

Baptist and Reflector

July 27, 1994

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STATEWIDE EDITION

■ **this week's news**

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State Brotherhood volunteers work in Albania

By Connie Davis
Baptist and Reflector

"It's like stepping back in time 50-75 years," said Cameron Byler, Tennessee Brotherhood Director, who just returned from leading an eight-member missions team to Albania.

More horse-drawn carts can be found in Shkoder, a city of 80,000 in northern Albania, than cars — 20 to one — with bicycles the most popular mode of transportation, said Byler.

The Albanians have been isolated from progress by their communist leaders, who told them they should fear military attacks from the United States, he reported.

That government system also denied Albanians any religious expression. Hundreds of volunteers from eight different countries are in Albania trying to give Albanians a basis for religion.

Tennesseans traveled to the former Soviet country to set up and operate a base camp for about 100 young adults who formed teams to share the *Jesus* film and witness.

Tennessee volunteers Byler, Carl Lord, Lenoir City; Omer Painter, director of missions, Tennessee Valley Association; Dick Staggs, Jackson; and Tommy Nevills, Atwood; worked June 19 — July 12. Ed Simpson, Trezevant, and John and Virginia Cole, Huntingdon, are serving June 19 — July 31.

The project brought five different entities together, said Byler. They include the Southern Baptist Brotherhood Commission, Memphis; Southern Baptist Foreign Mission Board; Cooperative Services International, an aid organization of the FMB; Campus Crusade for Christ; and Helimission of Switzerland.

"I think the exciting thing was that we were on the cutting edge of a project that involved more than just Southern Bapt-

tists. And it involved trying to evangelize a nation that had been under communist rule for nearly 50 years," said Byler.

"Our job primarily was to make a home away from home for these kids; give them two days rest and keep their morale up," explained Byler.

That isn't easy in a country where workers couldn't count on access to electricity and water to prepare meals. But it's the forte of Brotherhood volunteers.

"It was just a training run for us," Byler explained.

The Tennessee team and the Alabama team, which set up another camp in the country, did just what they do in disaster relief situations — transport mobile kitchens. Then it didn't matter if one was cooking in the courtyard of a former ruler's palace which was visited by goats. In fact, the goats were welcomed, pointed out Byler. They cut down on garbage disposal.

Equipment for the three-year project was provided by the Brotherhood Commission. Finding food was another challenge, he said.

Each day Byler traveled from the village where the camp was located to Shkoder to buy from vendors which sold their wares along the streets. City streets were the only market except for a few small shops, noted Byler.

Albanians are "very gracious," said Byler, even the district chief of police who oversees an area comparable to a U.S. state. The chief checked on the visitors regularly, providing security for them, he added.

Albanians are poor. An average income is \$40-\$45 a month, he said.

Christians exist despite past repression, noted Byler. Many of the translators

assisting the witnessing teams were Christians. And when he left after three weeks into the project, some 800 Albanians had expressed an interest in learning more about Christianity, he reported.

The volunteer missionaries need prayer, Byler said. Several villages rejected the visitors. And many volunteers face hardships, he explained. The six or seven-member witnessing teams must carry a projector, generator, and water purifier with them.

Some villages they visit are so remote they can't be reached by jeep, which is where the helicopters of Helimission come in. In some cases, fuel for the helicopters had to be transported part of the way, said Byler.

When the teams arrive at a village, they are hosted by families who often don't have electricity or plumbing, have little food, and little space. The teams often slept in one room, added Byler.

One team also worked on a university campus in Shkoder.

"They were a tough bunch of kids. They were some of the deepest kids — spiritually — I've ever worked with. They were real prayer warriors," said Byler.

The prayers and hard work are paying off, he reported. Some of the missionaries were invited to visit herdsman in the high alpine country, said Byler. After 250 herdsman viewed the film, they begged the team to remain another night so they could contact others in the mountains and ask them to come to see it.

Byler said volunteers will be needed as the project continues. This phase of the work 12 weeks long. Then longer term workers will continue the work. Next summer a similar summer program is planned in another region of Albania and Tennessee Brotherhood has been invited back, reported Byler. □



BYLER

Smith, Lea headline speakers for retreat

Newport evangelist J. Harold Smith and seminary professor Thomas Lea headline the program for the annual TBC Pastors' Retreat Aug. 22-25 at Camp Carson, Newport.

Lea, professor of New Testament at Southwestern Baptist Theological Seminary, Fort Worth, Texas, will lead a series of Bible studies on Galatians, the Winter Bible Study topic.

Smith will deliver four messages during the retreat.

Ronnie Wilburn of Meridian Church, Jackson, president

of the Tennessee Baptist Pastors' Conference, will serve as camp pastor for the week.

Other speakers are evangelist James Messer of Huntsville, Ala., and C. C. Mills Jr., pastor of Friendship Church, Greeneville.

Registration fee for the retreat is \$70. To register, send \$1 to the Evangelism Department, TBC, P.O. Box 728, Brentwood, Tenn., 37024. □



LEA



SMITH



WILBURN

Nominations sought for top TBC pastors

Nominations for Bivocational Pastor of the Year and Small Church Pastor of the Year in Tennessee will be accepted through Sept. 1.

A bivocational pastor must have a full-time job in addition to his ministry to qualify for the award. The small church pastor must have served full-time in a church with an average Sunday School attendance of less than 100. Both must have held their positions within the last calendar year.

Awards will be given to pastors in each major region of the state.

Recipients will be chosen by the selection subcommit-

tee of the TBC Convention Ministries Committee.

The committee is chaired by Frank Hawkins, pastor of First Church, Kingsport.

This is the fourth consecutive year for the awards which will be presented during the annual meeting of the Tennessee Baptist Convention in November at Bellevue Church, Cordova.

Application forms for submitting nominations may be obtained from local Baptist associations in the states. Completed forms should be mailed to: Convention Ministries Division, TBC, P.O. Box 728, Brentwood, Tenn., 37024. □

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Sunday School Board reorganization continues

Baptist Press

NASHVILLE — Continuing reorganization of the Baptist Sunday School Board's church growth group has resulted in a redesign and renaming of one division and beginning redesign work in another, according to Gene Mims, vice president.

The board's leadership, ministry, and worship division has been redesigned and renamed church leadership services division to better reflect its overall relationship to church staff and lay leaders, according to Mike Miller, division director.

Miller said the redesign of components in the division has resulted in the elimination of six positions in the pastor/staff leadership department and five in the music department. Four people will retire in the music department, and the remaining personnel will receive severance pay based on years of service, along with outplacement assistance. Specific personnel decisions in the pastor/leadership department are not yet firm.

In a related announcement, Mims, also interim director of the Bible teaching/reaching division, said work has begun to reduce operating expenses in that division through a reordering of priorities that is expected to eliminate 24 to 30 positions from the current 224 jobs in inventory. A number of those positions are vacant.

In a meeting of BT/R division personnel July 18, Billie Pate, associate division director, said while the study will not be completed until mid-August, two managers have announced their retirements. Myrte veach, a 25-year employee and senior manager of the youth ministry development section, and Larry Shotwell, an 18-year employee and senior manager of the adult ministry development section, have said they will retire later this summer.

In a July 18 announcement, Miller said the church leadership services division will include four departments designed to relate to church staff and lay leadership.

The pastor/staff leadership

department, directed by Joe Stacker, will relate directly to church staff people in a variety of specialties and will include products and services of the former church leadership department and those of the church recreation program, including drama.

The ethnic and black church growth department directed by Ramon Martinez will be renamed multicultural leadership department.

The music department, to be led by Mark Blankenship, will include Genevox Music Group and the products and services of the former church music ministries department. Blankenship assumes the church music development program, succeeding Wesley

Forbis who retired in June.

Mancil Ezell will continue to direct the church services department and also will fill the role of associate division director. Church architecture services, led by Davis Byrd, and the church media library program, led by Dennis Conniff, will compose the church services department.

Downsizings earlier this summer in the church recreation program and ethnic and black church growth department eliminated a total of 19 positions. Elimination of the 10 positions in the music and pastor/staff leadership departments brings the total number of positions in the church leadership services division to 148. □

Blankenship to direct music department

Baptist Press

NASHVILLE — Mark Blankenship, a 20-year employee of the Baptist Sunday School Board and senior director of Genevox Music Group, has been named director of the board's redesigned music department, effective immediately.

According to Mike Miller, director of the board's church leadership services division, Blankenship, 51, will lead the department to include sections providing products and services for churches as well as Genevox, the trade music publishing company.

Blankenship said positions relating to church music and Genevox will be blended into four sections for organizational and management structure, but that Church Lit-

erature, Convention Press, and Genevox products will maintain their identities.

Combining components will result in a reduction of staff by five positions — one management and four professionals. Four people will retire, including Bill Anderson, a 28-year employee and editor of "The Church Musician," and Fred Kelly, an 18-year employee who has been consultant and special projects coordinator for church music ministries.

In assuming direction of the SBC-assigned program of church music development, Blankenship succeeds Wesley L. Forbis who retired in June.

Blankenship has had more than 300 copyrighted choral works published with Genevox and other publishers. □

Haitians live 'like rats' during political turmoil

Baptist Press

PORT-AU-PRINCE, Haiti — As economic sanctions take their toll in the Western hemisphere's poorest country, Haitians are "becoming like rats."

Haitians use that phrase to describe "being tough and able to endure a lot," explained Mark Rutledge, a Southern Baptist Foreign Mission Board missionary to Haiti.

It suggests the "positive characteristics of rats: They can live on hardly anything. They can make do with whatever they have. They're exceptionally resourceful about how they live and cope," the missionary said.

But it also suggests another condition common to rats: hunger. "Making do" gets harder by the day in Haiti.

"People can't continue to live this way. Many go to sleep without eating and knowing if there'll be food tomorrow," Haitian Baptist leader Joseph Ilne Elysee told Rutledge by phone from Port-

au-Prince, Haiti's capital.

