

Baptist and Reflector

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News journal of Tennessee Baptist Convention



A PACKED HOUSE — Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, and former president of the Southern Baptist Convention, was the main speaker for the 1981 State Youth Evangelism Conference, March 6-7. Crowds packed Nashville's Vanderbilt Memorial Gymnasium twice for duplicate sessions. More than 30,000 youth from all over Tennessee attended the conference.

Youth Evangelism Conference told need for salvation, commitment

By Al Shackleford

They came from throughout Tennessee — more than 30,000 of them — to fill Nashville-area hotels and the Vanderbilt Memorial Gymnasium twice for duplicate sessions.

These Baptist young people and their counselors, which constitute the largest Baptist gathering in the United States, came to be entertained, inspired, and challenged with the commitments of the Christian life.

The major speaker for the two-day conference, Adrian Rogers, spoke Friday on "The Facts of Eternal Life" and Saturday on "The Spirit-filled Life." Rogers is pastor of Bellevue Baptist Church, Memphis, and a former president of the Southern Baptist Convention.

In addition, the young people heard challenging testimonies from George MacIntyre, Vanderbilt's head football coach; Ray Easterling, professional football player for the Atlanta Falcons; and two Tennessee young people: Alice Atnip of Nashville and Cathy Cartwright of Knoxville.

Special music for the conference was provided by David Meece, popular Christian singer from Lawton, Okla.

At the conclusion of both Friday sessions and both Saturday sessions, hundreds stood to indicate their acceptance of Jesus Christ as their personal Saviour or their recommitment to the goals of the Christian life.

During the duplicate Friday sessions, Rogers answered the question, "Why do you have to be born again?"

The Memphis pastor told the youth that rebirth is a must because of the undeniable sinfulness of human nature, the unfulfilled longings of the human heart, and that everyone has a never-dying, ever-living soul.

"The chief characteristic of God is not love, but holiness," Rogers said. The only way a person can be acceptable to God is by having His forgiveness and His

salvation.

He added that the new birth does not come from "generation" (physical birth), perspiration (good works), inspiration (sentimental experience), or education. "I'd rather be in heaven saying my ABC's, than in hell discussing philosophy," Rogers stated.

"You are not saved by the 'plan of salvation,' but by the 'Man of salvation,' Jesus Christ," he observed, noting that a person could be able to recite the plan of salvation and not be saved.

Rogers concluded his first message by declaring that the marks of salvation are (1) a deep love for Jesus Christ and His Word, (2) the inner witness of the Holy Spirit, (3) a desire to live a holy life, and (4) a desire to tell others about Jesus.

In his second message as closing speaker on Saturday, Rogers dealt with the reasons and requirements of a Spirit-filled life.

He listed the reasons as the Christian's obedience to Christ, obligation to do the things that God desires, and opportunities to serve God and others. "The Christian life is not just hard, it's impossible without the indwelling Holy Spirit," Rogers said.

The requirements for being filled by the Holy Spirit are to abandon our own will and desires, to let the Spirit abide totally within us, and to allow the Holy Spirit to appropriate His ministry through our bodies.

Vanderbilt Coach George MacIntyre, a member of Nashville's Woodmont Baptist Church, said there are three traits of an athlete which correlate very closely to the traits of a Christian.

These are "you must make a personal sacrifice, you must be a part of the team, and you must desire to win."

The coach noted that "being a Christian is a personal relationship between you and Jesus Christ. Nobody can make that for you and nobody can take it from you."

He noted that Jesus put the needs of

His "team" ahead of His own desires. "Jesus could have voided the cross, but He stayed there so that you and I could be saved," MacIntyre commented.

"God's plan will definitely 'win,' but we cannot 'win' for Him without His strength," he declared. Citing Philipians 4:13 as his favorite verse, MacIntyre observed that "we cannot live the Christian life alone — and we don't have to."

Easterling told the youth conference that during his days as a high school, college, and professional football player, "I could not see my need for Christ. I thought everyone was a Christian. I had been in church all my life."

After his rookie year as a cornerback for the Atlanta Falcons, "I realized I was empty inside. I tried everything — including alcohol and drugs — but found no help," he admitted. "Finally, I made the

(Continued on page 4)

Nashville church hosts officials

By Frances Meeker

NASHVILLE (BP)— The guest list read like a "who's who of state and local government." The program was patriotic and inspirational. The decorations were red, white, and blue.

The event was the public affairs breakfast at Nashville's First Baptist Church to give recognition to local, state, and national public officials.

"We want to tell you that we appreciate you, support you, and are praying for you," said Bracey Campbell, secretary of the deacons at First Baptist Church and managing editor of the Nashville Banner. The public officials included the governor, mayor, state supreme court and judiciary members, chief of police, sheriff, a U.S. representative, state senators and representatives, and metro council members.

H. Franklin Paschall, pastor of the church, said the "main idea" of the breakfast "was and is to show our government leaders at every level that we know you are there and we want you to know we are here."

He reminded the breakfast guests, which included members of First Baptist Church and Southern Baptist Convention employees, that "we are all working together to make people better off, but we also need to work together to make people better."

He said by working together, citizens and government officials can solve many of society's problems and pointed out there is a "connection" between the government and the religious community. Paschall added government officials "can't do your job without us and the religious communities can't do our job without you."

To prove his contention, Paschall read the 13th chapter of Romans, beginning with: "Let every soul be subject to the higher powers for there is no power

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February's mission giving passes \$1-million mark

Mission giving through the Cooperative Program by Tennessee Baptists during February passed the \$1-million mark when \$1,046,195.19 was given, according to Tom J. Madden executive secretary-treasurer of the Tennessee Baptist Convention.

However, Madden noted that last month's mission gifts were below the 1981 monthly goal and the receipts for February 1980.

Messengers to the 1980 state convention in Johnson City set a \$14.3-million Cooperative Program budget-goal for the November 1980-October 1981 convention year. This would make the monthly goal \$1,191,666.67. February's receipts were \$145,471.52 below (12.2 percent

below) the monthly goal.

The Cooperative Program mission gifts from Tennessee churches in February 1980 were \$1,110,864.99 — meaning that last month's gifts were 5.82 percent below the same month of last year.

Madden said that mission gifts through the Cooperative Program for the first four months of the convention year (November 1980-February 1981) reached \$4,589,025.64. This amount is \$177,641.03 below (3.73 below) the four-month goal of \$4,766,666.67.

The TBC executive secretary did point out that the Cooperative Program gifts for these four months were 1.87 percent greater than the same four months of the previous convention year.

