishing the CLC. □

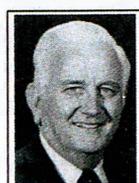
## NOBTS president to retire at age 70

Associated Baptist Press

NEW ORLEANS — Landrum Leavell, president of New Orleans Baptist Theological Seminary for 20 years, will retire by the end of 1996 but leave the presidency to become chancellor at some point before then.

Leavell, 67, reached an agreement with the school's trustees to retire when he turns 70 in December 1996. The trustees unanimously approved the agreement during their February meeting, according to trustee chairman Ed Johnson of Ocala, Fla., but no announcement was made.

Johnson said Leavell "did



LEAVELL

not feel any pressure from our board" to schedule his retirement. Leavell agreed. "In fact, they had a committee talk with me (several years ago) and told me to think in terms of 70, then to go year by year. It's been real loose," he said. □

## CLC, HMB leaders sign Catholic agreement

Baptist Press

NASHVILLE — The two Southern Baptist leaders who signed the historic "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium" say nothing in the document should be misconstrued as diminishing the need for Southern Baptists to share their personal faith in Jesus Christ as Lord and Savior with others.

Larry Lewis, president of the Southern Baptist Home Mission Board, and Richard Land, executive director of the SBC Christian Life Commission, both signed the document after playing pivotal roles in critiquing the rough draft to bring it in line with Southern Baptist theology and polity.

The 25-page document, which was released March 29 in New York City, is non-binding on the Southern Baptist Convention. The effort was spearheaded by evangelical leader Chuck Colson of Prison Fellowship and Catholic leader

Richard John Neuhaus.

The document calls for reduced conflicts between evangelicals and Catholics and more cooperation on social issues such as abortion, education, pornography, religious liberty, and race relations.

Land said the statement reflects the fact that "the relationship (between evangelicals and Roman Catholics) has reached the stage where we can not only talk about points where we agree but we can honestly, openly, and dispassionately lay out the areas where we diverge on doctrine and other matters." □

## FMB to use MSC volunteers in U.S.

Baptist Press

RICHMOND — As part of its effort to increase the use of volunteers worldwide, the Southern Baptist Foreign Mission Board will begin using Mission Service Corps volunteers to fill positions on its U.S. staff.

The board has five MSC assignments open at its Richmond office. All the jobs would be unpaid one- to two-year assignments involving about 30 hours' work per week.

People interested in the new program may contact Jim Edwards, staff personnel director, by calling 1 (800) 999-3113, ext. 364. □



## Historic Announcement

A Mongolian official announces the legal registration of Ulan Bator Baptist Church — the first such recognition of a Christian church in Mongolia's modern history — as Southern Baptist workers Gary and Evelyn Harthcock, right, look on. The government recognition was celebrated at a recent banquet and ceremony marking the church's formal constitution in Ulan Bator, Mongolia's capital. The church began as a small Bible study in the living room of the Harthcocks, from Winter Park, Fla., who went to Mongolia in 1992 to teach English. Christian groups of any kind have existed for only a few years in the formerly hard-line communist nation bordering China and Russia. Southern Baptists sent teachers, medical workers, and others to serve Mongolian society. A number of Mongolians have become Christians, including several medical doctors and students.