Since leaving Haiti June 20, Rutledge and his wife, Peggy, from Murfreesboro, and Glendale Calif., respectively, have been staying in Hollywood, Fla.

While many Haitians worry about their next meal, Haiti watchers predict the U. S. military soon will invade the island nation to restore ousted President Jean-Bertrand Aristide to power. The United States reportedly has stationed about 7,500 Marines and sailors in 16 ships off Haiti's coast.

That show of force is the U. S. government's latest tactic to pressure Haiti's ruling military junta to step down. Earlier attempts to do that — economic sanctions, an air transportation embargo, a freeze of financial transactions with Haiti — so far have failed to dislodge the junta. But they have severely damaged the rest of Haiti.

"It's hurt everybody from the richest to the poorest," said Ilne of the trade sanctions.

"Nobody has been exempt."

The poorest Haitians have paid the highest price. On July 7 a Haitian family brought their 8-month-old infant to a village medical clinic affiliated with Global Outreach, a mission agency based in Tupelo, Miss. The child was so severely malnourished by the time he arrived, health care workers couldn't save him. He died July 12.

Two years ago another Haitian child died of malnutrition in the driveway of Southern Baptists David and Judy Heady. The Headys, from Owensboro, Ky., earlier worked as Foreign Mission Board volunteers in Haiti. Now they're Global Outreach missionaries who operate a conference center about 15 miles from Port-au-Prince. The child's family was bringing him to the center to try to get medical help.

"I said to my wife, 'We can no longer sit back and see children dying from malnutrition when we can do something about it,'" recalled

Heady in an interview from Haiti.

In response, the couple helped start programs to feed 300 children, 25 senior citizens, and 25 mothers in the area. They also lead a program that pumps about 6,000 gallons of clean water a day into several villages.

During the past year soaring fuel prices have forced them to spend \$32,000 on diesel fuel to operate these projects. They have applied for humanitarian fuel available through the U. S. government but haven't yet received it. They pay three times as much for food as they did a year ago.

The Headys work with the Baptist Convention of Haiti, to which Foreign Mission Board and American Baptist missionaries also relate. Haitian Baptist leaders were meeting the week of July 17 in Limbe, Haiti, to celebrate the convention's 30th anniversary.

In light of current conditions in Haiti, "the celebrations will probably be quite toned down," said Rutledge. □

Tennessee Baptists care for children of flood victims

By Clay Renick
For Baptist Press

ALBANY, Ga. — Elizabeth Daniels was like many mothers in Albany. She lost everything in the flood and now faced the application process for help.

The Red Cross set up a Family Service Center in an old Woolworth's store. Crowded tables filled the building and lines stretched out onto the sidewalk.

That meant a long wait in the heat, which could be especially hard on children, but thanks to the efforts of Tennessee Baptist volunteers children were provided for in the cool building inside.

"It will keep them cool while they're in here," Daniels said. She dropped her two children off and went back to the line.

Tennessee Baptists had cribs arranged in a square with several women holding babies. The unit brought 14 members and can help up to

100 children per day.

"They're trying to live in shelters and there's a whole lot of confusion," said Jim Ellis of the children. Ellis, pastor, Flag Pond Church, near Johnson City, coordinated the unit.

He noted the children had "lost all their security and all their belongings and toys."

The flood displaced 24,000 people in Albany and more than 9,000 homes.

"If you're going to help anybody, you need to help them when they need help," said Andrea Byler. Her husband Cameron is Brotherhood director for the Tennessee Baptist Convention and he started the unit.

"It's a rewarding job," said Ben Griffin, a volunteer from Middle River Church, Hixson.

Team members came for several days at a stretch and divided the children into two groups. Infants stayed in an area with the cribs and rocking chairs while the older children played games.

Griffin gave a pocket New

Testament to one boy who said he went to church but had lost his Bible in the flood. "Wish I had a bunch of these," Griffin said. "We could give them out to everyone in here."

Western District Association Director of Missions Bill Smith noted the effort in Albany "is different than normal day care. We're interested in meeting the needs of children with hurts," he said.

As part of his duties, Smith wrote down the name of each child and taped it to his or her back and also got a list of allergies and medications from the parents.

Each volunteer goes through training from the Red Cross. The Tennessee unit served for the first time in the wake of Hurricane Andrew, setting up at Houma, La.

Across town, another child care unit was provided by Illinois Baptists.

"I really appreciate the work that the child care units are doing," said Mickey Cason, national on-site disaster



TENNESSEE BAPTIST volunteer Elberta Roberts of First Church, Concord, Knoxville, cares for an excited youngster in Albany, Ga. Roberts served at an emergency child care unit set up by the Tennessee Baptist Convention. Across town, Illinois Baptists set up a similar unit. Hundreds of children have been cared for, providing their parents more time to recover from flooding that occurred earlier this month. — Photo by Clay Renick

relief coordinator for the Brotherhood Commission. "So many people didn't know this was available."

Donations, designated for

disaster relief efforts in Georgia, may be sent to the TBC Brotherhood Department, P.O. Box 728, Brentwood, Tenn. 37024. □

Baptist medical teams, water units to aid Rwandan refugees

Baptist Press

RICHMOND, Va. — Southern Baptists will send medical teams and water purification units to aid thousands of Rwandan refugees now inundating Goma, Zaire — a place rapidly becoming a waking nightmare of disease and death.

The Southern Baptist Convention's Brotherhood Commission, based in Memphis, will recruit doctors, nurses, water technicians, and support

staff for the teams. The SBC Foreign Mission Board here, will use world hunger funds to purchase water purification units, water containers, and other equipment for the aid effort.

They hope to begin operation Aug. 7 in Zaire, a nation where no Southern Baptist missionaries are now assigned. Missionaries who evacuated Rwanda previously set up operations in Tanzania to work with the overwhelming refugee problem there. They're work-

ing in cooperation with Florida Baptists, Tanzania missionaries, and local Baptists.

Tragically, many Rwandan refugees in and around Goma will die before Southern Baptists and other organizations can get relief efforts under way in Zaire.

More than one million primarily Hutu ethnics have streamed into the border town area because they fear being slaughtered in revenge attacks by forces of the Rwandan Patriotic Front, the Tutsi-domi-

nated rebel army that has declared victory in the Rwandan civil war. Hundreds of thousands of Tutsis have been murdered in the past four months by the just-ousted Hutu government's troops or roving Hutu militia bands.

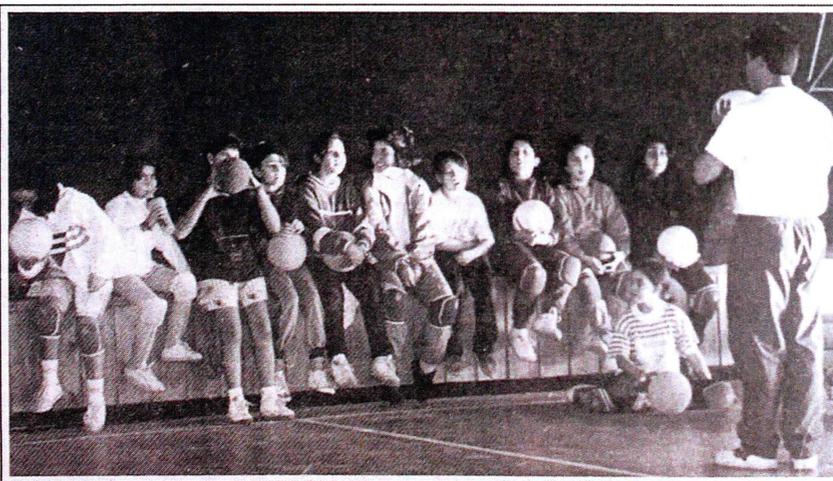
Whether or not their fears of retaliation are well-founded, the refugees continue to flee into Goma and other Zairian border towns. The number could easily top two million or more, according to reports.

Some hover near death

when they arrive. Hundreds are now falling victim to cholera spreading through the refugee camps, caused by bad water and sanitation.

Volunteers should contact the Brotherhood Commission, (901) 272-2461. A valid passport must be held. Contributions may be sent to the board in care of human needs, P.O. Box 6767, Richmond, Va. 23230, or the Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn. 38104, designated for world hunger and relief. □

Chile/Tennessee partnership missions — past and future



MISSIONARIES HAVE LEARNED that teaching certain athletic skills can open doors for ministry to young people. This group is learning skills at the Baptist School in Temuco, Chile. — Photo by Wm. Fletcher Allen

Opportunities are still available for participation in Chile/Tennessee partnership missions venture that will continue through Dec. 31.

One team of two to four males are needed to conduct a sports clinic in Santiago, Chile, Sept. 10-19. The request is specifically for a team of soccer players/coaches or people with sports backgrounds to teach calisthenics, general sports conditioning drills, and lead spiritual retreats in the afternoon.

Volunteers should bring any equipment they would need for the clinic.

If interested, contact Jarvis Hearn at the Tennessee Baptist Convention at (615) 371-2028. □

Churchman recovers from car accident

John Churchman, director of missions, Chilhowee Baptist Association, lost consciousness while driving to Morristown June 19 which led to a one-car accident. He is recovering in the University of Tennessee Hospital in Knoxville.

Doctors are treating Churchman for a heart ailment, which may have caused him to lose consciousness, pneumonia, and abrasions on an arm.

It was reported at press time July 25 he would be moved from ICU to a private room. □

Baptist and Reflector Day
Sunday, Aug. 21
For more information, call (615) 371-2003

■ about letters to the editor

- Make it concise, no more than 250 words. Letters may be edited for length.
- Writer's name may be withheld for sufficient reason. Include address and phone number with signature.
- Personal attacks on the character or integrity of any person or group are not allowed.
- Send original copy. Form letters and "open" letters will not be published.
- Only one letter in a three-months period per writer will be accepted or considered for publication.
- 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. □

Pastor's Retreat

In 1965 I was called to my first full-time pastorate at the age of 22.