Former SBC presidents react to bylaw change

DALLAS (BP)— Reaction from the last seven Southern Baptist Convention presidents is mixed over a proposal to clarify the role of the president in nominating the convention's Committee on Committees.

The SBC Executive Committee on Feb. 17 voted to recommend a revision of Bylaw 21 to the June SBC in Los Angeles.

The bylaw currently states that the president, "in conference with the vice-presidents," shall appoint the Committee on Committees. This committee, made up of a pastor and a layman from each state or regional convention, nominates the Committee on Boards, which nominates persons to serve on boards of trustees for SBC agencies and institutions.

The importance of the president's nominating powers has been heightened in recent years because of reported attempts by a group allegedly attempting to control appointments to the board of trustees through presidential appointments to the Committee on Committees.

The revision of the bylaw obviously intended to clear up any confusion over whether "in conference with the vice-presidents" as stated in the current bylaw means the president and vice-presidents should appoint the Committee on Committee jointly.

The revision, which will require a two-thirds majority for passage in Los Angeles, states that the "Committee on Committees ... shall be appointed by a committee composed of the president, as chairman, and the two vice-presidents."

B. Conrad Johnston, an Executive Committee member from Salem, Va., proposed the change, which was fashioned by the Executive Committee's bylaws workgroup.

Johnston's suggested change in Bylaw 21 followed criticism of the appointments of then SBC President Adrian Rogers to the Committee on Committees last year.

Rogers, pastor of Bellevue Baptist Church in Memphis, who stepped down from the SBC presidency after only a one-year term, said he feels the proposed revision is "reactionary" and he will vote against it for that reason, but he added that if it passed, he "wouldn't lose any sleep over it."

"If the bylaw had been written (as proposed) to begin with, that would be fine," he said. "I just don't like to see it done as a reaction."

He also acknowledged "the inference, I think, and I don't want to be paranoid about this, that perhaps I did not consult with my vice-presidents — which I did. I named people that Abner McCall (first vice-president) and Don Touchton (second vice-president) suggested and people I suggested and were suggested to me, after consultation. The person who says that is not true does not know the facts."

Rogers said he felt the revision "is an attempt by the more established powers that be to head off at the pass what they think might come to pass and I just think what has served us through the years ought to continue to serve us."

Jimmy R. Allen, now president of the SBC Radio and Television Commission and whom Rogers succeeded as president, said he would have preferred Johnston's original wording (deleting "in conference with" and substituting "and") rather than the proposal which "seems to undercut" his role and would be a step in the wrong direction.

He said, however, he feels there is a strong sentiment across the convention

for allowing the vice-presidents an active role in the process. "I think the people want that," he said, "but they will not, I believe, make the president the chairman of a nominating committee."

Four other former presidents, James L. Sullivan of Nashville, 1977; Jaroy Weber of Dallas, 1975-76; Owen Cooper of Yazoo City, Miss., 1973-74; and Carl Bates of Charlotte, N.C., 1971-72, all said they favor the change.

Sullivan said the present bylaw "is not a clear definition" of the roles of the vice-presidents. "The change clarifies it and puts the decision in the hands of the three officers."

He said the democratic system of the Southern Baptist Convention functions smoothly because of "checks and balances" and clarifying this bylaw will keep the president from being a "person of power," therefore helping to eliminate "the danger of the office."

Sullivan stressed that he met with his vice-presidents and made it clear to them that nobody would be placed on the committee on committees without the unanimous support and approval of all three officers.

Weber said he thought it was a "good motion." "Most presidents I know would cherish the opportunity to share in that responsibility, for it to be a joint decision because it is so significant. I see nothing wrong with the proposal," he said.

Bates said the joint selection process was the way he worked it in his presidential years.

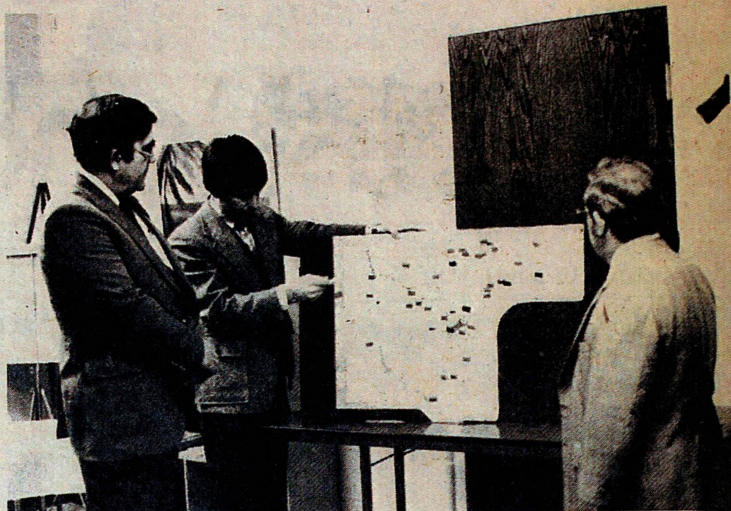
"I didn't know it was supposed to be any other way," he said. "I sat down with the vice-presidents and also invited state executive secretaries and others. The vice-presidents I served with will tell you we sat down and talked and wrote the state convention presidents and executive secretaries — we didn't know any other way."

"I think it is a good thing. These vice-presidents are more than figureheads; the president is not the only one the convention elected and sometimes (in off-presidential years) the contest for vice-president is even more heated than that for president."

Cooper, who is a member of the Executive Committee, said his reaction to the revision was "positive."

"When I functioned as president, I used the vice-presidents as if they were members of a committee," the Mississippi layman said. "I think the present wording is a little fuzzy and ought to be more specific. What does 'in conference with' mean?"

"I feel this is more specific and gives a little broader-based denomination process. No one person can know everybody in the convention."



VISIT — Larry Martin (center), director of missions for the Detroit (Mich.) Baptist Association, discusses strategy and mission possibilities with Charles Livengood (left), director of Tennessee's Judson and Alpha associations, and W. E. Crosby, director of the Maury association. The Tennesseans visited Detroit last month to plan future involvement in the Tennessee/Michigan partnership.

26 students with Tennessee ties graduate from Southern seminary

Twenty-six Baptists with Tennessee connections were among the 225 students who received degrees from Southern Baptist Theological Seminary in Louisville, Ky., last December.

William G. Tanner, president of the Southern Baptist Home Mission Board delivered the commencement address at the seminary's Alumni Chapel.

