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Religious equality amendment discussed on program for PBS

By Bill Merrell

Baptist Press  
10/16/95

NASHVILLE, Tenn. (BP)--Opponents and supporters of a religious equality amendment to the U.S. Constitution made their cases in a television program to be aired across the nation.

Richard Land of the Southern Baptist Christian Life Commission and Thomas Jipping of the Free Congress Foundation presented the case for such an amendment on "Freedom Speaks," released to PBS stations nationwide Oct. 7. Opposing the amendment were Oliver "Buzz" Thomas, former general counsel for the Baptist Joint Committee on Public Affairs, and John Seigenthaler, chairman of the Freedom Forum First Amendment Center, which sponsored the program.

Check with local PBS stations for the program's air times.

Various religious equality proposals are currently under consideration in Washington. At the heart of the discussions is the right of American citizens, including public school students, to give expression to religious ideas in the school and work place. Supporters of an amendment guaranteeing this right assert schools have increasingly become "religion-free zones," in which the First Amendment rights of students are routinely denied or severely limited.

Concluding legislative or bureaucratic solutions will not provide sufficient protection of religious equality, a broad-based coalition of evangelical Christian organizations have urged passage of a constitutional amendment guaranteeing those rights. The Christian Life Commission, which Land directs, Christian Legal Society, National Association of Evangelicals, American Center for Law and Justice, Family Research Council, Focus on the Family and Home School Legal Defense Association, with others, have suggested the following language for such an amendment:

"In order to secure the unalienable right of the people to acknowledge, worship and serve their Creator, neither the United States nor any State shall deny benefits to or otherwise discriminate against any person acting in their private capacity, including public school students, on account of their religious expression, belief, or identity; nor shall the exercise by the people of the freedom of religion, speech, press, or association be construed as an establishment of religion because of its religious content."

Rep. Henry Hyde (R-Ill.) has agreed to sponsor the suggested amendment and said the leadership of the House of Representatives is committed to seeing it through to passage.

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The Supreme Court, in the 1963 Schempp decision, ruled officially sponsored Bible readings were unconstitutional. Land observed during the "Freedom Speaks" program that Justice Arthur Goldberg's written warning at the time, of a "brooding hostility to religion," had been particularly accurate.

Lawsuits or threats of litigation by the ACLU have caused local school boards to become increasingly cautious. Land's contention during the broadcast that the ACLU wants religious expression severely limited was denied by Thomas, who coauthored a book on church-state law for the ACLU.

Land said, "I have talked to these people and have listened to them up close and personal, and I can tell you what they really believe. They believe that a student in public school has a right not to hear the religious opinions of his or her classmates." Asked to confirm his remark later, Land said, "I don't know what their book says; I am talking about personal face-to-face conversations to which I've been a party, and that's exactly what they've said to me."

The frustration of many citizens with the situation in public schools has grown increasingly acute. Many agree there is a problem, but offer very different solutions. In a recent speech, President Clinton said, "Some students in America have been prohibited from reading their Bible silently in study hall, and some have been prohibited from saying grace before their lunch. That is rare, but it is wrong." He ordered clarifying guidelines be sent to local school officials nationwide as a solution to the problem.

Jipping asserted the president's suggestion does not have the force of law. Land concurred, stating, "We've already heard from schools boards which say, 'That's just the president's opinion.' All it takes is one judge or one court to overturn everything the president has said, or any statute that is passed." Additionally, proponents of the amendment have stated their belief his speech and the solution presented was intended to head off the movement for a religious equality amendment.

Thomas, who currently represents the National Council of Churches, disagreed, contended the First Amendment already gives sufficient religious liberty protections. "We first ought to try the amendment that we have," Thomas said, arguing, "The judiciary has never said we should exclude religion from the public schools."

Thomas also blamed preachers for the confusion. "You can only hear so many preachers and politicians say, 'God has been kicked out of the public schools,' until you finally start believing it," he said.

Seigenthaler said the problem is not with the law, but with confusion among local school officials. "The Supreme Court got it right," he said. "The teachers got it wrong. The misinterpretation is all across the public school system. Principals, school boards, teachers have absolutely misinterpreted what the Supreme Court has said."

Jipping, however, insisted the fault does not lie with school officials, who only react to what the courts have said. "The courts have consistently and increasingly given the First Amendment a religion-hostile interpretation with images like 'separation of church and state' ... that have created a climate in which teachers are encouraged to think negatively about religion," he said.