Our chairman of deacons asked me if I would like to attend Pastor's Retreat at Camp Carson. I told him, "I suppose I would but what do they do?" He said, "Oh, they will have great preaching and fellowship, and we always send our pastor." Needless to say I went and the Lord willing Aug. 22-25 of this year will mark my 30th consecutive year to attend.

I encourage every church to encourage your pastor to attend and be sure and pay his expenses. The cost is only \$70 for room and meals, and as my deacon chairman said, "You will enjoy it!" I have talked to many pastors who felt they were too busy to attend. I want to tell each pastor that you will be a better pastor and preacher after you've spent a week with preachers! It will be the best time you've spent this year. It is a time to fellowship, share about your ministry, pray with, and get to know your fellow preachers. You may even discover that you aren't the only pastor who has problems or burdens!

I hope to see many of my preacher brothers at Pastor's Retreat, Aug. 22-25.

Carl L. Scarlett, pastor
Miracle Church
LaVergne 37086

Liked information

Among other good things which you always include in the different issues of *Baptist and Reflector*, I want to thank you for one informative item which you had in the July 13 statewide edition entitled "What Muslims believe." Some of us find it quite helpful since there are many foreign faiths with which we are not familiar.

Perhaps you could publish similar information about the essential beliefs of Jews, Catholics, and other faiths in later editions.

Evelyn Sandusky
Kingsport 37660

Don't be fearful

At the Southern Baptist Convention, there was concern of "competition" between the SBC and the CBF. We have never been in competition with any other Baptist group. Why must we think we are in competition with Cooperative Baptists?

Paul dealt with "competition" by rejoicing. Philippians 1:12-18 mentions those "competitors" who were preaching Christ out of "... envy and strife ..." and "selfish ambition ... thinking to cause me (Paul) distress. ..." His conclusion is that "... in every way, whether in pretense or truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice."

Christ was unafraid of "competition." In Mark 9:38-40, the disciples wanted to hinder someone who was not of their group, casting out demons in Christ's name. Jesus told them not to hinder him "... for there is no one who shall perform a

miracle in my name, and be able ... to speak evil of me." The greatest miracle in which we can participate is the miracle of the new birth.

We have nothing to fear from the so-called "competition." If God desires to use the CBF to promote the Gospel, we must rejoice in his work. We of the SBC must examine our attitudes and be certain that we are obedient to God alone and no other. There is absolutely no competition in the Kingdom of God. If we believe that it is God who is in charge, we must trust him for the equipping and the enabling to be faithful to our task, for surely, "... he is able ..."! (II Timothy 1:12)

Marion L. Arbuckle Jr., pastor
Westwood Church
Murfreesboro 37129

It's time

Unlike their Anabaptist forebears, Cooperative Baptists have a place to go that is not halfway around the world. It is just next door, across the street, or around the corner.

They can plant a new banner: Cooperative Baptist Convention (CBC). A banner committed to proclaiming the Gospel to the whole world. A banner to which any Baptist can rally. There is no fear! Many will rally to the banner!

It is time to confess the sins of regionalism, prejudice, and bigotry and put them away. The time has come for a provincial, Southern, Baptist convention to die. Let those who fired the fatal shots see to its demise.

Bill F. Scudder
Goodlettsville 37072

Daily prayer requests for Chile/Tennessee Partnership



July -

- 27 — Alejandro Pino (La Serena) is an adult Sunday School teacher who has started a radio program to reach professionals, where radio station owner Domingo Sandoval is of the Ba'hai faith.
- 28 — Terri Baer celebrates her birthday today. Terri and her family recently returned from furlough.
- 29 — Tennessee Baptists need to feel the call of God upon their lives to serve in Chile during these last few months of our partnership. Many team requests remain unfilled.
- 30 — Betel Baptist Church in Concepcion has not yet been successfully completed.
- 31 — Raymond Atwood and members of an evangelism team are scheduled to serve in Vina del Mar Aug. 6-15.

August -

- 1 — Missionary Ruth Anna Driggers has a birthday today. She arranges transportation and housing for Tennessee volunteers while in Santiago.
- 2 — Today is the birthday of retired missionary Ken Park, who resides in Kentucky.
- 3 — Church Programs Promotion Missionary Terry Boston celebrates a birthday today.

SBC still feels influence of 'Society System'

Influences of the "Society System" (1814-1845) lived on after the Southern Baptist Convention was organized in 1845. That history still influences us.

What came to be known as the "Society System" was begun with designated giving as a means of financing William Carey's mission journey in 1798 when the pastors of London refused to enlist their churches in setting up a support system for foreign missionary ministry. That concept was activated in America to support the missionary work of the Adoniram Judsons in the Ori-



SULLIVAN

■ a historical view

By James L. Sullivan, retired BSSB president

main donors will be the ones with the biggest voice in the distribution of those gifts" — the concept which prevailed under the old society concept.

The tendency to select and elect officers and trustees from the major donors, whether churches or individuals, continued to prevail even after the Cooperative Program was set in place and became well established.

The most basic question of the present convention controversy is not, "What is theologically correct?" It is, "Should not officers and trustees be elected

Elect the most capable and committed officers and trustees available, but in their selection try to cover the full spectrum of the convention in geography and emphasis.

Simply put, the "Society System" is a method of giving by designation for specific causes. Contributions come from any source where people, companies, or institutions are interested. The contributors then direct the expenditures to advance the cause designated.

Its strength is that anyone interested can give to that cause. Its weaknesses are that the source of income is irregular, each cause needs a separate society, and churches as churches are not adequately involved.

The methods of the societal system proved inadequate and the Southern Baptist Convention was organized to "elicit, combine, and direct" the resources from the churches in a different way. Those are the three key words of our 1845 Constitution.

Simply put, it meant: We will lay causes on the hearts of our people so they will give undesignated gifts; we will pool the funds; then as a group we will divide the funds equitably among approved causes agreed upon as worthy.

Changes come slowly when massive bodies of millions of people are involved. It took from 1845 to 1925 to get the concept fully implemented which the original convention organization papers declared. Designated gifts are still allowable under our concept of individual freedom, but it is not the main method of denominational support for us.

The other change which has come slowly is the one that "the

from churches and persons who cooperate with the convention whether financial support is minimal or generous?"

"Should they come from the churches who baptize the most people, rather than the ones who give the largest amounts to denominational support?" This is the crux of the current situation.

The interjection of the theological issue gave emotional support to the argument. Unfortunately it also diverged attention from the major cause as I have just stated it.

My own philosophy and practice has been: "Elect the most capable and committed officers and trustees available, but in their selection try to cover the full spectrum of the convention in geography and emphasis." Such will give balance and continuity needed by our agencies in the furtherance of layer assigned work as they represent all Southern Baptists. □ — Sullivan wrote this series of articles for his church newsletter three years ago. Future articles in this series will be reprinted every other week.

God's people live drama on stage of life

Most Christians believe that God the Almighty Creator can do what he wants to do when he wants to do it.

But many good people, including Job, wonder why God allows us to muddle through things which he can accomplish in the wink of an eye.

The people of God have been the world's greatest performers on the stage of life. That he allows this is a clue to his personality.

The secret is that Christians do not have to muddle through. And there is no rule forcing Christians to do things the way the world does. Christians have a helper.

Not only is prayer the mighty force in living and doing the will of God, He has provided the Holy Spirit as helper and comforter.

So the world need not be astonished when Christians choose to honor God's promises and produce astounding results by putting prayer in a position of priority before going about God's work.

That is laying the proper groundwork, preparing the field for planting and harvesting. The world would call it negligence perhaps, but success is the result.

About four years ago, the Foreign Mission Board asked churches, associations,

and individuals to pray for certain nations or people groups. The need was urgent and prayer was considered the most powerful energizing force available to Christians.

Prayer, not man's threats or machination, caused the Berlin Wall and other walls to fall. Nations were set free, free to seek the Gospel and to govern.

But not Albania.

Long considered the dark abyss of despotic, cruel communism, the country had been crushed ruthlessly for 50 years by one man.

Church people had been praying for Albania, for many years. Albania was so bogged down in communism that its leader even considered the Soviet Union and China too liberal for his beliefs.

But people prayed for Albania. God honored and answered those prayers. Southern Baptists and other evangelical groups, as soon as feasible, have taken the Gospel of Christ to Albania. Just as soon as the government failed and the barriers to freedom fell, the Gospel crossed the borders.

Tennessee Baptists prayed, and now several have been involved in a massive new effort to help with human needs as well as the Gospel. Cameron Byler, TBC

Brotherhood leader, and Omer Painter, director of missions for Tennessee Valley Association, are two.

In a sense, the project was a rescue effort. (See page 1). In addition to providing the good news of Jesus Christ, those who went were living witnesses of freedom and brighter opportunities to a nation that desperately needs friends.

Southern Baptists are poised to prepare thousands of volunteers who will go, along with others, to spread spiritual, physical, and mental light to a land that has lived in darkness all too long.

Byler reported that a visit to Albania is a few steps backward in time. Those who go will know that. The knowledge gained by the first team will be shared with those who follow. Albanians who heard the Good News probably are sharing with family, friends, and neighbors.

Breaking free of the bonds of darkness is a miracle of God. Prayers for Albania are being answered. God is busy at his work, and He calls believers to join him. There are no orders more imperative than his. There are no plans more perfect than his plans. There are no paths to be followed that He does not watch.

Albania, God loves you and always has. His people have prayed, and He is working among you. Praise him! □

■ one word more
By Wm. Fletcher Allen
editor

A place to stay

When Jesus was talking with the disciples about his coming death and resurrection, he said some comforting words.

He told them (and us) not to be troubled, and to trust in the Father and the Son.

He said that in the Father's house, many rooms were being prepared for his children, and that they, in time, would be welcome to claim them.

That promise came to mind recently when we traveled to



ALLEN

Chattanooga to speak to the good folks of Ooltewah Church.