The degrees awarded to graduates with Tennessee ties were:

Master of theology: Steven D. Beasley, Guild, University of Tennessee at Chattanooga; Charles G. Campbell, Madisonville, University of Tennessee, Knoxville; K. L. Castleberry, Hixson, Middle Tennessee State University, Murfreesboro; Samuel J. Drummond, Camden; David Wayne Green, Knoxville, University of Tennessee, Knoxville; Gale Ray Hartley, Elizabethton, Carson-Newman College, Jefferson City; Wm. Sam Henderson III, Chattanooga, University of Tennessee at Chattanooga; Charles K. Miller, Lewisburg, Carson-Newman College, Jefferson City; and David Bryan Miller, Eva, Union University, Jackson.

Wyatt hospitalized after heart attack

Robert Wyatt, pastor of McDavid's Grove Baptist Church, Springville, suffered a massive heart attack last month. He is recovering in Henry County General Hospital, Paris.

His condition is improving, according to Bill Smith, director of missions for the Western District Baptist Association. Smith said Wyatt will begin semi-retirement from the Springville church immediately.

Doctor of ministries: Sammy Ray Jones, Belmont College, Nashville; Earl McCosh, Morristown, Carson-Newman College, Jefferson City; Charles W. Palmiter, Smithville; and James Walter Taylor, Memphis, Union University, Jackson.

Master of theology: James M. McDowell, Memphis State University, Memphis; R. Travis Otey Jr., Jackson; and L. Joseph Rosas III, Millington, Union University, Jackson.

Master of church music: Linda Irene Harris, Nashville, Belmont College, Nashville; Ben Anderson Jobe Jr., George Peabody College, Nashville; Richard Lee Johnson, Selmer, Union University, Jackson; Dwayne C. Martin, Sweetwater, Tennessee Technological University, Cookeville; Terry Dale Taylor, Lebanon, Belmont College, Nashville; and Philip Lee Whithead, Maryville, Carson-Newman College, Jefferson City.

Master of religious education: Carolyn S. Beasley, Antioch, Middle Tennessee State University, Murfreesboro; Adonis Creel, Hohenwald, Belmont College, Nashville; Cheryl Lynn Hudson, Jackson, Union University, Jackson; and James A. Stockdale, Memphis, Maryville College, Maryville.

Bill Lovett dies

William David Lovett, pastor of Eva's Chapel Baptist Church, Leoma, died Dec. 1, 1980. He had been ill for several weeks following heart attacks.

Funeral services were conducted by Robert E. Wilsford, director of missions for Giles County Baptist Association. He was assisted by John D. Bolton, director of missions for Lawrence County Baptist Association. Lovett had held pastorates in both associations.

Lovett was formerly pastor of Wheelerton Baptist Church, Dellrose; Liberty Hill Baptist Church, Ethridge and Minnow Branch Baptist Church, Lynnville.

Survivors include his widow, Laura; one son, one daughter, and three grandchildren.

SBC February CP receipts dip

NASHVILLE (BP)— February's contributions through the national SBC Cooperative Program, following January's record, decreased 4.4 percent over February 1980.

The decrease, from \$7,109,343 in 1980 to \$6,797,730 in 1981, can be attributed to a quirk of the calendar. In 1980, the "13th" check from the Baptist General Convention of Texas arrived in Nashville in February for distribution. This year, the \$1.3-million check arrived in January, pushing the January totals to a record 44.7 percent increase, but dropping the comparable February figure.

Had the Texas check arrived in February this year as it did in 1980, the January 1981 increase would have been 24.8 percent, instead of 44.7 percent and the February total would have seen a 13.8 percent increase, rather than a 4.4 percent decrease. Taking January and February receipts together, the two-month period shows a 19 percent increase over the same two months in 1980.

Inerrancy rally planned for LA

LOS ANGELES (BP)— Plans are underway for a rally for Biblical inerrancy in Los Angeles just prior to the 1981 annual meeting of the Southern Baptist Convention.

"We are trying to get Judge (Paul) Pressler and Paige Patterson out here before the convention," said R. L. Hymers, who headed an ad hoc committee which conducted the Second Annual Rally For the Bible in Los Angeles Feb. 11. Pressler, a Houston appeals court judge, and Patterson, president of Criswell Center of Biblical Studies, Dallas, have spearheaded an inerrancy movement within the SBC.

Hymers' group, called the Committee to Promote Faith in the Bible, said the purpose of the February meeting and the reason another is planned for June is "to make people aware of the liberalism in the seminaries and what is being taught in them."

Hymers was one of the speakers in the February meeting, which also featured an address by Harold Lindell, editor-in-chief of Christianity Today magazine and former president of the Baptist Faith and Message Fellowship, a conservative group dedicated to exposing "liberalism" in Southern Baptist schools and institutions.

Other Southern Baptists participating in the meeting, which drew about 1,600 participants, were Gwin Turner, pastor of Baptist Temple in Los Angeles, the master of ceremonies; William A. Powell Sr. of Buchanan, Ga., executive vice-president of the BFMF and editor of its publication, Southern Baptist Journal; S. G. Posey, executive secretary-in-chief of the Southern Baptist General Convention of California; B. P. Maddox, pastor of First Southern Baptist Church of Hollywood, Calif.; and Murphy Lum and Greg Owyang, ministers at First Chinese Baptist Church of Los Angeles.

Videotaped interviews also were played for participants. Featured were Bailey Smith, president of the SBC; W. A. Criswell of Dallas, former president of the denomination; Swiss theologian Francis Schaeffer and the late John R. Rice of Murfreesboro.

"The entire program was focused on the question of inerrancy in the Southern Baptist Convention," Hymers said.

Hymers did not give an exact time for the June meeting, but Powell said the rally is planned for Saturday night and Sunday morning before the SBC, which is scheduled June 9-11.

Officials...

(Continued from page 1)

higher than God and the powers that be are ordained by God."

Campbell, a former news director for the Baptist Sunday School Board, introduced the guests at the head table. They were Gov. Lamar Alexander, former governor Winfield Dunn, state Supreme Court Chief Justice William Harbison, U.S. Rep. Bill Boner, Lt. Gov. John Wilder, Speaker of the House Ned McWhorter, Mayor Richard Fulton, State Comptroller William Snodgrass, Secretary of State Gentry Crowell, Vice Mayor David Scobey, Metro Police Chief Joe Casey, Davidson County Sheriff Fate Thomas and chairman of the Tennessee Republican Party Charles Overby. Joe C. Carr, former secretary of state and First Baptist member, was master of ceremonies.