Making clear those who favor an amendment do not desire government sponsored religious practices, Land stated, "We don't want the state or any of its agencies writing prayers. In the language of our agreement, teachers are specifically excluded. We are talking about people, including students, in their private capacities."

When Land was asked by the program's moderator what specifically he and other amendment supporters wanted, he replied, "We want a constitutional guarantee greater than the one that has been decimated in the First Amendment by the courts over the last 30 years that guarantees that all private citizens, including public school students, have the right to express their religious convictions in their private capacities in public schools and in the public square and one which is not a violation of the establishment clause of the First Amendment."

When the panel moderator asked why it would not be preferable to let the various states decide the issue, Jipping and Land agreed it is far too important to be left to the states; it must be a federally guaranteed right. Amendment proponents agree the one sure method for securing the guarantee is by constitutional amendment, which requires broad approval. Amendments to the constitution require passage by two-thirds of Congress, followed by approval by three-fourths of the states of the nation, a process designed to be slow, requiring significant deliberation and discussion.

The lengthy nature of the process has caused some to argue more immediate legislative relief is desirable. Land responded, "While we don't oppose temporary legislative relief, we agree that the amendment should be the primary goal and our primary emphasis. We want the constitution to guarantee this freedom with more specificity."

Contending any such addition to the constitution is unnecessary, Seigenthaler said the courts guarantee sufficient protections. "The members of this (Supreme) Court are Christians and Jews," he said. "They've been appointed by presidents Ford, Carter, Reagan, Bush and Clinton, Christian presidents. These men are not hostile to religion. And if they were, if there were some judicial conspiracy to undermine religious values in this country, it doesn't make any difference what the amendment is, the conspiracy would continue."

Jipping countered the only way to relieve the prevailing confusion is through a specific amendment clarifying the wishes of the people to the courts. "If the people don't like the way the unelected judiciary is doing their job," he said, "we need to give them more directions."

Land agreed, "We've had 33 years for the judiciary to get this straightened out, and they haven't done it yet. It is time for an amendment to the constitution which settles these issues."

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Retiring missionaries pledge  
to 'hold the rope' for others

By Mark Kelly

Baptist Press  
10/16/95

RICHMOND, Va. (BP)--Seventy-seven retiring Southern Baptist Foreign Mission Board missionaries promised Oct. 9 to "hold the rope" for their 4,131 colleagues, including the latest group of new missionaries who were appointed the next evening.

The retirees -- with 2,205 years of service among them -- assumed emeritus status in the board's Oct. 9-11 trustee meeting. During an emotional service in Richmond's historic First Baptist Church, they were told they are returning to perform a very important role.

"You will become part of Southern Baptists' missions conscience," said Avery Willis, FMB senior vice president for overseas operations.

At the appointment service in Richmond's Bethany Place Baptist Church, board President Jerry Rankin warned new missionaries never to lose their focus. "God is calling you to reap a vast harvest like we have never seen before," he said. The new group brings to 208 the number of appointments this year.

Retiring missionary Martha Brady thanked Southern Baptists for prayerfully supporting her and her husband, Otis, during their 40 years of service in the Bahamas, Belize and Guyana. It is their turn now to support others, she said.

God's presence carried the couple through dangerous and trying times, Brady said. The death of a missionary couple they worked with, a masked intruder poised over her with a dagger, their 16-month-old son lingering near death -- these experiences and others proved to them the power of prayer, she said.

That son, John, now serves as a missionary in North Africa, she said.

"As we come home after nearly 40 years, we don't want to lessen our prayer or our giving or our going. We know that we must intensify it," Brady said. "Thank you for holding the rope for us. Now we are here to do it with you."

Participants in the emeritus recognition service also saw Jackie Shaw, missionary to Zimbabwe and South Africa for 36 years, accept a service pin and certificate on behalf of her husband, Carroll, who died July 1, one month after retiring.

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Martha Hagood, who was appointed to missionary service in February 1953, was honored for 42 years of service in Japan and Nigeria.

Foreign Mission Board President Jerry Rankin praised God's providence in calling out people to replace the 77 retirees. In an August appointment service at Ridgecrest (N.C.) Baptist Conference Center, 77 new missionaries were commissioned for overseas service and 84 registered missions-related decisions.

