

■ this week's news

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Rwanda missionaries relocate to help refugees

By Craig Bird
For Baptist Press

BUKOKA, Tanzania — Following your heart doesn't often take you into a nightmare.

But if your heart belongs to Rwanda, the path can lead into the middle of hundreds of thousands of refugees who have fled the bloodstained country for the relative safety of neighboring Tanzania.

That's exactly the situation for the 11 Southern Baptist missionaries, including **Katrina Knox of Columbia and David and Janet Hooten of Knoxville**, assigned to Rwanda. Less than six weeks after evacuating Rwanda for Nairobi, Kenya, the missionaries voted to relocate en masse in Bukoba in western Tanzania by the end of May to work in refugee camps strung along the border.

Knox contacted the *Baptist and Reflector* with late news of the Rwanda missionaries.

She had heard from a Christian friend in the capital city of Kigali, reporting no available food or water. Fighting at that time was still heavy. The Baptist church there, offices, and a missionary home have been destroyed, she wrote.

Other Rwanda Baptists still had not been heard from, she said. There had been no news from Butare where she had been serving. Phones are not working.

Knox asked Tennessee Bap-

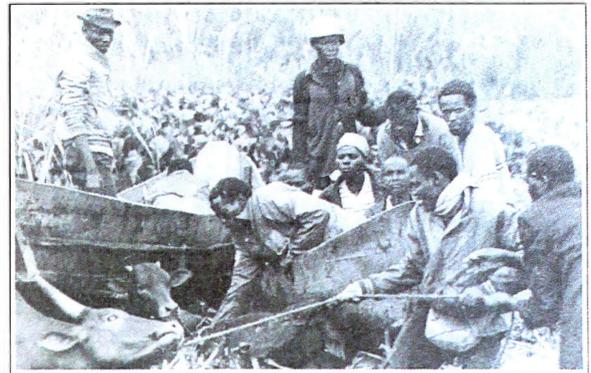
tists "to continue to pray for peace in Rwanda, and pray that we missionaries will be able to find ways to help."

Meanwhile, the Rwanda and Tanzania missionaries, Southern Baptist Foreign Mission Board staff, and representatives of the Florida Baptist Convention are planning refugee relief efforts following two survey trips to assess needs.

"It's hard to deal with the things we saw — the bodies floating in the rivers, people starving en route to the refugee camps, fear in the eyes of orphans — but not as hard as wanting to help and being unable to," explained Rwanda missionary Larry Randolph, who went on both trips.

Exactly what they will do remains unclear. Southern Baptist missionaries in Tanzania have submitted a proposal to the United Nations High Commission on Refugees to use educational and language skills of the Rwanda missionaries — backed up by their Tanzania colleagues, local pastors, and laity.

Jimmy Foster, head of the FMB's human needs department, made an emergency trip to assess the situation and determine how Southern Baptists can financially underwrite the effort. At the same time, the Florida Baptist Convention, which was already in partnership with Tanzanian Baptists, is launching a special



A RWANDAN REFUGEE family and the Tanzanians they hired to ferry them across the Kagera River arrive on the Tanzania shore For weeks 2,000-3,000 refugees a day have risked the five-mile trip through the crocodile- and disease-infested swamp to escape tribal slaughter in their homeland of Rwanda. They bring everything they own and often pay exorbitant fees to Tanzanian boatmen to ensure passage. — Photo by Craig Bird

offering for Rwanda refugees.

The proposal offered to the U.N. refugee commission includes the offer of assistance in staffing and funding a supplemental feeding program for "vulnerable groups" such as orphans, the elderly, widows, and handicapped; supplying the services of a veterinarian, a nurse, and a social worker (all Rwanda missionaries); distributing packets of basic personal hygiene items and other articles (coined "Baptist bags").

"Even if we're not allowed in the camps we still intend to do ministry," said John Crews, who coordinates human needs for Tanzania missionaries. "We

can pass out 'Baptist bags' and offer counseling inside or outside the camps," he said.

John Faulkner, FMB administrator for eastern and southern Africa, said some funding for the relief work will come from FMB budgeted funds but "much of the basic cost will be borne by the relief budget, which is funded by special gifts from Southern Baptists who care about what's happening to people half a world away from them."

Contributions for Rwandan Refugee Relief may be sent to the human needs department at the Foreign Mission Board, P.O. Box 6767, Richmond, Va., 23230. □

BSSB eliminates church recreation department

Baptist Press

NASHVILLE — The Baptist Sunday School Board eliminated its church recreation department in a reorganization move last week.

The board's administration of the church recreation program and its published materials will be redesigned this summer as the first in a series of steps to reorganize the church leadership, worship, and ministry division.

The changes will result in the elimination of positions filled by 10 of the 13 persons in the present organization. Between July 1 and Sept. 30, eight professional positions and two support staff positions will be deleted from the organization, church recreation personnel were told May 24. Affected employees will receive transition and outplacement assistance, along with severance pay based on

years of service.

Mike Miller, division director, said plans call for moving the church recreation program to the board's church leadership department in a newly created position in line with other church staff relationships.

Tommy Yessick will continue to be program director, Miller said. In addition, John Garner, who has been coordinator of field service projects with the program since 1990, will remain with the program.

Miller said he anticipates the two professionals "will multiply themselves through networking with other recreators who will help conduct field service events."

In a related change, a new position to consult with drama ministers will be created, Miller said, also to parallel consultants who related to other church staff.

As a part of the overall church recreation program study, a redesign is underway for a new format and schedule to provide church recreation materials to church staff and volunteers.

Miller said *Church Recreation* magazine will be provided through January 1995, with a different format for distribution of program information to be introduced following the publication's last issue. He added that *Church Recreation Digest*, another publication, also is being evaluated.

The reorganization was a cost-savings move for the board. Miller said the assessment and reorganization of programs in the church leadership, worship, and ministry division is being done "in the spirit of the board's church growth group to achieve greater economy while retaining the most effective field services and materials needed by the churches." □

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By Toby Druin
For Baptist Press

DALLAS — Texas Baptists' Cooperative Missions Giving Study Committee moved a step closer to a recommendation May 23 on the handling of local church gifts to Baptist causes.

The 22-member committee met for six hours at the Baptist Building in Dallas, reviewing recommendations from a writing team headed by chairman Cecil Ray to bring together suggestions from the April meeting.

In the April meeting three of four work groups favored a recommendation that would place emphasis on Texas Baptist Cooperative Program. Texas Baptist churches would continue to support other Baptist causes in or beyond Texas, such as the Southern Baptist Convention or other Baptist entities but would have to indicate on a form similar to the one currently used and sent monthly to the Baptist General

Convention of Texas treasurer's office how their gifts are to be disbursed. All would be considered "Cooperative Program" gifts.

The recommendations formulated by the writing team continued that general thrust and were given more consideration by the work groups at the May-23 meeting.

One request that surfaced was that the committee's ultimate report include a "findings" portion that would report current giving patterns. One question raised by a committee member was how many churches now support the current Cooperative Program budget as approved last fall by messengers to the state convention. The answer was about 94 percent whose gifts comprise more than 90 percent of gifts to the budget. The treasurer's office has reported, however, since the firing of Russell Dilday as president of Southwestern Baptist Theological Seminary in March several hundred phone calls and let-

ters have been received asking about different giving options.