Meeker is religion editor of the Nashville Banner.



ROTATING OFF — Frederick Isaacs (left) of Cosby receives a plaque of appreciation for his service as chairman of the Radio-TV Commission from President Jimmy Allen. Isaacs is rotating off the commission.

Belmont to feature Cotham in forum

James Cotham, commissioner of the Tennessee Department of Economic and Community Development (TDECD), will be featured at Belmont College March 16 during the school's William B. Cockroft Forum for Free Enterprise.

Cotham will address the college community at 10 a.m. The public is invited.

A native of Clarksville, Cotham's job is to help Governor Lamar Alexander reach his goal of improving the quality of life and the economic well-being of all Tennesseans by stimulating new jobs and capital investments in Tennessee. The TDECD is a sales and marketing organization which provides services to existing industries as well as attracting new industries. It also promotes trade exportation and community development.

The Cockroft Forum is funded by a grant from William B. Cockroft, chairman of United Inns Corporation, Memphis.

Fayetteville church calls Michael Davis

First Baptist Church, Fayetteville, has called Michael G. Davis to serve as pastor. He began his ministry Feb. 1.

A native of Memphis, Davis graduated from Baylor University, Waco, Tex.; Southern Baptist Theological Seminary, Louisville, Ky.; and Union Theological Seminary, Richmond, Va. He has been pastor at First Baptist Church, Dresden, for the past 11 years. Prior to coming to Dresden, he had served pastorates in Kentucky and Texas.

Davis has been a member of the Committee on Committees of the Tennessee Baptist Convention for five years. He has also served that committee as chairman.

Tennessee club meets

WAKE FOREST, N.C. — The Tennessee Club of Southeastern Baptist Theological Seminary held its annual banquet recently. Bill Harbin, director of church-ministers information for the Tennessee Baptist Convention was the guest speaker.

With 24 Tennesseans present, the club also elected officers. Newly-elected officers are Gary Gerhardt of Jackson, president; Wayne Simmons of Fayetteville, vice-president; and Robert Tyson of Toone, secretary-treasurer.

Group asks states to ensure freedom for Baptist papers

WACO, Tex. (BP)— A resolution urging safeguards guaranteeing press freedom for state Baptist newspapers was passed at the annual meeting of the Texas Baptist Public Relations Association at Baylor University.

The resolution said, "Events have accentuated the problems that can occur where the editor serves under administrative authority rather than a separate board of convention directors."

It commended state conventions such as Texas and a half dozen others "which have recognized the value of their newspapers operating under a convention board of directors."

Noting that state convention newspapers have long been the major method of informing Southern Baptists of the work of conventions, associations, institutions, and churches, the resolution commended "executive directors and editors who — despite structure — still manage to effectively inform their constituency through granting editorial freedom."

The resolution encouraged state conventions "in keeping with historic Baptist autonomy and the rights of a free church and a free people" to establish safeguards that will guarantee freedom for the editors to adequately inform the people.

Although the resolution was not specific, concerns about press freedom have been heightened in the recent censure and subsequent resignation of Gene Medaris, editor of the Indiana Baptist.

Medaris was censured after printing a letter to the editor concerning use of convention funds, in which the letter

writer's name was withheld.

Indiana leaders say the matter does not concern press freedom, but was a reprimand of a staff member over "poor judgment." In a recent meeting, the Indiana executive board specified the censure — said to be a reprimand — applied only to Medaris. It also pledged any future editor may freely fulfill his job description, and said the action does not give Executive Director R. V. Haygood "censorship powers."

Others, however, have claimed the censure was an effort to muzzle Medaris and prevent him from performing his duties as editor of the 9,500-circulation weekly tabloid.

Medaris was one of 16 editors directly responsible to convention executive directors. Nine other executive directors also serve as editors and nine of the state Baptist newspapers have independent boards of trustees appointed by the state conventions.

The newspapers with independent boards are Texas, North Carolina, South Carolina, Virginia, Kentucky, Florida, Alabama, Louisiana, and Arkansas.

The newspapers on which the executives also are editors are Alaska, Arizona, District of Columbia, Hawaii, Michigan, New York, Northern Plains, Pennsylvania-South Jersey, and Utah-Idaho.

The remainder are part of the state convention executive board structure. They are California, Colorado, Georgia, Illinois, Indiana, Kansas-Nebraska, Maryland, Mississippi, Missouri, Nevada, New Mexico, Northwest, Ohio, Oklahoma, Tennessee, and West Virginia.

Three auditions slated for Belmont Reasons

Three audition dates have been announced for the Belmont Reasons, a group of students from Nashville's Belmont College who represent the college each year at churches, high schools, and civic clubs.

The Reasons consists of eight singers, four musicians, and a sound technician. Information about the March 28, April 18, and May 2 auditions can be secured from Robert E. Mulloy at the college.

Henry Inmon dies

Henry H. Inmon, pastor of First Baptist Church, Middleton, died unexpectedly at his home March 5. He was 61 years old. Funeral services were held at Antioch Baptist Church in Bruce, Miss.

Before coming to the Middleton church, Inmon served as pastor of Lascassas Baptist Church, Lascassas; West Memorial Baptist Church, Bolivar; First Baptist Church, Gleason; Calvary Baptist Church, Union City; Hornsby Baptist Church, Hornsby; and Mt. Moriah Baptist Church, Whitesville.

He also served as moderator of the Beulah Baptist Association and chairman of evangelism for the Hardeman County Baptist Association.

A native of Mississippi, Inmon attended Southern Baptist College, Walnut Ridge, Ark., and seminary extension at Arkansas State University, Jonesboro, Ark.

He is survived by his widow, the former Thelma Pauline Roane; two daughters, LaQuita Powers, a missionary in Tai Chang, Taiwan, and Brenda Gaines, Memphis; a son, Henry G. Inmon, Union City; nine grandchildren; two sisters and three brothers.

Columbia Northside calls Kentucky pastor

Jeffrey O. Fryer, former pastor of First Baptist Church, Burkesville, Ky., has accepted the call to serve as pastor of Northside Baptist in Columbia. He began his ministry on Feb. 8.

Fryer, who has also served pastorates in Florida, Indiana, and Virginia, graduated from Stetson University, De Land, Fla., and Southern Baptist Theological Seminary, Louisville, Ky. Active in denominational work, he was a counselor for Virginia Baptist deaf youth camp and was a speaker at the World Missions Conference for Deaf Ministries. Fryer has also been a writer for Baptist Youth, a church training quarterly.