Trustees' latest appointment of 25 new missionaries and reappointment of four others brings the total missionary force to 4,131 in 130 countries. That total includes 3,528 career and associate missionaries and 603 two-year workers.

The new appointees reflected a growing geographic and ethnic diversity of the Southern Baptist Convention. In addition to traditional Baptist strongholds like Alabama and Texas, other states also contributed to the group: Alaska, Massachusetts, Connecticut, Minnesota and Maine.

The new missionaries also included three internationals -- two from Vietnam and one a Canadian of Japanese descent.

Paul and Aurore Trinh, from Saigon (now Ho Chi Minh City), Vietnam, will work among Cantonese-speaking Chinese people in the Dominican Republic, a Caribbean nation where Spanish is the main language. Their appointment will fill a personnel request that's been a top priority for FMB work in the Caribbean for several years.

The Trinh's are an answer to four years of fervent prayer by James and Sheila Wang, FMB missionaries among Chinese in the Dominican Republic. The Trinh's will replace the Wangs, freeing them to work full-time as itinerant missionaries among other Caribbean Chinese.

The Wangs already have seen a strong response to the gospel among Chinese tuna fishermen who dock twice a year in the Caribbean port of Philipsburg, St. Maarten. Since 1991, about 300 of the approximately 400 seamen have accepted Christ as Savior.

Gary Fujino, a third-generation Japanese who grew up in Canada and Utah, also was appointed during the service. Fujino, who has been associate pastor of Japanese Baptist Church of North Texas in Dallas, and his wife, the former Lynn Bergquist of St. James, Minn., will plant churches in Japan.

"All across this world, God is calling out his people to be his witnesses," Rankin told the new missionaries. "I want you to remember that, regardless of your experience, skills, background and country that you're going to serve, you're going for only one reason, and that is to proclaim Jesus Christ, who was crucified and died for the sins of the world.

Southern Baptist missionaries in Brazil report so far this year 71,000 people have been baptized and 148 churches started, Rankin said. In World A countries, where people have had little or no access to the gospel, 7,000 people have been baptized and 500 congregations started this past year.

"The reason you are being appointed to a foreign country tonight is that people are lost and they need to hear the gospel of Jesus Christ," Rankin said. "God has called you through your life to bear witness to the truth of Jesus Christ."

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Mary Speidel contributed to this story. (BP) photo (horizontal) mailed to state Baptist newspapers 10/13/95 by Richmond bureau of Baptist Press. Other selected photos to be mailed to various states.

S.C. convention gets name  
for helping churches grow

By Susan Hogan/Albach

Baptist Press  
10/16/95

COLUMBIA, S.C. (BP)--The packed parking lot at Gaston's First Baptist Church is a sign of changing times for a South Carolina congregation that just six years ago was losing its followers.

With 250 people routinely filling its cushioned white pews -- 100 more than in days past -- the rural church has rebounded to become a vibrant, growing community. Similar stories are being told by once-stagnant or declining Southern Baptist churches across the state.

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Word of their successes has become big news outside South Carolina. Methodists, Episcopalians, Lutherans and others around the country are signing up for workshops to learn the secrets of the South Carolina Baptist Convention.

Some of the nation's leading authorities on church trends are even touting the convention as a new hope for the survival of denominations, many of which have been steadily losing members since the 1960s.

"If denominations are going to survive into the next century, they are going to have to become more like South Carolina," said Carol Childress of the Leadership Network, a church leadership resource center in Tyler, Texas.

Southern Baptists here appear taken aback by the spotlight. Convention leaders explain with some embarrassment that their ideas aren't new or even original.

But yes, they concede, there's a new movement afoot here to help churches grow. From 1990 to 1994, the number of growing churches increased by 185 congregations, a 45 percent gain. At the same time, 140 fewer congregations lost members.

"What we're doing is very simple," said B. Carlisle Driggers, the convention's executive director-treasurer. "We're customizing ministry to the needs of local churches."

What that means is the convention no longer assumes a program working in a burgeoning tourist hub like Myrtle Beach will also apply to a small town like Gaston, a bedroom community 15 miles south of Columbia. Instead, Bible studies, outreach ministries and other programs are being tailored to the size, context and needs of local churches.