As I registered for our hotel room, I sensed some panic among others waiting in line. The clerk asked if I had a reservation. Yes, I said, and handed him my confirmation.

He turned to all the others and asked the same question. "If you don't have a reservation," he said, "we don't have a room for you."

Again I sensed some panic and consternation. No room?

Joseph and Mary, the Bible says, heard the innkeeper utter the same words — no room.

And yet Jesus, who had a feeding trough for his first bed, told his friends and disciples that they should not be afraid, that their faith in him had assured a room in his inn.

For the weary witness, that is a bold promise.

He didn't say the way to the room would be easy, without pain or bruises. He said it would be ready, waiting.

Years ago two friends joined Betty and me on a trip through Europe. One day we encountered several delays on our way to Heidelberg. We arrived in the city very late.

We enlisted several workers in finding our haven, and arrived at Hotel Stiftsmuhle at 2 a. m. The place looked deserted, the guard dog did not want us to enter, but we persuaded the clerk to check for our reservations.

We spent the rest of that night in a wonderful hotel, and woke up rested and filled with joy. We had reservations. No one said to us, "no room."

There is inexpressible security in knowing you have your room in which to stay. □

By Wm. Fletcher Allen, editor

■ just for today

By Fred Wood
pastor emeritus
Eudora Church, Memphis

Start with a smile

The Palm Sunday children's story teller, wished to illustrate the cheering crowd. She showed them two pom-poms. "Why have I chosen these for the story?" One eager boy shouted, "I know. Because it's Pom Sunday."

Take this truth

Figures of speech convey great truths. Jesus spoke of himself as the Bread of Life, Water of Life, Light of the World. Some early Christians used allegory and typology to convey spiritual truths. We should never, however, confuse fact and symbol. God cannot be put into a capsule or formula. The Spirit of God breaks through all attempts to explain him.

Memorize this Scripture

"God is a Spirit; and they that worship him in spirit and in truth" (John 4:24).

Pray this prayer

Lord, help us to understand you are bigger and greater than any human effort to describe you with words. We thank you that you made yourself most real to us in a person, Jesus Christ, your Son, our Savior and Lord. □

What happens when guilt is real

■ families matter

By Paul Barkley, counselor and professor

Guilt has been described as the area where psychology and religion meet.

Guilt is a feeling of regret or self-condemnation for having done or thought something wrong. It comes sociologically when we have broken a law or accepted practice of the group to which we belong. It comes psychologically when we have violated our own personal standards. It occurs ontologically or theologically when we have fallen short of God's expectations for our lives.

Although everyone in the world has the former guilt, millions do not feel a sense of their guilt in this area.

Guilt may be appropriate or inappropriate. It is appropriate when the remorse is in proportion to the seriousness of the offense. It is inappropriate when it is out of proportion to the seriousness of our action. I read once of a woman who was taking care of an elderly demanding father-in-law.

She had enough of his complaining one day and told him to "shut up." She then worried and chided herself for days. There are others who do not seem to be concerned about committing murder.

Guilt comes from both natural and supernatural sources.

Most psychologists agree that the conscience is the source of most of our guilt, and the conscience is acquired as we grow up. There is scriptural evidence that our standards of right and wrong are, to some degree, in-born (Romans 2:14-15).

Most Christians agree that the Holy Spirit convicts us of our sin, shows us about right and wrong, and reminds us of the teachings of Jesus (John 16:8-11).

Satan, however, is another supernatural source of guilt (Job 1:9-11; Revelation 12:10).

As the accuser of the brethren, he comes to remind us of our shortcomings in order to defeat us and discourage us.

One rule of thumb that I try to help my clients use is to see the guilt that comes from the Holy Spirit leads to repentance, restoration, and redemption.

That which comes from Satan always leads in the other direction. God shows us our sin so we can confess it and be cleansed. Satan shows us our sin to keep us defeated and discouraged.

Most problems with guilt arise out of attempts to deny it

or explain it away. I remember an advertisement that appeared on the TV back in the

1960s. A set of car keys was shown on the screen with an off-screen voice saying, "Don't help a good boy go bad; take your keys out of your car." There have been many attempts by our society to help people avoid facing guilt.

Not facing our guilt can lead to physical problems in psychosomatic illnesses. It can also lead to depression and a sense of worthlessness, hopelessness, and despair.

Denied guilt can also lead to self-destructive behavior. Some who are not successful are sabotaging their own lives in order to pay for some guilt which they are trying to keep hidden. Many neuroses are the result of unresolved guilt. This is especially true for obsessive compulsive disorders.

There is a form of neurotic religion that is nothing more than a list of do's and don'ts devoid of any joy or peace. I remember one evangelist who used to say these people had just enough religion to make them sad but not enough to make them glad.

Many families today suffer the tragic consequences of unresolved guilt. Next week we will consider ways to deal with guilt. □



BARKLEY

Both cite God as No. 1 priority

Covington teen, Memphis coach find success on the diamond

By Bill Sorrell
For Baptist and Reflector

MEMPHIS — Playing before one of the largest crowds, University of Memphis pitcher David Erwin of Covington had one of his most embarrassing moments.

Racing to get a tarpaulin over the infield during a downpour against Ole Miss, Erwin slipped and slid about 15 feet, covering himself "from head to toe with mud."

There was no mud on the face of the baseball team, however, as the Tigers won 52 games, the most in its history and played in the NCAA tournament for the first time since 1981. The team finished as the 23rd ranked team in the nation.

Erwin, a freshman right-hander, finished with a 3-0

record and an earned run average of 3.00. He struck out 10 batters while pitching 24 innings, mostly in relief. Erwin's fastball is clocked at 89 MPH. The major league average is 90.

"I recruited him because I saw that arm strength," said his coach, Jeff Hopkins, who was named the Great Midwest Conference Coach of the Year for the second year in a row.

"He's physically imposing. Before he leaves here, he has the possibility of being an



ERWIN



HOPKINS

outstanding college pitcher."

Erwin hopes to become one of the school's best pitchers and he knows that will "take a lot of dedication, hard work, and listening to Coach Hopkins."

Hopkins, a member of Germantown Church, Germantown, is one reason Erwin chose the Tigers. "My entire family came down and visited with me. He told me what was No. 1 in his life and that is No. 1 in my life. That is God. That meant a lot to me," he said.

"He (Hopkins) shared his priorities — God first; family second; education, third; and baseball, fourth. We were real compatible," Erwin said.

Hopkins noted that people speak highly of Erwin's character. "I admire his Christian witness."

Erwin, a member of Oak Grove Church, Covington, said he wants "people to see Christ through me. I want to be able to lead people to Christ. My actions will speak louder than anything I can say. Christ totally changed everything that I do.

"Prayer is a huge thing to me. I have to pray before I do something. I know if I pray and ask Christ to give me strength to get through it, He's going to be there with me."

For the last two years Erwin has printed Philippians 4:13 (I can do all things through Christ which strengthens me) on his glove.

"I pray that he will give me the strength to overcome the challenges that are going to meet me every day. I have to be strong. There are a lot of temptations that come at you."

The Covington teen is the son of Donald and Shirley Erwin. His mother is the secretary at Oak Grove.

Erwin, 19, began playing baseball when he was five years old. "My dad threw with me every day. He would come home from work and the first thing we would do was go out and throw. It brought me and my dad closer," he observed.

Erwin has aspirations of playing professional baseball.

"If I ever go any further, the reason will be because of God. He has a plan for everybody.

"If he allows me to play at the next level, professional, I would know that He would want me to use that to share Christ." □ — Sorrell is associate pastor for youth and recreation at Audubon Park Church, Memphis

Lebanon preschool worker offers tips on leading undisciplined children

By Keith Hinson
For Baptist Press

RIDGECREST, N.C. — A lack of discipline in today's children frustrates many people who work with children in church, a preschool choir director told children's choir workers at Ridgecrest (N.C.) Baptist Conference Center during Church Music Leadership Week, June 18-24.

But sometimes a child's lack of discipline is rooted in fatigue, observed Janet Williamson, preschool choir director at First Church, Lebanon.

"If the kids are restless during a Wednesday evening choir rehearsal, just remember they've probably been picked up at day care, rushed home, fed a quick supper, and then brought to church," she said.

In a class entitled "And They Don't Even Know It's Discipline," Williamson presented several ideas from *Discipline: Who Needs It?*, by Susan Cauley and Barry McCarty (Convention Press, 1992).

Williamson suggested workers empathize with children.

"Tell them you know they're tired and restless," she said. "You might use a body energizer of some kind, such as an FYOB (flat on your back) break. All the children lie flat on their backs with eyes closed, giving them a few seconds to rejuvenate."

Sometimes adult workers may influence children to misbehave.

"The most important thing to remember about discipline is that it begins with you," said Williamson.

She urged workers to be prepared before they go to class, adding when a director waits until class to do final preparation, the children don't feel appreciated.

"When they come in and you're too busy to greet them, they feel they're not

When you listen to them, do your eyes light up? When they're talking, lean forward a bit to show them you're interested. If you treat the children like they're special, you'll become important to them.

— Janet Williamson, preschool choir director
First Church, Lebanon

important," she said. "You haven't had the time to say hello to them."

With older children, Williamson said, "Don't go into choir giddy and smiling. Let them know, 'I'm here to be about business, and I want you to be about business.'"

Some conference participants raised the problem of discipline lacking among adult workers who talk while the director is trying to lead the children in singing.

Williamson suggested the director ask the adult worker to sit next to a child and help the child sit up straight, thus distracting the adult from their conversation.

At the beginning of each church year, Williamson tells workers in her church neither children nor adults are allowed to sit on tables in the room.

Williamson emphasized the importance of a neat, orderly classroom.

"When I taught in public school, I straightened up the chairs between classes," she said. "It made a big difference in the behavior of the students."

Another strategy that makes a difference with children is the director's body language. She suggested good posture and lots of eye contact.

"When you listen to them, do your eyes light up?" Williamson asked.