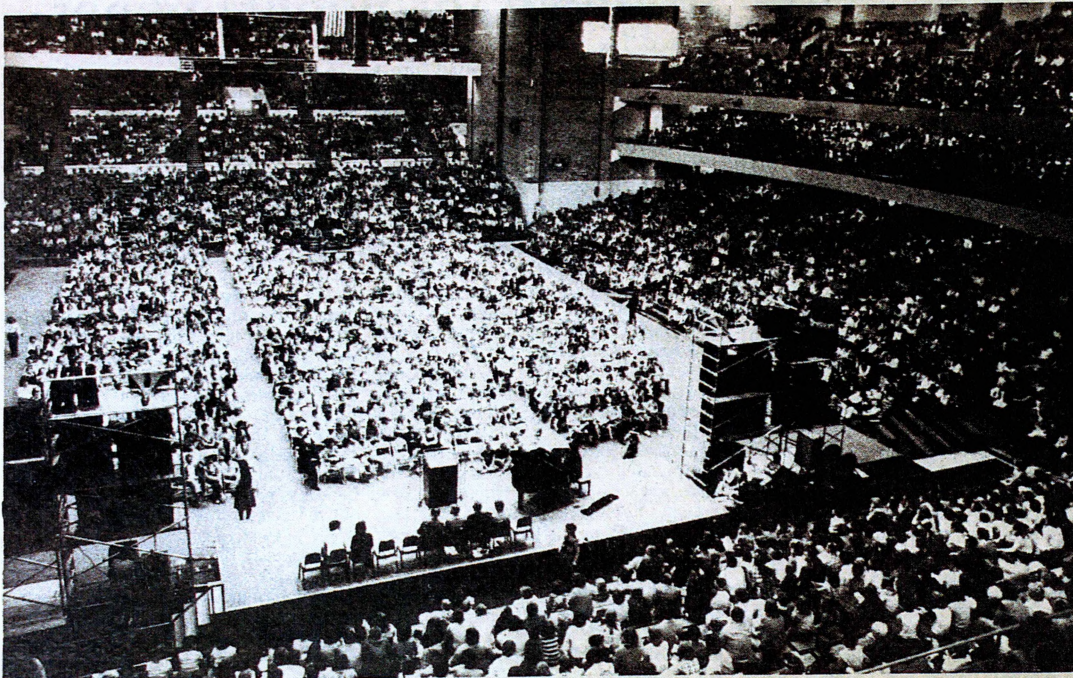
Fryer

Baptist seminary in Liberia graduates first female student

PAYNESWARD CITY, Liberia — Cecelia Goffa made history recently when she became the first female graduate of the Liberia Baptist Theological Seminary, Paynesward City. Miss Goffa, one of nine graduates in the seminary's second class, attended school on a Woman's Missionary Union scholarship.

A few days earlier, Loreny Santos Holder, in 1963 the first female graduate and now the first female president of Ricks Institute, another Baptist school in Liberia, saw 29 high school students and 10 junior college students graduate from Ricks.

1981 State Youth Evangelism Conference meets ...



(Continued from page 1)

decision to find out if there really is a God."

Eight years ago, Easterling asked Christ to save him. "I gave Him everything — including football, and He started to change my life, my language, and my desire for alcohol."

The football star said he has a burden for church goers to know the difference between religion and Christianity. He defined religion as "man in his own efforts trying to change his own life by doing religious things," and Christianity as "God reaching down and supernaturally changing a life from the inside out."

David Meece, who presents about 250 religious concerts each year, gave mini-concerts at both the Friday and Saturday sessions. Commenting on music, he said "what matters to God is not HOW you sing, but WHY you sing."

He urged the young people to ask themselves why they go to church.

Meece reminded the group that "God gave Himself for us as a gift, and in return He wants us to give ourselves to Him as a gift."

Music for the conference was led by Randy Stone, minister of music at Two Rivers Baptist Church, Nashville. The pianist was Danny Stovall, a high school sophomore who is a member of Cherry Road Baptist Church, Memphis.

On Saturday, sessions were on personal witnessing at eight Nashville churches.

The Youth Evangelism Conference is directed by Malcolm McDow, director of the evangelism department of the Tennessee Baptist Convention.



EASTERLING — Atlanta Falcon football star, Ray Easterling, explained what Christ means to his life at Saturday's sessions.



YOUTH TESTIMONY — Alice Atnip of Nashville, a member of First Baptist Church, Donelson, urged her peers to be "home missionaries."



SINGING FOR GOD — Entertainer David Meece of Lawton, Okla., emphasized "what matters to God is not how you sing, but why you sing."



TESTIMONY — "Even in the trials of my life, I know that God is always there," Cathy Cartwright told the conference. She is a member of Ball Camp Baptist Church, Knoxville.

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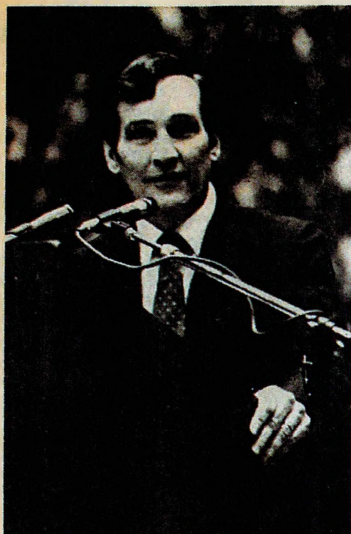
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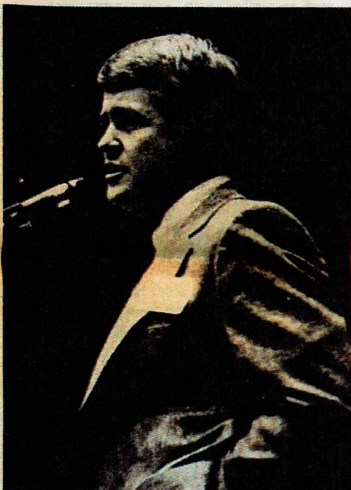
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MUSIC LEADERS — Randy Stone led the singing at the Youth Evangelism Conference, accompanied at the piano by Danny Stovall.



SPEAKER — Memphis pastor Adrian Rogers was the closing speaker at last weekend's sessions of the Youth Evangelism Conference, which was held at the Vanderbilt Memorial Gymnasium.



VANDY COACH SHARES — George MacIntyre, head football coach at Vanderbilt University, told youth, "God's plan will definitely win."