That's a dramatic shift from the one-program-fits-all approach typically used by Baptists and other denominations. The new way allows local congregations to voice their needs rather than having the convention tell them what they should be doing.

"South Carolina is really a pioneer in this approach," said Lyle Schaller of Naperville, Ill., a church consultant and author of groundbreaking books on church growth. "They're showing there's a future for denominations that will service churches. The denominations that insist on being regulators are going to die."

The impetus for the new approach began in 1991, about the time Driggers was elected to the convention. Prior to coming here, he spent 13 years in Atlanta involved in home mission work.

In his role there, he discovered 75 percent of Southern Baptist churches were either not gaining or were losing members. The number was even higher in other denominations.

"It was alarming to me," said Driggers, 58, a South Carolina native. "If our churches were not alive or growing, I wondered what kind of future our denomination would have."

He brought his concerns to convention staff here and, together, they reinvented their mission. Instead of being brokers for the larger denomination's programs, they opted for a grassroots approach that made themselves servants to local churches.

"We used to schedule programs and expect churches to come to us," said Bernice Popham, 64, the convention's mission director. "Now we go to churches and ask what kind of programs they need. We're meeting people where they are."

The new model is called "Empowering Kingdom Growth." The convention has made a 10-year commitment to the process, which differs from the old plan of having a different ministry focus every year.

To implement the new strategy, the convention also underwent reorganization, including job reshuffling. Beyond that, the 125 staff members were grouped into teams, a change from working in isolation in separate divisions.

Some staff members found the change too difficult and left the convention or took early retirement. But most embraced the new plan and have been learning to do their old jobs a new way.

"It's a very stretching experience, and we're still in transition," said Bill Mackey, 54, who has been with the convention 16 years and works with leadership development and evangelism. "I don't think we can say we have arrived, but we are well on our way."

In Gaston, a town spattered with mobile homes and a lone grocery store, Baptists talk about "how helpful" the convention has become, but seem unaware of the larger changes.

Keith Spries, 45, described how the convention was there to help his church plan for its new building program. And pastor Gary Farmer, who stood on the lawn greeting worshippers, credited the convention with equipping his church with the evangelism tools it needed to turn its situation around.

"The difference is that the convention asked us what our dreams were and then got behind us to help us reach those goals," said Farmer, 61, who's been at First Baptist for six years.

The convention is made up of nearly 1,900 churches that include more than 725,000 Southern Baptists statewide. Formed in 1821, the South Carolina Baptist Convention is the oldest of the 37 state conventions across the country.

"It's remarkable that a convention with so much history is on the cutting edge and not weighed down by the inertia of its past," said Leith Anderson of Eden Prairie, Minn., a nationally recognized expert on church trends.

The turnaround has piqued the interest of other state conventions, including Texas, which is the largest. It's also garnered the interest of other denominations, some of whom are sending leaders to Columbia for a spring conference.

"South Carolina has real insights on how to be a church into the 21st century," said Canon Kevin Martin of the Episcopal Diocese of Texas, which covers 57 counties. "We're learning from them even though they are a different denomination."

Despite the success, Driggers said the convention hasn't proven anything yet, but is only getting started.

"We exist to serve churches and that principle is what's catching on," he said. "Of course, all denominations claim that as a principle. The difference is that we live it."

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Reprinted by permission of The State, Columbia, S.C. Hogan/Albach is a staff writer at the newspaper.

Hemphill: Social ministry  
essential to church growth

By Dena Dyer

Baptist Press  
10/16/95

FORT WORTH, Texas (BP)--Social ministry is the biblical model for evangelism and "will be integral to all of church growth in the future," according to Southwestern Seminary President Ken Hemphill.

Hemphill was one of the featured speakers at The Melton Institute, Southwestern's fall program of continuing education in social work. The 1995 session began Oct. 12 with a chapel message, "Ministry-based Evangelism." Joining Hemphill on the speaker's platform was John Babler, assistant professor of social work.

"We get so fixed on our own needs that we forget the needs of broken people around us," Hemphill told students and other conference participants. "Do we step over them on our way to the pulpit to preach because that's what the church pays us to do?"

"Most of Jesus' ministry occurred while he was on the way to another place. If we are to be like him, we must not get so caught up in what we're doing next that we overlook broken humanity."

Hemphill related a ministry opportunity he had on a recent trip to the Ukraine. He returned from the former Soviet republic Oct. 7.