"When they're talking, lean forward a bit to show them you're interested. If you treat the children like they're special, you'll become important to them."

Williamson said a choir director should not talk too much to the children who are there for the purpose of singing — not to be talked to.

"We go to adult choir to sing. Orchestra members come to their rehearsals to play their instruments. Talking is negative reinforcement," she said, "and adults are supposed to have longer attention spans than children.

"Use the least number of words to get your point across, or use hand signals," Williamson said.

For children who talk too much, perhaps with other children, Williamson said a seating chart can be helpful. She tells the children from the beginning that she may move them on the basis of what will sound best.

"I never tell a child they're a discipline problem," she said.

Some children in choir constantly ask questions. When possible, ignore the behavior, Williamson said, recalling a six-year-old in one of her choirs who was the middle child in a family of six children.

He obviously wanted attention, Williamson said, so responding to his

questions in class would have encouraged more questions.

Williamson suggested rewarding older children who do not talk. "Tell them, 'I'm so proud of you for listening,'" said Williamson, who said she often wears a skirt with pockets to church to keep candy to use as rewards.

Although special rewards are given to children who behave well, "try to have some kind of treat for every child in the choir," she said.

But Williamson cautioned against using the strategy with preschool groups. "It's hard to reinforce their good behavior by giving them stickers or candy," she said, "because they will all have to have one."

Sometimes a fun song can distract children from their misbehavior and restore order, such as "Two little sausages, frying in a pan. One went pop, and the other went bam," Williamson said.

Another strategy for getting children's attention is to grab someone from the hallway and have the children sing for them. "They love to sing for other people," Williamson said.

If a director knows a child with special needs will be attending choir, Williamson suggested talking with the other children first.

"After the children know of special needs, they will be helpful," she said. "Their heart is big and loving. Help the children to realize that (special needs children) are not that much different from other children."

Sometimes, in times of persistent disorder, Williamson will give children the silent treatment. "I give them the teacher look," she said, as several in the room chuckled knowingly.

The key strategy for discipline is love, Williamson said. "At the beginning of the year, I tell them, 'I am here because I want to be here. I love God, and I love working with children,'" she said. □

Cookeville church erases debt four years after groundbreaking

By Lonnie Wilkey
Baptist and Reflector

COOKEVILLE — With an average weekly attendance of about 60, the note-burning service held July 17 at Brotherton Church here takes on even more significance.

In about four years from the time the church broke ground in March of 1990, members relocated and built a new \$114,000 facility. What's more, they paid it off seven years

ahead of schedule.

The congregation began planning for a new facility in 1987 and started with \$5,000 in the building fund, according to Charles Carter, chairman of the church's deacons and trustees and a member of the building committee, at the rural Stone Association church.

In 1989 a couple in the church, Bill and Shirley Vaden, gave the church two acres of land on Buck Mountain Road. Groundbreaking

was held a year later and construction began.

Members dedicated their new facility on Nov. 18, 1990.

Pastor Ron Dyer, during the note-burning service, commended the members for their hard work in not only building the new church, but for their sacrifice in paying the debt off early.

Carter noted that the effort took "many hours and many prayers."

Though the building cost

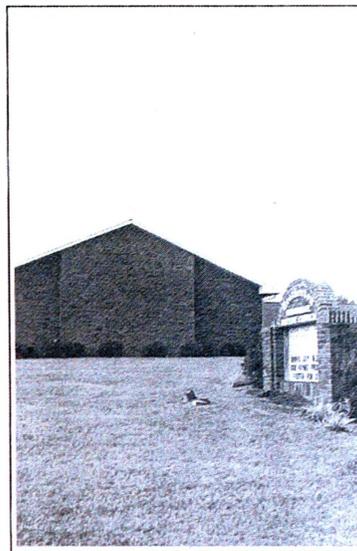
\$114,000, it would have been thousands of dollars more had the church had to pay for all the labor that was donated, Carter said during the special afternoon program at the church. Several members worked countless hours on the new facility. In addition, many items for the church, such as pews, pulpit, and stained glass windows, were donated.

Carter recalled that once the decision to build was made and that people saw they were serious, money started coming in for the project.

In addition, the church received a \$6,000 grant from the Tennessee Baptist Convention and a \$50,000 loan administered through the Tennessee Baptist Foundation.

In order to pay the debt off early, the church made extra payments whenever they could. In addition, they sold their old building for \$19,000 to New Macedonia Church, another Southern Baptist congregation in Stone Association, and applied that money toward the loan repayment.

During that time the church continued to give to the Cooperative Program and home, foreign, and state missions,



THIS STRUCTURE, built four years ago by members of Brotherton Church, Cookeville, is now debt-free. The building was built about three miles from its old site.

Carter emphasized.

"When we try and really mean business, the Lord will help us," he said.

Carter was grateful for and proud of the help provided by the Tennessee Baptist Convention. The convention, through its foundation, offered a loan at a lower rate of interest than they could have gotten from a bank, resulting in the savings of thousands of dollars, he said.

"The Lord really blessed us in a mighty way," the Brotherton lay leader said. □



MEMBERS AND GUESTS of Brotherton Church, Cookeville, burn the note on their facility which was constructed in 1990. The church was able to pay off the note in just four years after they broke ground for the new facility on Buck Mountain Road. Participating in the service were, from left, first row, Paul Brewer, Bill Vaden, Doyl McNeal, Harold Howell; second row, former pastor Russell Flatt, Grady Smith, Beecher Underwood, Charles Carter, Russell Cox, Stone Association Director of Missions Michael Prowse, Odell Jackson, former interim pastor W. W. Ford, and Pastor Ron Dyer.

Central Association church uses talents of music director

For Baptist and Reflector

SMARTT — Special emphases to promote Sunday School or church attendance are not uncommon in Baptist churches.

Not too many churches, however, have used a potter or weaver to illustrate their pastor's sermon while he preached.

Yet, that's what First Church, Smartt, in Central Association, did during its recent promotional campaign.

Two weeks of the seven-week "Seven Sensational Sundays in 'Son'day School"

emphasis featured the combined efforts of Pastor Ricky Scott and Music Director Bob Daniel. Other special days focused on mothers, fathers, children, youth, and people in uniform.

The first of the two unique emphases was "Potter and Clay Day." Daniel, who has done pottery since 1945, actually made six clay pots while Scott preached a related sermon.

Daniel observed the art of making pottery dates back several thousand years before Christ.

Daniel, who is a retired state worker, also is a

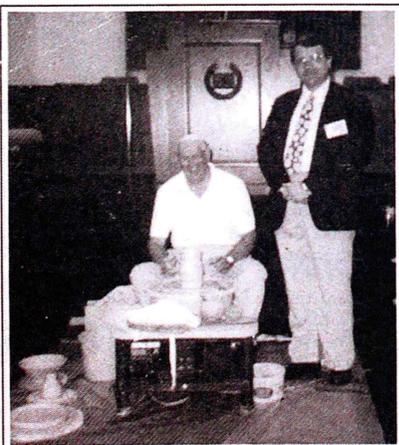
talented weaver, so he was able to use those skills during "Wonderful Weaving Day." As he did with the pottery, Daniel illustrated the art of weaving as Scott delivered a related message.

Both weaving and pottery were done in biblical times, Scott said, adding they wanted to do some unique things to spark some enthusiasm and interest. And, though the church fell short of meeting its numerical goal — 100 in Sunday School — they came close with 82. Before the campaign the church had averaged 58 in Sunday School the month before.

Just the same, however, Scott saw the effort as a success. Interest was created, plus "we had three additions to the church, two by letter and one by baptism," he said.

He noted one lady came up after the "Potter and Clay Day" message and told him, "There was power in what he did and power in what you said. I could see myself on the potter's wheel."

Scott is hopeful the "momentum" generated by their special emphases will continue in the days ahead. □



PASTOR RICKY SCOTT, standing, examines the finished pottery of Music Director Bob Daniel.

Hospital system taps new president

MEMPHIS — Stephen C. Reynolds was named July 19 as president and chief executive officer of Baptist Memorial Health

Care System, effective Oct. 1.

The Arkansas native will continue as president and CEO for Baptist

Memorial, Memphis, flagship of the three-state hospital system.

Reynolds, will become only the second person to lead the system as president. He succeeds Etowah native Joseph H. Powell, who will become president emeritus and senior consultant for the system. □



REYNOLDS

Five pivotal events that shaped Southern Baptists' history

By Lynn Clayton
Baptist Press

Editor's Note: This is the second in a 12-part series in "The Spirit of Southern Baptists, 1845-1995," produced by the SBC Historical Commission.

NASHVILLE — Choosing five events that most significantly impacted the Southern Baptist Convention is like trying to pick the five people who had the greatest effect upon one's own life. Such choices can be made, but they are arbitrary and such lists unfortunately exclude multitudes of significant others.

These pivotal events are listed as the most significant because of their long-term, ongoing, generally undeniable impact upon convention life.

■ 1845: Establishment of the Foreign Mission Board

The formation of the Southern Baptist Convention and the organization of the Foreign Mission Board are inextricably bound together.

When the newly established Foreign Mission Board met in organizational meetings in Augusta, Ga., on May 12 and in Richmond, Va., on June 30 of 1845, it was forming the heart of Southern Baptists' cooperative life as no other event could.

Southern Baptists' commitment to foreign missions has been the major motivating force in all the convention has done. Presently the Foreign Mission Board is the largest non-Catholic missionary-sending agency in the world.

■ 1882: Revitalization of the Home Mission Board

While foreign missions had the heart of Southern Baptists from the beginning, what was called domestic missions struggled early to gain a secure place.

From the very beginning, many Southern Baptists questioned the need for domestic or home missions.

Finally by 1882 the generally held opinion was that something had to be done about the board.

The convention that year took three significant actions. First, they moved the office of home missions from Marion, Ala., to Atlanta. Second, they elected new officers. Third, they elected Isaac Taylor Tichenor as corresponding secretary.