SIGNING FOR THE DEAF — Jarvis Hearn, Tennessee Baptist's consultant to the deaf, translates as Randy Stone (background) leads the singing.

Letters to the Editor...

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

Details too excessive

Dear editor:

I would like to comment regarding your use of Baptist Press (BP) articles as lead stories in two recent issues (Jan. 28 and Feb. 4). Both deal with tragic deaths (Bobbie Durham and Ethyl Robbins).

Unfortunately, in the midst of the reporting of these events were presented excessive, I believe, details describing the "gore" of the tragedies; e. g., "crushed skull," "bloody footprints," "found the body ... beaten ... dragged ... fractured skull ... fractured ribs ... blunt instrument."

I very much appreciate the Christian perspective expressed in the articles, but feel that editorial limitations of the details of death in a obituary/eulogy is inappropriate.

Dan Scott
4584 Summer Ave.
Memphis, TN 38122

Use for unused Bibles

Dear editor:

Several weeks ago I read an article that really shocked me. It said in Uganda, Africa, the Southern Baptist missionaries need 500,000 English language Bibles to satisfy the current demand.

Think of it — 500,000 people hungry for the Word of God.

Well, I did think about it very much and decided to talk to some other people about this serious Bible shortage. I didn't have to go far until I found several interested people who said, "Let's get on with the project."

If the Foreign Mission Board needs Bibles, why can't we furnish them to our overseas missionaries without cost?

We can — and this is how you can help:

1. Take a look around your house and gather up all of the unread Bibles (any translation).

2. Put them in a box and send them to me at P. O. Box 7111-A, Orlando, Fla. 32854.

We already have a group of volunteers who will take the Bibles, sort them out, clean and patch them, and put in a label indicating the donor.

The Christian Endowment Foundation, Inc. will be responsible for all overseas shipping costs, so as not to burden the Foreign Mission Board with any expense.

F. Ray Dorman
2046 Country Side Circle South
Orlando, FL 32804

Hunger, defense needs

Dear editor:

I read with interest the article entitled "Baptist hunger consultant decries Reagan budget cuts."

I am not in disagreement with any worthy emphasis upon feeding the hungry. I feel, however, that our country is strong enough to look after the hungry, as well as to maintain a strong national defense. There should not be any conflict between meeting these two needs.

If communism overtakes our country, we may all be hungry, and the most benevolent among us would be helpless to implement our compassion for the hungry.

I would also like to add a third emphasis for our day, and that concerns the work ethic. The Bible by precept, example, and inference has a strong and consistent message on the theme of working

for one's support, and for that of his family, and as we become involved in social programs, let us deal with the causes of hunger and come up with more constructive plans for alleviating the causes of unemployment and hunger, and what we can do to motivate people to work, and to help see that no one is forced to be without work who is willing to work.

Our homeland seriously needs to learn again the Biblical message on the work ethic of integrity, willingness, initiative, and thrift. I fear that some of the socialistic programs of the federal government for many years may have subsidized laziness and stifled personal ambition and resourcefulness.

Along with the above, we need to reconsider Paul's message to the Philippians on one's ability to maturely adjust to both poverty and plenty along with the responsibility of sharing our blessings with others.

J. Harold Stephens
Rt. 6, Box 201-B
Shelbyville, TN 37160

Personal perspective

BY TOM MADDEN
TBC executive secretary

In the third chapter of Genesis, God's Word records the fall of man. When Satan focused Eve's attention upon the one forbidden tree, she coveted it, took it, and ate it. The strategy Satan used there is the same strategy he uses on mankind today. As I read this experience and reflected on it, I became aware of the choices God had before Him.

He could have obliterated both Adam and Eve from the face of the earth. He could have said, "I'm disappointed in them. I'm sorry I made them, and I will remove them." He certainly had this within His power.

On the other hand, He could have completely overlooked their sin. He could have stated that their sin was inconsequential, that He did not need to be concerned about it, and He could have acted as though it never happened.

He did not take their sinful act lightly, nor did He pour out His wrath upon them. He went to the garden seeking them and made a provision for forgiveness of sin. It's in Genesis 3:15 that we find the first prophecy of the coming of Christ to die for us.

So serious is sin, that God sent His only begotten Son to die for us that our sins might be cleansed and we might experience salvation. Someone has remarked that since God gave His only begotten Son, that even God cannot do again what He once did. He has no other Son to sacrifice for us. Without the shedding of blood there is no redemption. We thank God for His willingness to forgive us — not only His willingness but also His anxiousness to forgive our sin — and join our prayers together that we might take sin more seriously than most of us do.



Madden

Citizen's Corner

By Jerry M. Self
Public affairs and Christian life consultant

Two different types of alcohol legislation currently before the General Assembly merit the attention of Tennessee Baptists.

On-premises consumption of alcohol at hotels and restaurants located at commercial airports is the first issue. Senator Ford's SB 252 is before the senate this week. The bill has no companion in the house and therefore would have a difficult time getting far through the legislature unless some representative introduces the same bill in the house. However, SB 1047 by Senator Moore and its companion HB 887 sponsored by P. L. Robinson would accomplish essentially the same thing as Senator Ford's bill. Those bills are in the state and local government committees of both houses.

A similar situation exists concerning legislation that would provide special occasion licenses. These licenses would allow non-profit, charitable, or political groups to sell alcohol for on-premises consumption. Senator Williams' SB 767 would allow such a license to be issued for one calendar day when a fee of \$10 is paid. This particular bill would do for liquor-by-the-drink what last year's legislation did for bingo. Non-profit charitable groups would spring up all over the state to get one-day licenses for the sale of liquor-by-the-drink.

A less dangerous approach is found in SB 1054 sponsored by Person and others and HB 643 sponsored by Kernell, Spence, and Mike Murphy. Their bills would allow special occasion licenses to be issued for a 24-hour period at a fee of \$50. Only two such licenses could be received by any one group during a year. The bill further closely defines a "bona fide" charitable, non-profit, or political organization.

The special occasion license bills are also in the state and local government committees.

Foundation

Lincoln the liberator?

By Jonas L. Stewart

President Abraham Lincoln is recognized in history as the great liberator. This is as it should be, except that he left his own family bound by the laws of intestacy.

Upon his death he was a legal resident of the state of Illinois. He had no will. This meant that his estate would pass to his wife and two sons according to the Illinois law of descent and distribution.

His widow received only one-third of his estate. The two sons received the other two-thirds. A will could have left the entire estate to his wife, but since he had no will she was not entitled to it by law.