He was on an airplane "on the way to a preaching opportunity" when a very tall woman sat down in the seat next to him. As he talked to her, she revealed she always knew there was a God, even though her government had tried to convince its people otherwise for years.

Hemphill's voice broke with emotion as he continued, "She had carried a picture of Jesus in her wallet for many years -- at great risk to her personal safety. As we talked, I was able to share with her and confirm her already growing faith."

The woman was the center for Ukraine's professional women's basketball team.

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"We've invited her to give her testimony here when she comes to the Olympics next year in Atlanta. I'm glad I didn't miss that opportunity to share on the way," Hemphill said.

Hemphill continued to speak about the hunger in the Ukraine for spiritual food.

"People stood in the rain at a beachside service we held for an hour and a half, and 18 received Christ that day. It was like that wherever we went. I never would have been brokenhearted about their needs until I saw them myself."

He stressed effective ministry begins with a vision of the brokenness of humanity.

"Jesus was on the way to the Passover feast when he saw a man lying by the pool of Bethesda who had lain there for 38 years. People had ignored the man all his life -- but Jesus saw him and healed him."

Hemphill said Christians must have a clear strategy for meeting needs -- Jesus began at the person's point of need, and that's what churches must do.

"We must find ways to touch people where they are hurting," he said.

As an illustration, he gave the example of First Baptist Church, Norfolk, Va., where he served as pastor from 1981-92.

The congregation saw a need for support groups for military families whose husbands and fathers often were away from home. Church members visited the servicemen's families to help with yard work or repairs or they called just to ask about the families' concerns.

"We began to have lost people calling our church, wanting to be a part of those groups," Hemphill noted.

But more than meeting physical needs, the church must point out the answer to every person's deepest need -- a relationship with Jesus Christ, he said.

"Social ministry will fail if we do not share Christ with people. We have to treat the spiritual need -- the illness -- rather than just treat the physical symptoms. We have to cut to the heart of the matter, or else we leave them with an eternal problem. They will be clothed and fed on their way to hell."

Babler's testimony encouraged students to be involved in holistic evangelism. "Social work is not about a 'social gospel;' it's meeting people's physical needs in order to share Christ with them," Babler said.

He told the story of a 13-year-old girl living in a Christian children's home. The girl was confused about Christ and his standards while her mother was living as a lesbian.

When the Christian social workers talked to the mother, she was surprised her daughter was dealing with homosexuality at such a young age. Babler noted the mother eventually accepted Christ through the social workers' witness. She became active in church and kicked her homosexual partner out of the house. Her daughter moved back in with her mother nine months later.

"It all began with a Christian children's home," Babler said. "That's social ministry."

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Dyer is a student newswriter in Southwestern's office of public relations.

Bakke: People & places  
need transformation

By Pat Cole

Baptist Press  
10/16/95

LOUISVILLE, Ky. (BP)--Churches need to seek both the "salvation of persons and the transformation of places" if they are to make an impact on the inner city, according to urban ministries expert Ray Bakke.

"The gospel must address the entire reality of the city," emphasized Bakke, senior associate of the Chicago-based International Urban Associates. That reality includes individuals with tremendous personal needs trapped in a societal structure that gives them little chance to better their circumstances, said Bakke during the Gheens Lectures at Southern Baptist Theological Seminary, Louisville, Ky.

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In poor urban areas, institutions such as schools and medical facilities draw lots of money to the communities, Bakke noted. However, these institutions' payrolls typically are filled with people who live outside the city and only "mercy drops" are left for city residents, he observed.

Bakke suggested churches empower urban dwellers by forming nonprofit community development foundations to address such needs as housing and vocational skill development.

"We're not talking about being liberal," he said. "We're talking about being evangelical to the core. In fact, evangelicals are the best examples of doing this."

Churches can obtain capital for these endeavors by getting a second mortgage on their appreciated property, Bakke said. He also suggested denominations buy certificates of deposit in urban banks which could enhance the churches' clout with lending institutions. He added corporations and philanthropic foundations often are willing to give to a community development foundation, but frequently are forbidden to give money directly to churches.

Yet Bakke cautioned against pastors devoting their time to operating the community development foundations. "We are asking pastors to train laity to run the foundation," he said. "The pastor will be chaplain to it."