Ray emphasized the committee probably will have no final recommendation until its last meeting July 29. The next meeting is scheduled June 8.

The committee was authorized in the annual-meeting of the convention in Dallas last fall to study ways to enhance cooperative missions giving in Texas and report its findings and recommendations to the state convention in Amarillo, Oct. 31-Nov. 1.

The motion asking for the study was made by Amarillo pastor Ben Loring, who spoke to the panel in April.

At the May 23 meeting the committee was addressed by Morris Chapman, president of the SBC Executive Committee.

Chapman, quoting from *Cooperation: The Baptist Way to a Lost World*, a book by Ray and his daughter, Susan, commissioned in 1985 by the SBC Stewardship Commission, reminded the panel the groundwork laid in 1922 for the Coop-

erative Program was careful to protect local church autonomy, set state conventions up as collectors of CP funds, and let them set the percentage to forward on to the SBC.

Doing the latter, Chapman said, expressed "trust" in the state conventions.

He cautioned against any move away from the partnership that exists between the SBC and state conventions back toward the society approach to missions and institutional support that prevailed before the CP was adopted in 1925.

He also gave a word of "caution and appeal," noting although 100 to 150 Texas Baptist churches may want to give to Southern Baptist work outside SBC control, "there are still 5,300 to 5,350 (churches) asking no change."

"I would think long and hard before abandoning" the CP system, he said, adding the CP is the "one thread that has kept us together" through controversies. □

- Wm. Fletcher Allen, editor
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State convention leader seeks resignation of SWBTS officers

PORTLAND, Ore. — Cecil C. Sims, executive director-treasurer of the Northwest Baptist Convention, will make a motion at the annual meeting of the Southern Baptist Convention June 14-16 in Orlando, Fla., to request the resignation of trustee officers at Southwestern Baptist Theological Seminary.

In a letter sent to the *Baptist and Reflector*, Sims, who will be a messenger from First Church, Beaverton, said he would "move this convention request the resignation of the three officers of the trustees of Southwestern Baptist Theological Seminary: Chairman

Ralph Pulley, Vice Chairman Lee Weavers; and Secretary T. Bob Davis, all from Texas."

Sims wrote, "I recognize this will not change any balance of power. My motive is two-fold. I genuinely believe the decisions and judgment of these officers have not been in the best interest of the convention or the seminary. Further, I believe there must be an appropriate forum for the voice of dissent."

Sims said he has notified SBC President Ed Young and others of his intention and that he has researched and found no reason the motion should be ruled out of order. □



PETER PENROSE, left, contemporary Christian vocal artist, and **Heidi Gillingham**, Vanderbilt University senior and All-American basketball player, will appear at a benefit program for the Rice Foundation June 7. Open to the public, the event is at First Church, Joelton, 6:30 p. m. Proceeds will help develop a facility for disabled people, a project of Roger Rice, a handicapped member of Westwood Church, Nashville. He was a "thalidomide" baby.

Daily prayer requests for Chile/Tennessee Partnership



June—

- 2 — Elizabeth Torres is a new Christian in Parque Apoquindo. Missionary Wanda Dobbins is discipling Elizabeth.
- 3 — Those who attended the Leadership Workshop held in Temuco last week will receive wisdom, direction, and motivation to apply that which they learned
- 4 — The anointing of the Holy Spirit on missionaries Jan Huckaby and Jean Jones on their birthdays today.
- 5 — Juan and Lidia, a couple who have begun a mission in their home in Calbuco, seek leadership for the mission.
- 6 — Believers surrounding Manuel Sanchez will recognize and seize every opportunity to share the Gospel with him and that he will be responsive to their words.
- 7 — Missionary Karen Wright celebrates her birthday today and has just begun her furlough
- 8 — Pray for Marcelo Rebolledo, son of Pastor Enoc Rebolledo and Marta Farias de Rebolledo in Temuco, in his third year of social work study and feels called to the ministry.

Baylor regents to expand Truett Seminary across Texas

Baptist Press

DALLAS — Baylor University's board of regents voted overwhelmingly May 20 to increase enrollment and add satellite centers for its new George W. Truett Theological Seminary, which begins classes in August.

The regents voted to increase the enrollment cap at Truett from 150 to 300 students in Waco and to explore setting up satellite campuses this year at Baptist churches in the Dallas-Fort Worth, San Antonio, and Houston metropolitan areas, all with 50-student minimums and 300-student ceilings.

A key factor in the move, according to Baylor President Herbert H. Reynolds is the March 9 firing of Russell H. Dilday Jr. as president of Southwestern Baptist Theological Seminary. "I don't think there is any question that subsequent to March 9, the climate in Baptist life changed substantially," Reynolds said in a May 20 news conference.

Dilday himself may join the venture. "We have had some substantive talks," he told the *Waco Tribune-Herald*. "I'm having to consider my position here and what my best options are." However, in a Baptist Press interview the day after his firing by SWBTS trustees,

Dilday said he would not consider employment with Truett or the Cooperative Baptist Fellowship.

Though satellite centers were not announced Baptist Press learned that Broadway Church in Fort Worth has approved a center. A report in the Waco paper also noted a center would be housed at Trinity Church, San Antonio.

Reynolds said Baylor was encouraged to broaden its Truett plans via "telephone calls and contacts" it received, including prospective students and donors. "We have no idea practically what the actual need will be in relation to the perceived need," he said. □

SBC to be challenged to 'repent'

Baptist Press

WASHINGTON — A document calling for the Southern Baptist Convention to repent of its involvement in racism will be presented at the June 13 Southern Baptist Conference of Associational Directors of Missions session in Orlando, Fla., with the hope it will be approved by the SBC in 1995, the 150th anniversary of the convention.

Called the "Declaration of Repentance," the document is the result of a meeting of 15 directors of missions and ministers from large urban areas in Atlanta last October. The attendees adopted a Race Reconciliation Task Force that drafted the document.

The declaration's introduction states Southern Baptists are becoming increasingly diverse, with the convention

making inroads to the African American community. However, the declaration continues, many African Americans still view the convention as racist because of such past stances on the issue of race including its early position in favor of slavery and an unwillingness to take a decisive stance on civil rights.

"This negative perception is an obstacle toward our efforts to evangelize, plant churches, and minister among Black people, especially for those called to minister in the metropolitan cities," the document states.

The body of the declaration includes a definition of and a call to reject racism and statement of repentance which reads: "We publicly repent and apologize to all persons of African descent for condoning and perpetuating individual and systemic racism in our

lifetime. Though we may not have personally participated in such distant acts of evil (i.e. slavery), we continue to reap the bittersweet harvest of the resulting inequality."

Task force member Penny Hildreth-Ellis of Chicago said she doubts the document will be passed by the SBC in 1995, citing the ongoing struggles taking place in the SBC and the past history of having strong statements on racism reduced to generic pronouncement on the matter.