It is estimated that about 65 percent of the property owners in Tennessee die without a will. Problems such as indicated with the Lincoln family prevail and often present a much more complicated situation. One's family should be liberated from such burdens.

To avoid leaving a family with unnecessary legal and financial problems, every property owner should consider preparing a Christian will. For information about preparing a Christian will, write the Tennessee Baptist Foundation, P. O. Box 347, Brentwood, Tenn., 37027.

Paraplegic finds ministry helping the disabled cope

By Barbara Little

KANSAS CITY, Mo. (BP)—Lewis Barton ministers uniquely to handicapped persons — from his wheelchair.

Barton is a paraplegic. An eight-foot fall in 1977 resulted in permanent paralysis and wheelchair confinement.

As chairman of the handicapped ministry committee of the Kansas City Metro Mission Board, he has instantaneous empathy with others coping with disabilities, including the mentally retarded, orthopedically handicapped, and blind.

"From the viewpoint of someone with an ongoing crisis experience, I always bear in mind when I see others with handicaps, 'But for the grace of God, there go I.' This gives me a different perspective on self-pity," he explains.

Barton believes Southern Baptists can do more to assist the disabled. Noting that 1981 has been designated the "International Year of Disabled Persons," he says he realized that "as Baptists, we are lagging behind many denominations in our working with handicapped persons." He says a minimal amount of materials, literature, and methodology is geared specially to the handicapped.

Barton was a bivocational pastor in Atchison, Kan., at the time of his accident. Following his recuperation he enrolled as a master of divinity student at Midwestern Baptist Theological Seminary, Kansas City, Mo.

Each day he commutes 45 minutes to

Midwestern from his home in Atchison, driving himself in a specially-equipped automobile. Maneuvering to classes, chapel, and the library is a time-consuming and often frustrating experience.

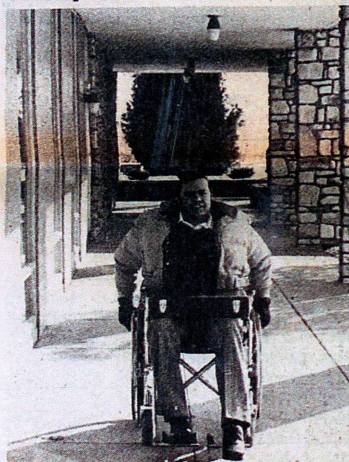
"What to you is an act, to me is a process," he explained.

While some handicapped persons resent being helped, Barton says he does not. "I am in a helping ministry and have learned that it is necessary to let others be helpful to me."

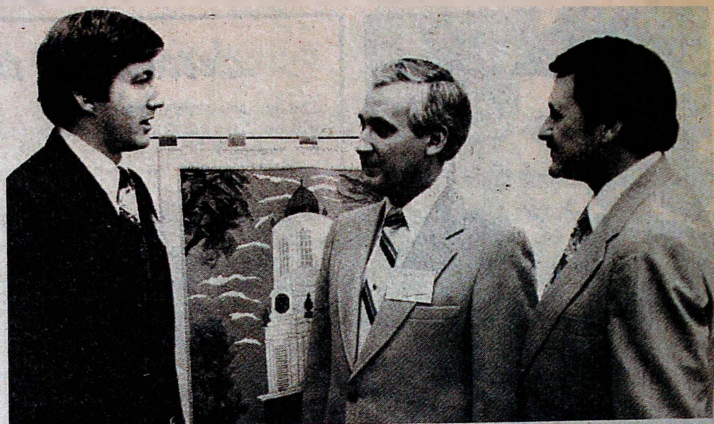
There is no trace of bitterness in Barton. His secret for handling the disability, surprisingly, was found in a book he read before the accident. "The theme of the book was 'why not me,' instead of 'why me, Lord?' I guess it comes from my New England background, but I am a realist. I don't think anyone in the world is exempt from any experience."

The key to coping, he adds, "is presence in the Lord."

Barton is an encourager. But he also works to make people aware of the struggles, prejudices, and ignorance that surrounds the disabled. "The goal of the handicapped person is to be included to the maximum," Barton concludes. "Exclusion is the major handicap, not the handicap itself."



UNIQUE MINISTRY — Paraplegic Lewis Barton develops quick rapport with others experiencing an on-going crisis situation.



TENNESSEE REPRESENTATIVE — Randy Hyde (left) of Nashville, Tennessee's representative on Southern seminary's Alumni Advisory Council, discusses plans with Gene Puckett, president of the council, and Pat Pattillo, the seminary's vice-president for development, during a recent council meeting in Louisville, Ky.

In Nigeria

FMB to withdraw medical staff if hospital problems continue

By Susan Cahen

RICHMOND, Va. (BP)— Problems at Baptist hospitals in Eku and Ogbomosho, Nigeria, must be solved if Southern Baptist missionaries are going to continue work there, according to a hospital evaluation team report.

Medical missionary forces assigned to the two hospitals could be combined or ultimately withdrawn if operating changes are not made at the hospitals, the report said. The team cited problems in funding, administration, and supplying equipment, drugs, and personnel.

The Southern Baptist Foreign Mission Board's committee on west Africa recently approved the report, which came from a survey last fall of three west African hospitals. John E. Mills, the board's area director for west Africa, will submit the team's recommendation to Nigerian Baptist Convention leaders in early March. The Nigerian convention now operates the hospitals which were started by Southern Baptist missionaries. Southern Baptists now have eight doctors and eight nurses on the two staffs.

Political leaders in five Nigerian states have promised a free medical program to their constituents, including the state where the 58-year-old Ogbomosho

hospital is located, says Mills. This is what prompted the proposed changes, he explained.

The Ogbomosho hospital started following the free medicine policy last year and the state where Eku is located has proposed a similar program, Mills says. The program means that the Ogbomosho hospital can no longer charge fees, even to those able to pay, because everyone is entitled to free medical attention.

Southern Baptists have not given financial subsidies to the Ogbomosho hospital since 1975 when the government started paying national workers' salaries. The Southern Baptist Convention requires that stance to comply strictly with its mandate of separation of church and state, Mills says.

"The Foreign Mission Board is strongly recommending that the Nigerian Baptist Convention seek a change in status at both hospitals from charitable to private, non-profit institutions," says Mills. With that status, the government would allow the hospital to charge fees and Southern Baptists could help the institutions financially.

The board also has recommended that missionary staffing be contingent on tolerable working conditions, such as adequate supplies of water, electricity, equipment, drugs, personnel, and maintenance.