Urban pastors should receive salaries from their churches instead of denominations, Bakke maintained. The pastor's dependence on the congregation for a salary makes the pastor more responsible to the church, he said. "You make yourself accountable to people as a way of lifting them up."

Bakke, an American Baptist minister, said he once served an urban church at a salary equivalent to what he would have received on public assistance. In urban settings, "downward mobility for the pastor becomes an art form," he said.

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Old Testament heroes give hope  
to believers today, Merritt says

By Lee Weeks

Baptist Press  
10/16/95

WAKE FOREST, N.C. (BP)--Stand for Christ and most likely a believer will face a battle against seemingly insurmountable odds.

But remain faithful to the cause and even such ominous foes as a den of hungry lions, a Midianite army numbering more than 100,000 and a 10-foot giant cannot steal God's victory.

So was the theme of messages delivered by James Merritt during the third annual Sandy Creek Revival services Oct. 10-12 on the campus of Southeastern Baptist Theological Seminary, Wake Forest, N.C.

The seminary's yearly event is named after a church near Greensboro, N.C., where revival broke out in the mid-1700s under the preaching of Shubal Stearns. That revival spurred the founding of more than 40 churches along the eastern seaboard.

Evidence of revival abounded on the seminary campus under Merritt's preaching as 30 professions of faith, including 29 youth Tuesday night, and scores of students and members of the seminary community were moved to prayer on the steps of the altar each day.

Merritt is pastor of First Baptist Church, Snellville, Ga., and past president of the Southern Baptist Convention's Pastors' Conference.

"God has never called us to be successful," Merritt said. "He has called us to be faithful."

And so was the example, Merritt said, of Old Testament heroes Daniel, Gideon and David.

"God did not save Daniel from the lions' den," Merritt said. "He saved him in the lions' den and led him through it."

At 90 years old, Merritt said, Daniel stared death in the face when he prayed to God while refusing to bow down to the king.

"Daniel knew when he got down on his knees he was signing his death warrant," Merritt said.

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Still Daniel would rather "die for conviction than live for compromise," Merritt said.

A Christian who stands for the cause of Christ, Merritt said, will face persecution, ridicule and unfair treatment.

"You ought to think it's strange if you're not thrown in the lions' den," he said.

Still, Merritt said, the victory is Christ's when his children are faithful.

"The only person in the kingdom that (night) that got a good night's sleep was Daniel," he said.

Merritt said the church needs a few more courageous Christians and a lot less cowardly ones.

Like Gideon, Merritt said; while already outnumbered by the enemy four to one, Gideon reduced his troops further from 32,000 to 300 Israelites at God's beckoning. Then the Midianite army, with more than 100,000 soldiers, outnumbered the Israelites 450 to 1.

"You let me have God and you can have the 450," Merritt said. "It's not the biggest army that wins. It's the best army that wins.

"You want to build a great church, then excuse the cowards," Merritt said. "Most churches could do better with fewer members if they were better members. God plus one is a majority."

Merritt said Christians and pastors alike too often allow fear to conquer their faith.

"The only way to overcome fear in your life is to replace it with a greater fear," Merritt said. "The man that fears God need never fear man."

Merritt said ministers or Christian laypeople should not let the criticism of fellow church members extinguish their fire for serving the Lord.

"They will try to cover up their cowardice with criticism," he said.

Merritt said just as David was not alone when he fought the giant neither is a Christian who seeks to do God's will in the midst of conflict alone.

"David was not fighting God's battle," Merritt said. "God was fighting David's battle. God doesn't need us to fight his battle. We need God to fight our battles."

Merritt said no Christian task is too great as long as Christians keep their eyes on God.

"Everybody else had their eyes on Goliath," he said. "David had his eyes on God. They said he's too big to hit. David said he's too big to miss."

The Christian's victory is certain, Merritt said, as long as the motive is to glorify God.

"The same God that fought for David then can fight for us today," Merritt said.

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CORRECTION: In (BP) story titled "HMB appoints missionaries, discusses SBC transition," dated 10/13/95, please correct the church identified in the fourth paragraph to First Baptist Church, Norfolk, Va., not Virginia Beach.

Thanks,  
Baptist Press

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<b>(BP)</b>	<b>BAPTIST PRESS</b> 901 Commerce #750 Nashville, TN 37234
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