The revitalized organization made an amazing recovery.

The Home Mission Board has grown in effectiveness and influence. Its work has been significant in moving the Southern Baptist Convention from a regional reli-

gious body to a denomination present in all 50 states and United States protectorates and commonwealths.

■ 1891: Establishment of the Sunday School Board

When the Southern Baptist Convention established the Baptist Sunday School Board in 1891, it established an organization and a ministry that would not only provide goods and services for Southern Baptist churches, but a center of unity and identity as well.

Prior to 1891, other Baptist publishing societies, including the American Baptist Publication Society of Northern Baptists, met Southern Baptists' publication needs.

James Marion Frost, then pastor of Leigh Street Baptist Church in Richmond, Va., began pushing for the organization of a publishing house. At the 1891 Southern Baptist Convention, a motion was passed that a Sunday School Board be established and charged with the convention's Sunday School series and the Sunday School

publications of the campaign. This was succeeded by the Future Program Commission that in 1925 recommended to the Southern Baptist Convention that "from the adoption of this report by the Convention our cooperative work be known as the 'Cooperative Program of Southern Baptists.'"

The plan is a masterpiece of denominational support. It provides a unified budget and a unified giving plan.

■ 1963: Adoption of the Baptist Faith and Message

In 1963, the Southern Baptist Convention was in the midst of a theological controversy. Ralph H. Elliott of Midwestern Baptist Theological Seminary had written "The Message of Genesis" (1961) which was "passionately criticized" because of its interpretation of the events of the first book of the Bible.

In response to this controversy, a committee composed of the presidents of the various state conventions and headed by Southern Baptist Convention President Herschel H. Hobbs was selected to prepare a statement of Baptist faith and message.

The committee formulated *The 1963 Baptist Faith and Message* which was approved by messengers to that year's Southern Baptist Convention.

The formulation of the *Baptist Faith and Message*, and the constant reference to it in Southern Baptist life since, demonstrates its undeniable significance.

■ Conclusion

Many other events are perhaps as significant as the ones just enumerated. One was formation of the Executive Committee of the Southern Baptist Convention in 1917.

Also, a recent significant event is what has been called the "takeover" or the "SBC Controversy" or the "conservative resurgence." The fact that it does not have a broadly accepted name reflects that it is still developing a defined place in history. Most observers say that the continuing development of this controversy and its consequences will be one of the most significant in the convention's history.

The Southern Baptist Convention has always been a grassroots, dynamic body. Determining what is lastingly significant can only be done from the perspective of years. But, the events just listed have already proven themselves pivotal.

To receive free guidelines and to purchase resources to help celebrate the SBC's 150th anniversary, write the SBC Historical Commission, 901 Commerce St., Suite 400, Nashville, Tenn., 37203-3630.

The Spirit of Southern Baptists 1845-1995

interests in the convention territory, but it was not to engage in other publication work. The board first met in Nashville on May 2, 1891.

Every area of church life is now touched and influenced by the Sunday School Board through its materials, training, conference centers, music publishing, and financial strength.

■ 1925: Establishment of the Cooperative Program

The Southern Baptist Convention's organizational chart in the 1800s and early 1900s was unique among Baptists in that it had one convention with various boards operating the ministries of the convention. But support of the board's programs still came in a societal fashion; churches supported each board separately. Competition for funds was, therefore, always sharp and funds uncertain.

In 1919, a five-year program was launched to raise \$75 million for all missionary, educational, and benevolent work in the state and Southern Baptist conventions.

After the \$75 million campaign, a Conservation Commission was established to conserve the accom-

Better to birth a church than bury one, she writes

By Berniece Gardner
Baptist Press

KANAB, Utah — Yesterday, I went to a funeral. Victory Church in Kanab, Utah, was laid to rest.

The services were conducted by a lawyer from St. George, Utah. There was no music, no Scripture, no sermon, no mourners.

After the opening prayer, the lawyer explained certain legal requirements must be met to dissolve the legal entity that was Victory Church.

A motion was made to declare Victory Church disbanded and to elect the chairman of trustees legal representative to sign all papers for the disbandment of the church. A second came very quickly. The seven members of the church voted. Six were in favor; one abstained.

A motion was made for the disposal of assets. The building was to be sold. The buyer was one of the visitors. The motion was seconded. All in favor? Unanimous. No dissension.

A motion to adjourn. All in favor, rise. Amen. Victory Church no longer exists.

What does it mean to dissolve? Is the church put in a test tube and covered with sulfuric acid? Has the church been through such a bad time that they are destroyed? Disbanded. The cord that binds church members together is gone. No one is a part of that "group."

As I sat at this funeral, I remembered the birth of this church. It was a joyous occasion. Dedicated Christian men and women started this church. They gave sacrificially of themselves, their time and their money. Utah-Idaho Southern Baptists had a part in this church. Friends from across the South gave to the building.

When a Christian dies, there is the certainty of resurrection. There is no hope of life after death for Victory Baptist Church. Is there a witness that will live? Did this church die in vain?

I do not know the answer. I only know that a funeral for a church is a very sad event. My heart is crying. I am in mourning.

I much prefer a birthing. □

Gardner is the wife of Bruce Gardner, interim director of missions for Color Country Baptist Association in Utah.

Ridgecrest reorganized, downsized

Baptist Press

RIDGECREST, N.C. — Reorganization to reduce operating costs and enhance marketing and conference services at Ridgecrest (N.C.) Baptist Conference Center have been announced, to be effective Aug. 1.

Changes will result in the deletion of 14 positions, four management and 10 support staff. Three of the 14 positions currently are vacant. Of the 11 affected employees one will take early retirement and 10 will receive severance benefits and outplacement assistance.

"These changes have been made necessary by the financial realities of a 10-year decline in summer attendance," said G.W. Lankford, Ridgecrest director. "While our non-summer attendance has remained stable, the decline in summer guests repre-

sents a major loss in income.

"These actions will reduce expenses now and poise us for future growth both in guests and in revenues," he said.

Staff reductions will take place in the guest housing, maintenance, food service, conference service, and business sections.

Marketing and conference services functions will be combined into an enlarged section, with the addition of one position and upgrading of three to strengthen efforts at recruiting groups to meet at Ridgecrest and then meeting their needs while on campus.

Mike Arrington, executive director for corporate affairs, said Ridgecrest and Glorieta (N.M.) are "vital ministries of the Baptist Sunday School Board that are mandated to break even financially." □

TenneScene ■ the people, their work

■ the people

■ **Jim Brown** recently was ordained as a deacon of Meridian Church, Crossville.

■ **R. L. Kirkland** and **Ammie Powers** were ordained as deacons by Emmanuel Church, Crossville, July 3.

■ **Gerald E. Perry** was ordained into the ministry by Arcade Church, Louisville, Ky. Perry's home church is West Haven Church, Knoxville.

■ Pleasant Grove Piney Church, New Market, ordained **Kenneth Cate**, **Jim Palmer**, and **Lloyd Solomon** as deacons June 19. Also **George Lowe** was installed as a deacon during the service.

■ the leaders

■ Meridian Church, Crossville, has called **Mike Garrett**, bivocational pastor, as full-time pastor.

■ Oak Glen Church, Fall Branch, has called **Jerry Hall** as pastor, effective June 8. He has served as a bivocational pastor of the church since 1985.

■ New Hopewell Church, Athens, has called **Sean Cook**, as pastor. Cook was ordained to the ministry June 26 by West View Church, Nashville.

■ Oak Grove Church, Gray, has called **Carl Mowdy** as bivocational youth minister.

■ Buffat Heights Church, Knoxville, has called **David Acres**, pastor, Mount Har-

mony Church, Knoxville, as minister of education/administration, effective July 19.

■ **Larry Lewis**, pastor, Salem Church, Knoxville, will be honored on his retirement on July 31 at 6 p.m. Lewis has served as a minister in Knoxville for 30 years.

■ Pleasant Grove Piney Church, New Market, recently has called **Bruce Martin** as pastor.

■ **Bruce Yates**, pastor, Armona Church, Alcoa, has been called as pastor of Dixie Lee Church, Lenoir City, effective Aug. 7.

■ the missionaries

■ **John and Sandy Martin Silver**, missionaries to Paraguay, are in the states and can be reached at 2908 Lake Forest Circle, Talbott, Tenn. 37877. He was born in Morristown and considers Jefferson City his hometown. She is from Dandridge.

■ the churches

■ **Pine Eden Church**, Crossville, will dedicate its new Sunday School addition and hold homecoming July 31.

■ The first service of **Trinity Church**, Memphis, was July 24 at Cordova Community Center, Cordova. Founder's Day will be Aug. 7. James Porch, executive director, Tennessee Baptist Convention, will speak during a 5 p.m. service. The church's office is

at 780 Walnut Knoll Lane, Suite 5, Cordova, 759-5955 and 759-5956.

■ Annual homecoming and revival services at **Old New Hope Church**, Fairview, will be July 31 - Aug. 6. Thomas Sullivan of Florida and Daryl Mosley will lead the revival. Aug. 4 will be youth night.

■ **Blessed Hope Church**, Troy, will hold revival Aug. 7-10. It will be led by W. B. Oakley.

■ The Vacation Bible School at **Riverview Church**, Loudon, used the theme of hiking which was presented through trails made with trees, rocks, and underbrush. The enrollment was 96, average attendance 73, and eight children made professions of faith.

■ the associations

■ A six-member team from **Holston Association** will travel to Romania Aug. 3 to lead a youth camp the association is sponsoring for about 100 youth from 12 Baptist churches and attend the dedication service for a new church building in Gropeni they funded. It is the only evangelical Christian church in the village of 20,000. Members of Holston Association churches have given \$38,000 for the church.

■ the schools

■ **Carson-Newman College**, Jefferson City, is serving as host of nearly 5,000 youth attending Centrifuge, a six-day

program led by the Baptist Sunday School Board for youth in 12 different sites in the U.S.