Kenneth Chadwick, president of the Conference of Associational Directors of Missions, expressed mixed feelings on how the declaration will be received at their meeting. While he said he does not believe there will be much resistance, he said he is unsure how people will respond to the document. □

Convention messengers to pray for president, government leaders

Baptist Press

ORLANDO, Fla. — For 20 minutes on the opening day of the annual Southern Baptist Convention, thousands of Southern Baptists will pray for President Bill Clinton, Vice President Al Gore, members of the U.S. Congress, and the U.S. Supreme Court justices.

The mass prayer rally, scheduled for 7:20 to 7:40 p.m. on Tuesday, June 14, in the Orange County Convention/Civic Center, will be sponsored by the Southern Baptist Christian Life Commission and Brotherhood Commission.

The basis for the prayer meeting is Romans 13, which urges Christians to pray for their government leaders.

During the prayer time, Southern Baptist messen-

gers and guests will be asked to form small prayer groups of no more than 10 people and pray for Clinton, Gore, and other leaders by name. They also will pray for Southern Baptist denominational leaders, pastors, and churches, as well as specific needs, such as those of the homeless, the hungry, the unborn, the elderly, and the sick.

Wherever they are at that time, other Southern Baptists not attending the convention are being asked to join in the prayer time.

While they are praying, photos of the president, vice president, members of Congress, Supreme Court justices, as well as photos of hungry people, the homeless, and others will be shown on screens throughout the convention center. □

Proposed EEOC guidelines getting congressional look

Baptist Press

WASHINGTON — Controversy over proposed guidelines on religious harassment in the work place has prompted not only a federal agency to reopen its public comment period but members of Congress to act as well.

Critics have said the guidelines, if unchanged, could severely inhibit religious expression on the job.

Rep. Buck McKeon, R.-Calif., introduced legislation May 26 calling on the Equal Employment Opportunity Commission to remove religion from its proposed rules on work-place harassment, a staff member said. In addition, Sen. Howell Heflin, D.-Ala., plans to hold a hearing June 9 on the guidelines.

Meanwhile, the EEOC has extended the period for public comment until June 13.

The proposed rules, which initially

had a 60-day comment period ending Nov. 30, 1993, provided guidelines on harassment based on race, color, religion, gender, national origin, age, and disability. The EEOC already had issued guidelines on sexual harassment.

The rules define harassment as verbal or physical conduct, as well as writing or art, which "denigrates or shows hostility or aversion" toward an individual because of his or her religion or that of his or her "relatives, friends, or associates." Among other definitions of harassment under the guidelines, it has the "purpose or effect of creating an intimidating, hostile, or offensive work environment."

Whether an activity meets such a standard is based on whether a reasonable person would find the "challenged conduct intimidating, hostile, or abusive," according to the rules. The em-

ployer would be responsible for maintaining a harassment-free environment.

Many lawyers have said such guidelines could result in harassment charges against employees and employers for witnessing to subordinates or fellow workers or having religious art or Gospel literature in an office. Those who have expressed concerns about the guidelines are divided over how to deal with them. Some critics have called for the category of religion to be removed from the guidelines, while others have said the guidelines should include religion but should be altered.

The Southern Baptist Christian Life Commission contends religion should be deleted from the rules. CLC General Counsel Michael Whitehead is opposed to negotiating with EEOC "to get some watered-down right to talk about my

denominational affiliation so long as it is 'casual' conversation," he said.

"My denominational affiliation won't save anyone, but if I share Christ and warn of hell, the EEOC may decide that is not casual enough. Christians shouldn't be asking EEOC's permission for a few scraps of religious symbolism at work," Whitehead said.

The Baptist Joint Committee on Public Affairs favors leaving religion in the guidelines but amending them to "protect, not denigrate religion and expressly disavow any intent on the part of EEOC to create a 'religion free zone' in the workplace as some have argued," according to Baptist Joint Committee on Public Affairs General Counsel Brent Walker.

Comments on the guidelines may be sent to Office of the Executive Secretariat, EEOC, 10th Floor, 1801 L St. NW, Washington, D.C. 20507. □



Breaking ground in Lawrenceburg

Members of First Church, Lawrenceburg, recently gathered to break ground for a new Family Life Center, which will include 26 new Sunday School rooms, fire side room, gymnasium/fellowship combination, and renovation of present facilities, including additional preschool rooms and choir suite. Participating, from left, were Levon Jones; Lyndon Ezell, architect; James Wall; Pastor Terry Sutton; W. L. Wright, committee chairman; Mickey Evers, building contractor; and Jonathan Edwards.

Trustee disappointed over lack of support

Baptist Press

WATAUGA, Texas — The firing of Russell Dilday March 9 as president of Southwestern Baptist Theological Seminary reflected the wish of SBC leadership but was not requested by them, according to a SWBTS trustee.

But the "strange silence" from the SBC leaders following the firing drew a protest from Ollin E. Collins, a pastor in Watauga. Collins is acting chairman of the trustees' search committee for a new president.

Collins sent a letter to eight SBC leaders, six of them former SBC presidents, objecting to the lack of sup-

port from them for SWBTS trustees following the firing.

"I say strange silence because it just seems strange that when we finally did what you men had been leading us to do, and saying needed to be done for some 10 years now, and yet once it was done it was as though we had leprosy and nobody wanted to touch us or be associated with us," Collins wrote.

The letter was sent to former presidents Jimmy Draper, Adrian Rogers, Bailey Smith, Charles Stanley, Jerry Vines, Ed Young (current president) and pastors Homer Lindsay of Jacksonville, Fla., and James Merrill of Snellville, Ga., and all SWBTS trustees. □

■ 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. □

Tarnished image

Years ago I remember seeing a picture of the world with many smaller pictures of bombs bursting in various places on the planet. This is no surprise that these wars have increased in number over the years since our Lord told us to expect this.

But do we need another picture of the world with its many SBC witness areas being crumbled? Rushlikon, Dr. Keith Parks, the Home Mission Board, Southeastern Seminary,

Southern Seminary, and now Southwestern Seminary, along with other happenings that may destroy our witness.

We were a giant among the faiths of the world. People everywhere had respect for the Southern Baptist Convention. Can we maintain this witness when others know that we who call ourselves brothers do not really love one another?

As a Baptist, I believe that God is love and Jesus is his son. The Scriptures tell us that we are to be like Jesus.

Dr. Robert Ferguson, a radio preacher, quotes this: "He did not come to judge the world, he did not come to blame, he did not only come to seek, it was to save he came, and when we call him Savior, we call him by his name."

My prayer is that our tarnished image can be restored, and the only way is to let God have his way.

Dorothy Blake
Alcoa 37701

Recommends history

As to the recent agreement between some Southern Baptists and some Roman Catholics, I will reserve judgment. As to a recent letter writer's endorsement of the discredited notion that there is an unbroken line of Baptists who somehow skipped the taint of earlier Catholicism, I must disagree. I believe that all competent Baptist historians do likewise.

The Trail of Blood by Dr. J. M. Carroll is not well-documented. It is based on faulty history and flawed methodology. Readers would be much better advised to read *Baptist Successionism* by Dr. W. Morgan Pat-

erson and one of standard histories of Baptists such as those written as by Torbet or McBeth.