■ **James A. Tillman**, director of development, Belmont University, Nashville, has been promoted to vice president of alumni and athletics. Tillman, a native of Nashville, has been a staff member



TILLMAN

there since 1988. Tillman has experience in athletics. He was pitcher for the Rebels baseball team and played in the minor leagues for the Pittsburgh Pirates and Boston Red Sox from 1962-65.

■ the work

■ Members of **Shiloh**



REPRESENTATIVES FROM THE Tennessee Baptist Convention's Missions Department join Herbert and Mary Lou Higdon, left, at the reception for them at First Church, Jackson. Higdon retired June 30 as director of missions for Madison-Chester and Crockett Associations. Joining them for the festivities were Jere Phillips, center, and Larry and Linda Kirk.

Tennessee Sampler ■ views, insights

In Christ alone ...

By Tommy Foster Jr.
Signal Mountain Church, Signal Mountain

*In Christ alone I place my trust,
And find my glory in the power of his cross.*

*In every victory, let it be said of me,
My source of strength, my source of hope
Is Christ alone!*

The first time I heard this song, I knew that this was a song I wanted to sing. Not because of the musical dynamics, but because of the powerful truth it proclaims. Christ is my trust, Christ is my glory, Christ is my victory, Christ is my strength, and Christ is my hope!

For all that Christ has done for us, how can we as God's children become so apathetic and complacent to our calling? Christ commands us to be faithful to his word, to our worship of him, and to living godly lives.

One of my favorite pastors is John MacArthur. Recently, I had the privilege of hearing MacArthur. He made a statement that really struck home with me.

John confessed that when he preaches, his main focus is not the lost, but rather those in his church family who claim to know Christ. He challenges Christians to live godly lives so those who are lost might be drawn to Christ through their daily example of Christ's redemptive work. □

Words can wound

By Dana Fachman
Meridian Church, Knoxville

Boy, did I hear a juicy bit of gossip the other day! Now that I have your interest peaked and your ears finely tuned to listen, let's hear what the Bible has to say about gossip! In James 3:6 the tongue is described as "a fire, a

world of iniquity, ... it defileth the whole body, ... and is set on fire of hell." Those are strong words but words are very strong.

Proverbs 26:22 states, "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." How often we forget how hurtful our words can be even when we candy coat them with spiritual words like, "I wanted you to be informed so you could pray!" As my grandmother used to say, "that's hogwash!" People who share gossip are not going to pray, but are rather making other people their prey.

Articles included in "Tennessee Sampler — views, insights" are written by Tennessee Baptist church and associational leaders. The articles are chosen for publication from newsletters of churches and associations. The *Baptist and Reflector* does not necessarily concur with the views expressed.

The psalmist in Psalm 64 calls such individuals, "workers of iniquity" and says that they, "whet their tongue like a sword."

Just because some information is the truth does not give you the right to share it. If it is not your business, stay out of it. For there is a promise in this psalm for those who gossip! Verses 7-8 tell us that God will turn their tongues back upon themselves and they shall fall and all that see them will run from them.

A perfect example came my way the other day. A well-meaning believer from another church asked me if the facts were true on a certain bit of gossip they heard. After hearing and studying their hearsay, and upon calculating the percentages, only 25 percent of what they related even bore a resemblance to the truth.

My recommendation, what you don't know, ignore; what you do know, don't share! □

TBC Missions Department sponsors conference to reach unchurched

BRENTWOOD — The Tennessee Baptist Convention Missions Department will sponsor a "Reaching the Unreached Conference" Sept. 6-7 at the Baptist Center here.

"One of the common goals of all TBC churches is reaching the unreached people in their specific areas. Evangelism is our strength," said Larry Kirk of the TBC Missions Department.

He said the conference will deal with both traditional and

nontraditional approaches to reaching lost and unchurched people.

Featured speakers include John Bisagno, pastor of First Church, Houston, Texas; Harvey Kneisel, staff member, First Church, Houston; Charles Chaney, vice president for extension, Southern Baptist Home Mission Board, Atlanta; and Dottie Williamson, home missionary based in Clinton, Miss. Tennessee Baptist Convention President Ray Newcomb, pastor

of First Church, Millington, will lead a devotion.

Participants also will be able to attend break out conferences on successful models. Topics and leaders for those include: "Using Demographics in Reaching the Unreached," Jere Phillips; "Reaching the Un-

reached in the Black Community," Ken Weathersby; "Reaching the Unreached in the Ethnic Community," Kenny Yau; "Reaching the Unreached in the Multihousing Community," Dottie Williamson; and "Reaching the Unreached Through the Key Church," Eddie Adams.

"All speakers and model leaders are practitioners. They not only know how to reach people; they are reaching people," Kirk said.

For more information or to register, call Ann Vandergriff, TBC Missions Department at (615) 371-2031. □



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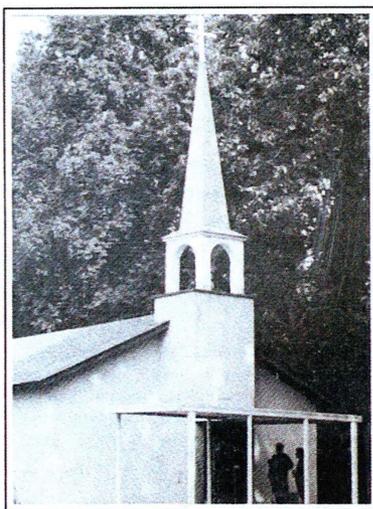
Cumberland Gap church observes 125th anniversary

TAZEWELL — The congregation of Mt. Zion Church celebrated 125 years of church history recently.

"We had a wonderful time. All the hard work and planning turned into warm fellowship, and praise to God for his blessings," wrote Oscar Pillion, a layman at the church who was involved in the celebration.

Mt. Zion has had 35 different pastors, 17 deacons, and 19 clerks, according to the pastor.

Its first building was a log structure built in 1869. The second was a framed structure built in 1913. The third and present building is a block-stucco building constructed in 1967. A fellowship hall was added in 1982. The church originally was in Mulberry Gap Association, but is now in Cumberland Gap Association. □



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The Boys Ranch is just one of the ways Tennessee Baptist Children's Homes is meeting the special needs of hurting children across the state. Thanks to Tennessee Baptists and friends of TBCH, we can minister to children and their families while leading them to become whole persons in Christ.



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■ Sunday School lesson commentary

□ Job defends his innocence — Bible Book Series for July 31

By Carl Scarlett, pastor, Miracle Church, La Vergne

Corrie ten Boom used to say, "Well, I've learned to hold everything loosely, because it hurts when God prays my fingers apart and takes them from me."

Perhaps, Job looks back on his life and experiences when he was a young man of great prosperity and popularity with his family and friends. Now all these are missing, and like Corrie ten Boom, he has applied the same kind of terms.

Life is wonderful when all is well, but it takes hindsight to realize that life is more than things and pleasures.

Job's life in retrospect — ch. 29:18-21

It is good to look back over our lives periodically and take inventory to see how our lives have been enriched by God's goodness and mercy. Like Job, we may not do this until times become hard and life is met with a crisis of great loss. Job's review of his life brought many cherished thoughts of days gone by. He remembered how comfortable he was in his nest (v. 18). He remembered how secure he

had felt, how comfortable he was, and how the warmth of his family and friends was such a daily blessing. Only now, he began to realize life may not always be prosperous and pleasant. Job remembered his life as a great tree that was strong and productive (v. 19).

He remembered the daily blessings that were as fresh as the daily morning dew (v. 20). Job did not have to live only a life of old experiences and reflections, his daily experiences were new and joyful.

As Job further reflected upon his former life before the trials and tests of his faith, he remembered how highly respected he had been. He remembered how his word was his bond. No one refuted what Job said for they knew him to be a man of his word (vv. 21-25).

It was good for Job to look at his past so he might remember the goodness God had showered upon him in his former days. Now he will face the realities of life and see that things and people do not always bring joy and

Focal Passages Job 29:18-21; 31:4-10, 35-40; 33:12-14

make us prosperous. Only God can restore our broken spirit and loss of possessions.

Job's present life — ch. 30:1-31

Job realizes men who once listened and learned from his words of wisdom were making fun of him. His friends only listened and respected him as long as his prosperity lasted (vv. 1-15). Job describes his anguish of body and mind his sickness had brought upon him (vv. 16-19). He even felt his cry to God and to his fellowman for understanding and care had eluded him. He felt alone and forsaken as he pours out every thought that comes to his mind about his own righteousness. Job was confident of his innocence and reminded God that He could validate his every step through life and that his record was clean. Job invited God to send a curse upon the land if he had not lived a pure

life or if he had gained the land any other way than honestly.

Job's final appeal of innocence — ch. 31:1-14

Job names every sin he can think of and refutes any accusation or even insinuation that he had ever committed any of them. Job said every deed in his life should be weighed in God's honest scales and God alone could know if he were guilty. He offered to sign his name to all that he had said to assure everyone who knew him that he was innocent of all charges (v. 35). Job makes his final plea to the Almighty to answer him.

He wants his verdict now. Job did not know about Satan's accusations and perhaps this is why he feels God is both his accuser and his judge. Job felt he had been a prince of a man and when God finally acclaimed him innocent, as he believed God would do, he wanted a written document that he could carry with him to prove his innocence to everyone (vv. 35-37).

Elihu speaks — 33:12-14

After Job's three companions,

Eliphaz, Bildad and Zophar cease their speeches and Job makes his final pleas for innocence, another person offers his point of view (ch. 32:1-37:24). Elihu was younger than Job and his friends. But he can no longer remain silent. Eliphaz, Bildad, and Zophar had made charges against Job but they could not prove any of their charges. Elihu was angry with Job because Job had elevated himself and his own goodness instead of praising God for his righteousness. Elihu refutes Job's claim that God was his enemy and he reminds Job that he was not without sin in his life.

Elihu makes a claim that everyone needs to always be mindful of in every circumstance of life, "God is greater than man" (v. 12).