Charles Parker, pastor
First Church
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About Masons

The highest authority in Freemasonry is a Grand Lodge. The highest officer in Freemasonry is the Grand Master of the Grand Lodge. Anyone can write a book or publish a paper about the fraternity, but it is not official unless adopted by the Grand Lodge. Until recently Grand Lodges have not responded to critics. The Grand Lodge of Tennessee is now responding to critics.

James Dayton Shaw, co-author of the book *The Deadly Deception*, was never a 33rd degree mason, was never master of a lodge, was never a master in Scottish Rite masonry, all of which he claims. In his book, there are many false statements and many conclusions not based on fact. John Ankerberg, Ron Carlson, Ed Decker, James L. Holly, and other critics have relied on Mr. Shaw as an authority and quoted him in their writings, audio tapes, and videos.

The writings of Albert Pike, Albert Mackey, and others are merely opinions and are not binding on Grand Lodges or any Freemason. Pike's "Morals and Dogma" is not the "Bible of Freemasonry." Albert Pike was never Supreme Pontiff of Universal Freemasonry; in fact, there is no such organization and never has been. Albert Pike did not make and has never made the statement that Freemasons worship Lucifer.

For more information read the 60-page book *Is It True What They Say about Freemasonry?* published by Masonic Information Center, 8120 Fenton St., Silver Springs, Md., 20910-4785.

Fred W. McPeake
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On CBF news

Your paper carries news about the Cooperative Baptist Fellowship and its actions. CBF Coordinator Cecil Sherman was interviewed by Baptist Press about his views about the virgin birth of Christ and his assessment of its importance in the Bible. He states that belief in the virgin birth should not be made into "tests for fellowship (and tests for seminary professors)" (*Baptist Today*, May 12, page 4).

In an article in *Christianity today*, Aug. 5, 1983, Sherman was asked if he thought a professor who did not believe in the virgin birth should be fired. Sherman explained how the virgin birth was in two Gospels but not in the other two. "Did Mark and John make a mistake by forgetting to list it? If the virgin birth is desperately important, (Mark and John) must have erred," said Sherman.

Asked if a professor at an SBC seminary or Baptist college did not believe in the virgin birth, what would he do, Sherman said the question was hypothetical. "I would have to put that alongside other data," Sherman said. Regarding the significance of the virgin birth, Sherman said "others give it first importance but its place in the Bible does not suggest that. You don't base big theology on a

narrow base." Sherman's views are important since he is coordinator for the CBF, especially if he doesn't consider non-belief in the virgin birth sufficient grounds to fire a SBC seminary or Baptist college professor. Why did the *Baptist and Reflector* not report this?

James Robert Stroud
Knoxville 37921

Former Catholic speaks

A recent letter to the editor had the heading "Baptists never Catholic"; but I was. My coming out was based on meeting Christ as my Savior and Lord. Being delivered from a form of religion which claims that they alone go back to the apostles, I react rather strongly to Baptists who stack their own "faith" on such claims.

Any religious confidence that props up its righteousness on this line of appeal looks Roman Catholic to me. Such views may descend from sainted men like Dr. Carroll; do we need to adopt this old landmark line as infallible dogma of the true Church?

Honor those who gave their lives for convictions answering to our own: they lived in the Dark Ages — we don't. When someone voices protest against a tradition-over-truth position, whether Catholic or landmark, should we call him "protestant"?

Splitting such hairs should not split us apart, beloved. The Lord Jesus says, "... other sheep I have which are not of this fold: them also I must bring ... there will be one flock, and one shepherd."

So "grace be with all who love the Lord Jesus sincerely."

John Draper
Collierville 38017

Haywood team assists Tennessee missionaries in Zambia

A team of five men from Haywood Association have returned from an evangelistic mission trip to Zambia. The volunteers served in Livingstone, Zambia, which is located in the heart of Africa on the Zambezi River at Victoria Falls. The team was led by Charles Pratt of Brownsville, director of missions for Haywood Association and a member of Brownsville Church. The team carried donated clothes, medial supplies, money for Bibles, tracts, used eyeglasses, and many other gifts of love for the people of the southern province of Zambia.

Volunteers besides Pratt were Mike Hopper, Holly Grove Church; Stanley Flowers, Poplar Corner Church; and Bill Presley and David Garland, Brownsville Church. They spent most of their time in Zambia visiting and sharing the Gospel with people in homes and on streets during the day and conducting evangelistic crusades each night. They worked with Linda Baptist Mission in Livingstone, which is attempting to start two missions.

Presley said, "I am impressed with their hunger for the Gospel and their eagerness to come and stand for four hours to hear the Gospel of Christ."

The people came early and stood shoulder to shoulder by the thousands in the nightly services. The services began with singing and testimonies then one reel of the film "Jesus," followed by preaching and the rest of the film.

More than 800 adults and youth made public decisions to accept Christ. "I really like the manner in which the people came with both hands raised in their full surrender to receive Christ," Pratt said.

Flowers said, "I was impressed with how humble and gracious the people were as they always gave us the best they had when we went to their homes."

Hopper was impressed with the sincere commitment of the youth.

Only the pastor, Richard Moola of Linda Baptist, has been a Christian for more than two years, while many of the workers have only been Christians for a few months or even a few weeks. New converts must attend a new Christian discipleship course and give their testimony before they can be baptized.

Career Southern Baptist missionaries Joe and Gloria Turman helped Linda leaders to plan and coordinate the crusades and visitations. The Turmans are from Brownsville and are among the 50 missionaries under appointment in Zambia. The first missionary to Zambia with British missionary, medical doctor, and explorer David Livingstone, who spent the last 32 years of his life in the heart of Africa where he died in 1873.

Poverty, drought, diseases, and death abound in the nation where it is reported that the death rate exceeds the birth rate. Zambia has the highest rate of AIDS in the world and the people are constantly plagued with many diseases.

The volunteers visited hundreds of patients in one hospital in Livingstone and presented them with gifts and Gospel tracts. Team members gave the hospital administrator boxes of medical supplies. The administrator said they had been calling that very day to the capital city of Lusaka asking about the same type of medical supplies, but were just told that they were not available.

Pratt said, "We did not know they were out of the very items we brought from the United States. Only the Lord could have worked this out."

Five miles from Livingstone is Victoria Falls, one of the seven natural wonders of the world. David Livingstone named the falls in honor of Queen Victoria of England. The Zambezi River is more than one mile wide at the point it drops suddenly 355 feet into a narrow canyon. The mist and spray created by Victoria Falls can be seen for miles reaching up into the sky.

Two mission type churches will soon be started from the preparation work, the crusades, and the follow-up visits. The local government donated a piece of property to build one of the new missions while the team was in Africa. Church people with volunteers went to visit the location after receiving the news.

The Zambia Baptist Convention will soon erect a temporary shelter on the site to conduct church services. Church workers from Linda will give leadership to the new work. □ — Charles Pratt

Statement of purpose, policies, guidelines

■ one word more

By Wm. Fletcher Allen editor

For three years, the Tennessee Baptist Convention's Executive Board staff has been engaged in a program of quality management.

Begun during the tenure of D. L. Lowrie, the concept has been fully developed under the leadership of James Porch, executive director/treasurer.

The management methods of Edward Deming, proven in the businesses and marketplaces around the world, are being implemented in a steady, thorough style. Belmont University has provided skilled leadership in every phase of adaptation.

In layman's terms, the overall goal of quality management challenges every staff person to be a part of the team, to engage in detailed planning, to know why we do what we do, and to learn that quality demands total cooperation of every person. Decision-making is more successful when the process includes people.

The staff and board of directors of the *Baptist and Reflector* studied the role of the paper for several months. How did quality management fit in? A document was hammered out. Undergirding all of our work at the paper is this statement of purpose, as part of the overall plan, and passed unanimously by the board of directors last December.

There is a mission statement in the document, but a major portion also is printed here for the benefit of readers —

and all Tennessee Baptists. We stand on these principles.

■ Preamble

The *Baptist and Reflector* is an agency of the Tennessee Baptist Convention and serves under the leadership of the Executive Committee which acts as its Board of Directors. The paper is an advocate of the churches of the convention and the members of those churches. A primary function is to report without favor news of Executive Board programs, the Tennessee Baptist Convention, and activities of the people and churches.

■ Mission Statement

The ministry of the *Baptist and Reflector* is to inform, interpret, inspire, and educate in the context of the Tennessee Baptist Convention's total stewardship of witness and work.

■ Other principles

Directors of the paper ensure unrestricted but responsible editorial freedom.

The paper and its staff should strive to unite Tennessee Baptists in the cause of Christ by providing news about the ministries of the Tennessee and Southern Baptist conventions and by helping Tennessee Baptists become involved in those ministries.

As the official newspaper of the convention, the paper also has responsibility

to publish Baptist and world religious news, to present Baptist doctrines, and to support cooperation within the denomination.

The paper must apply the highest of professional ethics, using truth and justice as a minimum standard, and reflecting the best Christian principles and ideals. The staff shall strive to provide a responsive, informative, and inspirational voice for a diverse body of Baptists. The editorial staff shall always utilize the highest journalistic standards to publish timely, objective, and accurate accounts of news and events of interest to Tennessee Baptists.

■ Editorial responsibility

The editor has sole responsibility for the content of the newsjournal, and is accountable to its Board of Directors. The editor is expected to report without bias, though news at times may involve controversy. The editor has the obligation to relate such matters factually and the right to do so without fear of reprisal.

The purpose document is a place where the paper can stand. The staff will aspire always to adhere to these guides.

The mission statement is a standard which we gladly endorse. A newspaper's excellence depends somewhat on the cooperation of its readers. If they want the best, unfettered, without bias, that is a goal worthy of a combined effort. □

By Wm. Fletcher Allen, editor

Courage, wisdom

Roger Rice is a young man with a captivating personality.

His character is a blend of boldness and audacity. You have met a few people to whom you could not say "no?"

Mark Roger as one to whom you say, "When do we start?"

Fortunately for those of us who know Roger, he seldom asks for favors and never operates on a whim. You get the feeling that each one of his projects is based on prayer and subsequent planning.

No, he is not a famous athlete nor is he a music star or actor.

All the same, he does not waste any time in trying to put his dreams into reality. I mean, he is ready to do the hard work, the thankless tasks.

Some people might say he is stubborn — but what does that matter. He is stubborn in a compelling, nice way.

He is used to facing difficulty, born without arms and fully grown at three feet two. So he thinks big, and raising \$10 million for a first rate rehabilitation center for people with similar disabilities is well within reach.

The radiant Nashville Baptist has dealt with the experts and is determined to get this project started. He thinks it has been in the dream stage and on the drawing boards long enough.

So his foundation board, family, and friends are helping him plow ahead, but they will need help.

They are planning several "awareness" benefits this summer with Christian entertainers — and the first one is June 7. They want to acquaint Tennessee Baptists and others of the rehab project — so they can join with prayers and financial assistance.

Why do we need another rehabilitation facility? Simple. People with disabilities similar to Roger's have special needs that will be supplied in a center that includes housing.

The dream is alive for Roger Rice, and his Baptist family has the first opportunity to make it grow. When others witness his determination, the end result will be worthy of the grandest dreams. □



ALLEN

■ just for today

By Fred Wood pastor emeritus Eudora Church, Memphis

Start with a smile

While riding a bus and reading a newspaper article on life expectancy, a man said to a lady seated beside him, "Did you know every time I breathe, someone dies?"

She replied, "That's too bad. Have ever tried a good mouth-wash?"

Take this thought

Sometimes, perhaps often, others see our imperfections long before we realize we have any offensive actions or attitudes. Never ask a person to "tell me the truth" unless you are ready for that person to do it!

Memorize this Scripture

"A man who flattereth his fellow is spreading a net to trip him up" (Proverbs 29:5 Moffat).

Pray this prayer

Lord, help me be careful not to offend anyone either by my actions or my attitude. May I realize as a Christian I may be the only witness of what God is like that anyone will ever know. □

Call to compassion for others

God's intention is for one man and one woman to live together with their biological children.

At times those of us who have been fortunate enough to stay in God's plan may, intentionally or otherwise, give those who have not, the impression that we do not accept them because of their failure.

This comes out of our inability to understand the stresses that arise from the "blended" life style. If we had a clearer understanding of the blended family we could express more emphatic ministry efforts.

The most common form of the blended family is a woman and her children with a stepfather. Mention of the word "step" parent brings to mind visions of Cinderella and her wicked step-sisters and cruel, conniving stepmother. Because of such attitudes, the parent or sibling that enters into a "step" relationship has built-in problems.

Research has shown nearly 25 percent of the men in these blended families felt they had rushed the relationship with their children. Many come with the guilt of the breakup of the past marriage, wanting so desperately to "make it" this time,

■ families matter

By Paul Barkley, counselor and professor

that they don't give time and space for real relationship building. They then feel like a failure all over again. We can really help by giving encouragement. Research says it is better for the man to make friends with a son first, support the mother's parenting, and later move to an authoritative position.

Trust and acceptance are attitudes that have to be built. This seldom can be demanded. In the church we can minister to fellow Sunday School members, or choir members, etc. by listening sympathetically and encouraging them to continue doing their best while they give the relationship time to grow.

This strategy does not work as well for stepfathers and stepdaughters. Daughters are less likely to accept the stepfather and experience more rebellion. This may present a problem to the stepfather, especially if he is of the more authoritative mold.

He experiences frustration. The mother, who usually is caught in the middle, wants to make things work for both her

new husband and her daughter and feels helpless at times. Having come from one

failed relationship, there is usually the underlying fear that this one is going to fall apart also. This family needs our loving, caring encouragement more than a condescending "I was afraid it wouldn't" attitude.

Even in the best of blended families this leaves scars that are always reminders of past failures. I attended a conference one time led by a marriage and family therapist who was also a family physician.

He said, "Divorce is like amputation. It may be necessary to save the patient's life, but it always leaves the patient a cripple in some way." This may seem to be a drastic description to some, but for those who live through the trauma, it is real.