Elihu admonishes Job to trust God whether he understands God's ways because God does speak and we don't listen. Elihu felt Job should have been listening to God instead of his friends. He needed to trust God in everything and in every way. □

□ God's constant presence — Convention Uniform Series for July 31

By Randall Cummings, pastor, First Church, Ripley

"I can worship just as well while fishing as I can in church, pastor." Like you, I've heard this excuse numerous times in its various forms. The rationale is always the same: "God is everywhere, you know." The implication is that church buildings do not have a monopoly on the presence of God. Though true, Jesus did not emphasize God's omnipresence when he spoke of worship. Jesus said, "For where two or three come together in my name, there am I with them" (Matthew 18:20, NIV). In this lesson we learn of three important aspects concerning our centers of worship.

Provision for recognizing

Focal Passage Exodus 25:1-8; 29:42-46; 40:33c-38

God's presence — ch. 25:1-9

God told Moses to have the people bring a freewill offering for the building of the tabernacle. The tabernacle, or tent of meeting, was to be the worship center for Israel. God's presence with Israel was not limited by the lack of a worship center. But Israel needed a visual reminder of God's presence with them as they left Sinai and marched for the promised land.

Note the preciousness of the material gifts for which God

asked. God expected the finest materials to be provided for this worship center. There is no need to spiritualize this. God's high expectations of man's service to him are found elsewhere in the Old Testament. Here God asked that the material representation of Israel's commitment, love, gratitude be appropriate. Some congregations need to consider seriously what the condition of their church building says about their commitment to God.

Place that calls for worship — ch. 29:38-46

Continual offerings were to be provided for at the worship center. These offerings reminded Israel of the presence of sin and of

God's willingness to pardon. This place of worship would remind Israel of all God had done for them (v. 46). Our worship centers help us express our gratitude to God for all he has done for us in Christ.

Sensitizing us to God's leadership — ch. 40:16-38

When Moses finished overseeing the manufacture of the tabernacle, God filled it with his presence. Even Moses was unable to enter at that time. In the years to come, God would lead Israel through their wanderings. When the cloud of the presence of God would rise from the tabernacle and move, the people would decamp and follow. While the

cloud remained upon the tabernacle, the people remained where they were. The tabernacle with the presence of God on it sensitized the people to the leadership of God. Our church buildings remind us to seek God's leadership for our individual lives and for our churches.

Nothing can rival the presence of God as found in the worship of his people. Our worship centers are visual reminders of that spiritual truth. As such they deserve special respect. In a world determined to distract us from God, these buildings provide an environment that aids our worship and our celebration of God's unique presence with us. □

□ Sinful yet reconciled — Life and Work Series for July 31

By Clay Frazier, retired pastor, Morristown

Paul never "got over" what had taken place in his life. God had mercifully come to him on the Damascus road and he was changed. He has been writing about dying and has mentioned the judgment in verse 10. Then he launches into the most vital beliefs of his soul, including the judgment where everyone will give an account of the good and bad which he has done. Let us study the springs of his being, not overlooking the fact of the judgment previously pointed out in verse 10.

Constrained by love — ch. 5:13-14

Paul has said that the fear of the Lord (v. 11) has influenced his service, but now he moves from the reverence for God to the love of Christ. Perhaps he has been accused of "being crazy" or "besides himself" by the Corinthians. He replies to that by saying if it is so, it is to God's

glory and their good. It is possible, if a person is sold out to Christ, the world will judge that person crazy, peculiar, or out of center. It is true that most of us are just a regular person, not driven by powerful convictions. He now says that the love of Christ compels, controls, or constrains him. It was real to him. Love of Christ had, and did affect his life. He traced the love of Christ to his death. "He died for all." God, made flesh, had died for Paul. Now, he relates that to his service and his life.

New perspective — v. 16

Paul sees differently since Christ has come into his life. Evidently at one time he let race, religion, position, and social standing influence his evaluation of a human being, but now the fleshly eyes are gone. He even had looked on Christ, he confesses, with such eyes. You will remember he once thought Christ

was the enemy of God and a blasphemer, but now he is God of every God. He is Lord! If Christ be our Lord, we must never judge a person of less value because of race, culture, or deeds which they have done or not done. This new perspective we receive by the new birth will effect our views on abortion, violence, war, and racial prejudice.

New Heart — v. 17

Paul knew Christ could give a person a new heart. The old ways, the old man, had passed away in his own life. In Christ, he was a new man. He had a message that transforms the human heart. This message and this Christ was fire in his heart, and was one of the truths that gave enthusiasm and steadfastness to his life.

Supreme act — vv. 18-19a

This Scripture tells of the deed of all ages. It is all of God (v. 18). Who else but God would know what it took to reconcile all people

Focal Passages II Corinthians 5:13 — 6:2

of all ages to himself? He did that through his Son, Christ Jesus. Man had gone astray. He was out of touch with God. Man by himself could not come to God. God then, in his Son, came to where man was. God made a house call. Paul then says (v. 18) God has chosen to give the ministry to us. We are to tell to people everywhere that the Christ has, by his death and resurrection, opened the way for man to come to God. This message of reconciliation is the very core of all biblical and spiritual truth. All the message of the Old Testament is but a finger pointing to the "cross event." What a privilege and responsibility to be a messenger of that act of God!

An ambassador — vv. 19b-20

How often many of us have said, "an ambassador is one who

represents a king at the court of another." What a truth! We are chosen as Christians to stand in place of (Christ's stead) Christ and say, "Be reconciled to God." If we are visiting and witnessing and teaching and preaching, we do it in place of Christ. He was our substitute for sin, we are now his substitute in proclaiming reconciliation.

Atonement — v. 21

Who but God could capture the atonement in so few words? Who can fathom Christ being made sin, for he who knew no sin? Who can understand us being made the righteousness of God?

Urgency — ch. 6:1-2

The very idea of receiving Christ is that we become testifiers. We must not receive God's grace in vain. Now is the time for accepting him and now is the time to proclaim him. Let these great truths that enflamed Paul's heart do the same for us. □

Missionary returns to Peru after shooting

Baptist Press

LIMA, Peru — Southern Baptist missionary Gary Crowell, who nearly died after being shot and robbed in Lima in March, returned to Peru June 30 after a three-month medical leave in Houston.

During the leave, Crowell and his family prayed he would be well enough to go back to Peru by the end of June.

He has undergone physical therapy after surgery to repair damage to his left elbow caused by a bullet that passed through his left arm.

Two armed men robbed and shot Crowell as he was returning from the bank to his office in Lima, where he is treasurer for Southern Baptist missionaries in Peru. □

First Black Church Week is successful

Baptist Press

RIDGECREST, N.C. — The strongest indication of support for a separate conference de-

signed for the unique needs of black Southern Baptists is that the largest group at the first Black Church Week in early July at Ridgecrest Baptist Conference Center traveled across country from California.

A total of 35 California congregations were represented at the conference which drew almost 600 participants from throughout the United States, including Alaska.

While separate conference sessions and worship services for black churches had been held in conjunction with Small Sunday School Leadership Conference at Glorieta, N.M., this was the first separate conference, according to Elgia Wells of the Baptist Sunday School Board, which sponsored the meeting along with the Home and Foreign Mission boards, Woman's Missionary Union, and Brotherhood Commission.

Conferences were offered on a wide array of topics and worship services were conducted in the black tradition.

Conference participants collected a special offering for Rwandan relief in one service that will be used for the war-torn African nation. □



15 million 'March for Jesus'

More than 15 million people worldwide, including these marchers in Brussels, Belgium, participated in the seventh annual "March for Jesus" June 25. Christians carried banners, sang, and danced in 174 countries, including at least 500 cities in the United States. The day climaxed a three-year effort to build prayer support among Christians for the least-evangelized nations and peoples of the world. — Photo by Mike Creswell

Mississippians oppose lesbian retreat center

Baptist Press

JACKSON, Miss. — People in Mississippi's Jones County simply do not want a large lesbian retreat in the Overt area, several local residents told

Congressman Barney Frank (D-Mass.) during a July 6 hearing in Jackson.

Frank, an admitted homosexual and chairman of the House Judiciary Subcommittee on Civil and Constitutional Rights, called for the hearing after complaints from Brenda and Wanda Henson, the les-

bian couple running Camp Sister Spirit, that they were being threatened and harassed by people opposed to the 120-acre encampment.

Among those opposing the camp were Baptist pastor John Allen of First Church, Richton, and James Hendry of Mississippi for Family Values. □

Don't Miss This News!

Baptist and Reflector Day — Aug. 21

What is Baptist and Reflector Day?

- Annual recognition designated by Tennessee Baptist Convention.
- A time to inform Baptists of the newsjournal, a descendant of a newspaper begun in 1835. It has been published under its current banner since *The American Baptist Reflector* and the *Tennessee Baptist* combined in 1889.
- An opportunity to remind readers the newsjournal is published weekly, entering more Tennessee Baptist homes than any other TBC entity.



To observe Baptist and Reflector Day

- Provide a free copy of the paper to members of non-subscribing churches on Aug. 21. If your church has provided the paper for members but no longer does so, this will be an excellent time to remind members of the paper and to introduce the paper to new members. See order form below.
- Ask for other information. The staff will mail information to you, including individual subscription envelopes.
- Schedule 10 or 15 minutes to tell your congregation about the paper. If desired, schedule a time for a member of the *Baptist and Reflector* staff to speak.
- Remember, we are all on the "Tennessee Baptist" team. Pray for the editor and other staff members as they share the good news of what Tennessee Baptists and Southern Baptists are doing around the world to share the message of Jesus Christ with all people.

To participate in Baptist and Reflector Day — Sunday, Aug. 21

(For churches with members who do not receive the *Baptist and Reflector*)

Clip and mail this form TODAY or call our office at (615) 371-2003.

- Please send information on the 60-Day Free Trial Plan or the 90-Day Church Page Trial Plan.
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