I hope this vignette will help those who have the blessing of intact families to be more compassionate in our attempts to minister to those suffering from the pain and problems of blended families. □

The *Baptist and Reflector* encourages readers to send questions or topics to us for use in this column. — Editor

Blackaby to lead HMB, FMB missions presentations at SBC

Baptist Press

ATLANTA — Prayer and spiritual awakening authority Henry Blackaby will lead this year's home and foreign missions presentation during the Southern Baptist Convention, Wednesday evening, June 15.

"This night could consolidate our commitment to missions at home and abroad," said Blackaby, co-author of the *Experiencing God* Bible study.

Blackaby is director of prayer and spiritual awakening for the Home Mission Board and assistant to the presidents of the Foreign Mission Board and Baptist Sunday School Board.

The missions program also will include home and foreign missionary testimonies, music, and addresses by FMB President Jerry Rankin and HMB President Larry Lewis.

Blackaby said he hopes the program will give Southern Baptists a "burden of the critical nature of missions." □

Survey shows most Americans pray; yet not for others

Baptist Press

NASHVILLE — Most Americans say they regularly send messages to God. But 20th-century prayers and those offered up 2,000 years ago seem to reveal a different agenda, according to an expert on biblical prayers.

A recently published Gallup Poll reveals nine out of 10 American adults pray, and 36 percent of those pray daily.

And while the standard of praying for spiritual needs versus material needs hasn't changed much since Jesus walked the earth, praying for others as opposed to praying for self has taken a nosedive, said T.W. Hunt, prayer specialist for the Baptist Sunday School Board.

"The biggest single non-biblical aspect of American pray-

ing today is lack of intercession or praying for others," Hunt said.

"But according to the survey, people tend to pray more often for spiritual things (94 percent) than for material things (18 percent). That is also true in the Bible. And, in fact, that kind of surprised me," he added.

The six types of prayers listed in the Bible include confession, worship, praise, thanksgiving, personal petition (praying for self), and intercession (praying for others), said Hunt, who has a three-inch thick, maroon notebook filled with 35 years of personal documentation on prayers of the Bible.

"A preponderance of prayers in the Bible are either praise or intercession. The majority of teachings in the Bible are for intercession. The Bible tells you to pray for other people, and this is where most Americans fail most dismally," he said.

Hunt said Christians can begin to pray more for others by just making a list of who or what they would like to lift up to God. "The Bible says to be ordered in your prayer. Prayer is a discipline like exercise or eating nutritious foods. Spiritual exercise is a discipline.

"To achieve a mature prayer life, a person must follow the biblical example of making praise and intercession their primary prayers as opposed to spending so much time in petition," Hunt said. "But petition is good because the Bible has many cases of it," he added.

According to the Gallup survey, people pray most often in thanksgiving (94 percent), for the well-being of their families (98 percent), for strength or guidance during life's challenges (92 percent), and forgiveness for one's self (92 percent). □

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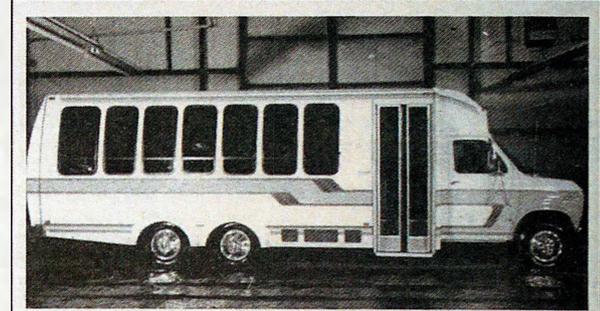
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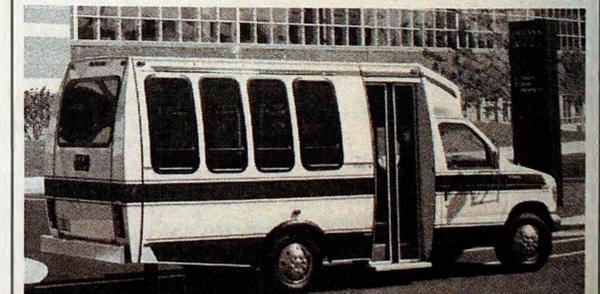
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■ Sunday School lesson commentary

□ Jesus betrayed and denied — Bible Book Series for June 5

By Brent Seals, pastor, First Church, Elizabethton

Four Muslim extremists were convicted recently on charges of bombing the World Trade Center. Evidence revealed that hostility toward the U.S. government led them to plot and scheme to terrorize and harm our citizens.

Jesus had been watched by an official band of Jewish religious leaders whose hostility toward him grew with each passing day. With cunning of foxes and ruthlessness of wolves, this unholy alliance plotted Jesus' demise. The final scenes were staged with meticulous care. Judas, an insider, was contracted to help orchestrate the event. For the mere going price of a slave, 30 pieces of silver, the betrayal was sealed. At an earlier appointed time, Judas notified the officials of Jesus' whereabouts, accompanied them to the site, identified the accused with a



SEALS

kiss, and then got out of the way. The soldiers did the rest.

Our Lord chose Gethsemane as the place of encounter with his captors. John's specific mention of it as a garden — the other writers refer to it as Gethsemane — suggests he had in mind a comparison with the Garden of Eden. There is a strong poetic imagery even in the physical surroundings of moving toward Gethsemane. John wrote Jesus "crossed the Kidron Valley" (v. 1). A drain ran from the temple altar down to the Kidron ravine to take away the blood of sacrifices. Since it was Passover, more than 200,000 lambs would be slain the next day. When Jesus and his men crossed the Kidron, it was red with the blood of the lambs prepared for sacrifice. Within a few hours the blood of the Lamb of God would flow.

His agony

Because John did not write much about Christ's anticipation of the Cross, there is a consider-

Focal Passages John 18:1-27

able gap between verses 1 and 2, which can be filled in by other Gospels. There we see a picture of protracted agony, of an unspeakable horror which came to Christ as he wrestled with what was to come. Matthew records, "He began to be sorrowful and troubled. Then he said to them, 'My soul is overwhelmed with sorrow to the point of death'" (ch. 26:37-38). Mark tells us he repeatedly fell to the ground and prayed that if it were possible, the hour might pass him by (ch. 14:35). Luke, the physician, wrote: "He was praying very fervently and his sweat became like drops of blood falling to the ground" (ch. 22:44). Jesus knew exactly what lay before him. It was not the approaching pain nor the shame of the crucifixion, but that he was going to drink our cup, take our sin upon himself, and pay for our sins.

His antagonists — vv. 4-6

Not hiding in fear, Jesus went forward to meet the soldiers. He identified himself, and they fell to the ground. The grammatical construction presents their action as a miracle. They fell because Jesus answered them as Deity, "I AM," using the divine predicate "I AM" that reaches back to God's encounter with Moses at the burning bush.

His purpose — vv. 10-11

Judas' kiss of betrayal on Jesus' face was too much for Peter. With great anger Peter pulled out his sword and cut off the ear of the High Priest's slave. I can hear Peter now saying, "It's me and you, Jesus. Run for it men. I'll meet you at the Jordan!" But Jesus did just the opposite. He said, "Stop! No more of this" (Luke 22:51), and touched the slave's ear and healed him. Even in his final moments, Jesus was merciful to those who hated him. How often have we acted in haste, only to later discover if we had done

what Jesus wanted we would have done the opposite?

Crack in the rock — vv. 15-18, 25-27

Peter was known as the "Rock," yet this rock was not without its cracks. Peter denied his Lord standing outside the High Priest's courtyard where he warmed himself by the fire: Three times, as his Lord predicted. As the rooster began to crow, Peter must have begun to wilt. Two principles emerge. 1) "No one is immune to failure." Not Peter, not you, not me. All are flawed and capable of sin. Think of Abraham, Noah, Moses, and David. 2) "The first step toward correction is not to act like we are strong, but to admit we are weak." Not one of us can condemn Peter. If we were in his shoes, we might possibly have done the same. We need to learn from Peter and be grateful of the forgiveness that is ours because Jesus did not run away in the garden but chose to march on to Calvary and die for our sins. □

□ God remembers — Convention Uniform Series for June 5

By Mike Thrower, pastor, Brunswick Church, Brunswick

Someone said that in two chapters of the Bible God told of the creation of all that is. In the third chapter we learn of how man messed it all up. The rest is the record of God's work of redemption. This redemption history has many chapters. Our lesson begins the study of one of those chapters, the account of the Exodus and the giving of the Covenant of Law to the people.

The first two chapters of Exodus help bridge the gap between God's work with Abraham and his children and his work with Moses and the Hebrew people. Three major themes emerge.

Egypt forgets — ch. 1

Verses 6 and 8 are separated

by some 400 years. During that time two things happened. The Bible tells us that the Hebrews experienced a population boom. They were both fruitful and mighty. Then the Egyptians forgot about the good that Joseph had done for them. The Scriptures say it this way, "There arose a Pharaoh who knew not Joseph." The history of God's work in Egypt was no longer being taught in the land.

Because of this ignorance of Hebrew history and the fear that a group this size could be a threat, Pharaoh chose to enslave them. He appointed taskmasters over them who worked them hard. This did not weaken the Hebrews, instead they multiplied even more (v. 12). So the Egyptians compelled them to even more rigorous labors. Finally in a desperate effort to gain earthly control over the Hebrews, Pharaoh ordered the

male children killed.

It is here that the story turns to a particular man.

Moses learns — ch. 2:1-22

A family from the tribe of Levi gave birth to a son. They chose to hide the child rather than murder him. Soon his life was in danger because he was too old to hide effectively. God directed the parents to place the child in a basket and put it in the Nile when and where the daughter of Pharaoh came to bathe. Pharaoh's daughter found the child and had compassion on him. She took him as her own and named him Moses.

God was not through with merely saving Moses' life, he provided Moses' own mother to be his first teacher. She taught him the truths about God and his promises to the children of Abraham. The things learned early provide the foundation for all of life. Moses never forgot the

things his mother taught him.

God then provided teachers in the academics of Egypt. Moses also learned about life in Egypt and, in particular, in the house of Pharaoh. Because he had to flee Egypt after killing an Egyptian, he also learned about life in the wilderness. He learned how to find water and nourishment there as well as how to guide a stubborn flock.

God remembers — vv. 23-25

This was a part of Moses' learning as directed by God. During this time God was actively involved with his people.

Only three verses are given to tell us that God was listening to his people. When they sighed and groaned, he heard. He had not forgotten his promise to them through Abraham, Isaac, and Jacob. Nor was he blind; he saw what was going on.

Although only three verses speak to this, a careful reading

Focal Passage Exodus 1:1 — 2:25

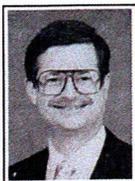
of these two chapters reveals that God had been busy in the lives of his people for sometime. He was the one who blessed them and caused them to grow. He gave them strength in trials. He was the one who raised up a leader and worked to prepare him for his role. All this time the people thought God to be silent, but he was busy working for them.

Is this not also a truth for us to learn today? No matter how hard life becomes or how silent it seems God is, he still remembers us. He is busy working out his plan in our world even this very moment. We just need to remain faithful and true. One day when his work becomes clear, we will know that all the time God remembered. □

□ Living in God's peace — Life and Work Series for June 5

By Tommy Stevens, Meadow View Church, Lawrenceburg

In the 1970s a missionary friend returned from war-torn Lebanon because of the great danger to Americans. Over and over she expressed her prayers for her "beloved Lebanon" that they would find peace. The apostle Paul loved the Philippians just that dearly and peace was also his prayer for them. The peace greater than any man can accomplish is the peace of God. Here Paul shares the keys to "Living in God's Peace."



STEVENS

Live agreeably — vv. 1-3

Apparently two women in the congregation at Philippi were quarreling. As is almost always the case, their quarreling was causing problems in the church. These were not fringe members, but pillars of the church, for Paul recalled them as "those women which labored with me." Quarrels happen even among good Christians. It is important to settle the problem. An apology may be necessary. We may need to abandon a position and agree with the adversary. Sometimes you must agree to disagree agreeably. Sometimes a mediator is necessary. Paul called on the church

leader whom he equated as his "yokefellow" to help to mend the broken fellowship. This was the job of the seven men we call deacons in Acts. It is an important job of deacons in today's church.

Live optimistically — vv. 4-5

Many people think Christians should live as if they eat alum for breakfast. Christians have reason to be upbeat even when things seem to be going wrong. Christ has promised to do all things for our good and his glory. We cannot only be pleasant, but we can be gleeful because we have confidence, not in the circumstances or our own ability to handle them, but in Christ.

Focal Passages Philippians 4:1-9

Live securely — vv. 6-7

Most Americans worry, even if we don't have anything to worry about. But Paul confronts our worry with faith. We have taken charge of things that should be left to God and have made ourselves little gods. Worry is sin, and the cure is prayer: adoration, confession, thanksgiving, and supplication. When we agree God is in charge, we can place our concerns before him, limit our efforts to simple obedience and let him take care of the outcome. This security in our relationship with Jesus is

what Christianity is all about, and that security brings peace.

Live positively — vv. 8-9

"... six things doth the Lord hate: yea, seven are an abomination unto him" (Proverbs 6:16). Six things also make a positive Christian life. If we fill our lives with things which are an abomination to God, we can expect to have a poor relationship with him and experience all the evil our evil thoughts envision. But if our minds are filled with virtuous thoughts, there will be no room for evil. Paul says to think of good things. That will make it easier for us to do the positive things we see in men like Paul and it will result in abundant life. □

■ the leaders

■ **Allison Leding** has been called as childhood ministries summer intern at First Church, Clarksville. Leding is a college student.

■ **Gravel Hill Church, Ramer**, has called **Larry Johnson** of Henderson as minister of music and **Jim Collins** as youth director. Johnson is a student at Union University, Jackson.

■ **Prairie Plains Church, Hillsboro**, has called **Barry Rhoades** to his first church staff position as director of music, effective June 3.

■ **Rich Murrell**, minister of youth adults, Inglewood Church, Nashville, and an employee of the Baptist Sunday School Board, Nashville, has been called by First Church, Nashville, as director of support group ministry, effective June 1.

■ **Todd Wood** has been called as minister of youth, First Church, Maryville, effective June 1.

■ **Gina Howard**, editor of *The Student*, published by the Baptist Sunday School Board, Nashville, and **Nan and Dennis Allen** of Brentwood are leaders of the 1994 Southern Christian Writers Conference worship June 10-11 at Samford University, Birmingham, Ala.

■ **Jackie Smith**, financial secretary of First Church, Clarksville, for more than 15 years, has resigned to care for her husband, who is ill.

■ **Wade R. Smith**, interim minister of music and youth, Siam Church, Elizabethton, has been called as minister of music and youth, First Church, Henderson. Smith is a graduate of Interlochen (Mich.) Arts Academy; Austin Peay State University, Clarksville; and Southwestern Baptist Theological Seminary, Fort Worth, Texas.

■ the churches

■ **Union Hill Church, Goodlettsville**, will host the Blackwood Brothers, musicians, June 4 at 7 p.m.

■ **Fellowship Church, Knoxville**, celebrated its 20th anniversary on May 15. The church has grown from 157 members to 340 members. Gordon Greenwell, former interim pastor, was honored as pastor emeritus.

■ **Central Church, Oak Ridge**, held an evangelistic crusade which resulted in 85 additions by baptism and 2 by letter. Harold Hunter of Nashville led it.

■ **First Church, Tracy City**, will hold groundbreaking for a new sanctuary June 12 at 2 p.m. Volunteer labor will

help construct the building. A luncheon will follow a special morning worship service.

■ **Clark Street Church, Johnson City**, is airing a 30-minute program on Saturday morning at 10:30 a.m. on WETB-AM 790, which can be heard by 17 counties in three states. The church's recent revival led by Henry Linginfelter resulted in five professions of faith.

■ the associations

■ **Robertson County Association** is holding a Mission Friends and Moms event June 4, 10 a.m. - 1 p.m. at Immanuel Church, Lebanon. Carolyn Barkley, missionary in Japan, will be speaking.

■ **Sweetwater Association** is holding its annual associational emphasis week offering in honor of John Tillery. The money will go to a To Russia With Hope fund. The association also is leading a youth mission trip to Yalta in the former Soviet Union, Aug. 3-15.

■ the homes

■ **Four residents of Tennessee Baptist Children's Homes, Memphis Campus**, have received academic honors and scholarships. Kima Megor-

den, a freshman at Bolton High School, was named one of two recipients of First Tennessee Bank's 1994 Excellence in Education Award. Emily Crisp, Jessica Ada, and Todd Payne received scholarships.

■ the schools

■ **Belmont University** recently honored Michael E. Smith as 1994 Distinguished Alumna/Alumnus. Smith is director of technology at Franklin Road Academy, Nashville,

and a member of Judson Church. He has received national recognition as a public school teacher.

■ **Cosby native John R. Shults** was awarded the Algonon Sydney Sullivan Award by **Carson-Newman College, Jefferson City**, during commencement ceremonies. Shults, who lives in Greenville, S.C., led the pharmaceutical industry before he retired to support urological education.



VISITING DURING THE MISSION VOLUNTEER BANQUET of Lawrence County Association are, from left, Verna Pullen, retired missionary to Nigeria for Sudan Interior; Steve Fowler, director of missions for Northland Association in Michigan; Jere Phillips, director, TBC Missions Department; and J. C. Carpenter, director of missions, Lawrence County Association. About 30 gathered for the banquet to hear reports of missions work. Volunteers traveled during the January ice storm to Michigan to support the Tennessee/Michigan Baptist Partnership. The workers served refreshments and as a witness to visitors at the state's Ice Carnival.

Tennessee Sampler ■ views, insights

Remembering a special soldier

By Leonard Markham, pastor
Bluegrass Church, Hendersonville

Memorial Day began as a tribute to the Union and Confederate soldiers who fought in the Civil War. Since 1898 it has been set aside as a time to remember the soldiers who fought in other wars. Today it has become a commemoration for all dead, and thus we have the name "Decoration Day" as graves are covered with flowers and wreaths.

This year our Memorial Day Sunday Morning Worship service focused on our gallant and courageous soldiers. This emphasis is so timely for on June 6 our country will celebrate the 50th anniversary of the Normandy Invasion in Europe during World War II.

On this historic day, thousands and thousands of allied troops crossed the English Channel to engage the German Army. It proved to be the most important battle in the entire war. According to the written account of the battle in the book, *The Longest Day*, Field Mar-

shal Erwin Rommel, Commander in Chief of Army Group B of the German West shared his strategy with Capt. Helmut Lang. He pointed to the sands and said, "The war will be won or lost on the beaches. We'll have only one chance to stop the enemy, and that's while he's in the water, struggling to get ashore. Reserves will never get up to the point of attack, and it's foolish even to consider them. Everything we have must be on the coast. Believe me, Lang, the first 24 hours of the invasion will be decisive. For the Allies, as well as Germany, it will be the longest day."

It was our privilege to hear on this special day one of those men who fought at Normandy. He was a member of the 4th Infantry Division, the 22nd Infantry Regiment, the 1st Battalion, A company. As a soldier in the 4th Infantry Division, the middle division in the assault, the assignment was Utah Beach. Some of the fiercest and most determined fighting of the war took place on this beach.

He was 22, married and the father of one son. After the war, he was called to preach and has served as a minister in many Southern Baptist churches. He was a decorated hero of the war, but seldom spoke of the fighting. He was an

ordinary man who paid his taxes, raised his five sons with his wife, and loved and preached the Gospel of Jesus Christ for 46 years. I know him well. Some call him Wayne. Others call him preacher. I call him Dad. □

Coincidences of WWII

By Darin L. Kress, pastor
Virginia Avenue Church, Bristol

June 6, 1994, cannot be passed without a word of tribute for those brave souls who paid freedom's price on the beaches of Normandy, France. History's greatest invasion and World War II's greatest moment came only because of the dedication of American, British, and Canadian freedom fighters and because of the sovereign, intervening protection of Almighty God!

Hitler's policy was to use a lightning fast "blitzkrieg" attack to expand his kingdom throughout Europe and ultimately the world. By April of 1944, Allied forces had deciphered the Nazi codes and learned of their plans to bomb Paris with V-1 cruise missiles, each carrying one ton warheads. The Nazis had been rapidly developing nu-

clear weapons and would soon have them ready for testing. Apart from "Operation Overlord," the whole world would soon be speaking German and bowing to Hitler.

Was it only a coincidence that Germany's field marshal, Erwin Rommel, was in Paris on June 6, celebrating his wife's birthday? Was it only a coincidence that Adolph Hitler regularly slept till noon, and other German divisions could not be committed until Hitler gave the orders? Was it only a coincidence that a rainy June 5 would cause German troops to let down for June 6?

Over 3,000 Americans, Britons, and Canadians would die on the beach called "Omaha." Never had there been a military operation of such magnitude. The whole world would forever be indebted for their valor.

Edmund Burke wrote, "Evil triumphs when good men do nothing." This June 6, let us be glad there is a great God who intervened and blessed the good men who did something 50 years ago! □