Since the hospital began participation in the government's free medicine program, drug supplies have sometimes been limited; water and electrical services have been erratic; and money for equipment and maintenance, so far, nonexistent.

The acute personnel shortage which affects most Southern Baptist mission hospitals, coupled with the other problems, creates a difficult working situation for people on the field and makes recruiting new staff extremely difficult, says Mills.

To help deal with the problems facing these hospitals, the Foreign Mission Board also is recommending that the Nigerian convention appoint separate boards to set policies and govern each hospital.

The hospital evaluation team report also recommends a stepped-up recruitment effort in the United States to augment medical missionary forces around the world who are struggling to keep work going.

McClellan lauds seminary support

LOUISVILLE (BP)— The 13.6-million members of the Southern Baptist Convention and the denomination's six seminaries enjoy a "bond of confidence" which has endured troubled times and promises a healthy future.

Albert McClellan shared that assessment with faculty, staff, and students in a Founder's Day message at Southern Baptist Theological Seminary. McClellan, recently retired associate executive secretary and director of program planning of the SBC Executive Committee, is a visiting professor at the seminary.

He traced the development of Southern Baptists' support for their seminaries, particularly through the denomination's Cooperative Program. "The special partnership between our people and our seminaries is deeply rooted in Southern Baptist history and in the denominational structure," McClellan said. "This system is the envy of other denominations who are campaigning for the kind of constituency support enjoyed by Southern Baptists."

The tremendous growth of Southern Baptists, McClellan said, has created "an enormous institutional load," which has been shouldered by "enormous stewardship in our churches."

He said financial support of seminaries and other Southern Baptist institutions comes at a time when many other seminaries across the nation are "losing their people base" and are experiencing critical financial recruitment problems.

McClellan challenged Southern seminary faculty, staff, and students to reinforce the seminary's "partnership" with Southern Baptists. "The seminaries," he reminded the audience, "are wholly and integrally involved in the mission of our churches."

Missionary takes 'praying' job

RICHMOND, Va. (BP)— Long ago Catherine Walker determined that she would retire from overseas work at age 65.

She always figured she'd rest awhile and then maybe teach at one of the Southern Baptist seminaries or go back overseas as a volunteer. But only three months after retirement she has taken on a major responsibility at the Southern Baptist Foreign Mission Board as the president's special assistant for intercessory prayer — a job held by Rogers Smith before he died Oct. 3, 1980.

"I want our missionaries to be able to express their prayer requests in specific language so they can recognize when the requests are answered and let us know," she says. "Instead of asking us to 'pray for our revival' they need to ask us to pray for a specified number of decisions or number to attend, or something like that."

"It's scary to get specific — or have any goal setting — because it's discouraging when you don't get there," she says. But she believes Southern Baptists are willing to pray if they know exactly what to pray for and they will be encouraged to pray more if they know their prayers are being answered.

Getting the prayer needs of foreign missionaries to Southern Baptists willing to pray will be her major emphasis. Prayer requests with long range goals can be presented through periodicals. Urgent or crisis requests will have to be communicated more quickly, perhaps through a prayer network including ham radio operators and religious radio stations.

"I'd like to see all Baptists form the habit of praying for missions daily," she says.

Atlanta blacks apprehend, detain HMB photographer

By Marv Knox

ATLANTA (BP) — Wary blacks, frustrated by the murders of 19 local children, apprehended a white Home Mission Board photographer in a southeast Atlanta park and held him captive for more than an hour.

Gary Meek, a college student and part-time photographer for the board, was detained as he worked in the predominantly black neighborhood. All the slain youngsters have been black and from similar neighborhoods. Investigators are searching for two other black children missing in the 19-month ordeal.

Meek was helping to prepare a slide show and received permission from the children before taking their pictures, he said. But almost as soon as he and a male friend from college started work, adults in the area became suspicious.

"The first guy that questioned us was

just watching the kids play, and he seemed to understand when we told him why we were there," Meek said.

"Then another guy came by in a car," he continued. "This second gentleman saw us, came over, and demanded identification. He called people over to watch us and insisted on keeping our driver's licenses until the police came."

"He didn't directly threaten us, but he implied that if we tried to run off or start something, they'd stop it."

Meek noted the crowd was "very tense" and almost evenly divided on the issue of detaining the two white men or letting them go.

"I was just hoping they wouldn't get violent," he remembered.

The man who started the fracas told the pair they were "really stupid or foolish" for taking photographs in the black community, Meek said. The man also scolded the children for allowing a

stranger to take their pictures.

"I thought he overreacted; most of the people there didn't feel as strongly as he did," Meek said. "But I admitted this was bad timing."

Police investigating the incident agreed with that assessment but noted Meek and his friend had done nothing illegal. After verifying their identifications, the police released them.

Reflecting on his adventure, Meek said

he would take his camera into that part of the city again if the situation warranted it. But for the slide production, he plans to utilize HMB contacts in the black community or take pictures at local mission centers.

Ironically, the slide show that caused Meek trouble is being prepared for the board's black church relations department and focuses on pressures confronting black families.

Graham crusade opens in Mexico despite change in meeting place

MEXICO CITY — A Billy Graham crusade opened here March 1, despite last-minute government refusal to allow a 60,000-seat government-owned stadium to be used.

Crowds estimated as high as 14,000 people packed the 11,000-seat Arena Mexico on opening night, while thousands more stood in the streets outside.

According to Mexican Baptist spokesmen, the government official who revoked permission for the use of INDE Stadium was apologetic and cordial as he cited constitutional provisions for strong separation of church and state which prohibit the use of public facilities for religious purposes.

Those regulations, however, were relaxed last year when Pope John Paul II visited Mexico, and, as a result, crusade organizers sought and obtained permission to use the public stadium for the Graham crusade.

Mexican Baptist leaders feel the

change was prompted because several months ago Archbishop Marcel Lefebvre, head of a Swiss Catholic seminary, made social and political comments in the city which caused a furor among the Mexican people.

When permission was rescinded, crusade organizers attempted to secure Azteca Stadium, a 100,000-seat private soccer stadium, but officials denied permission. Mexican Baptists felt Roman Catholic Archbishop Corripio Ahumada advised the predominantly Catholic groups not to give their approval.

Crusade organizers then obtained Arena Mexico, described by Mexican Baptist leader Jose Velez as "less than desirable." Publicity committees had only three days to inform the city's 15-million people about the new location.

After experiencing the overflow crowd during the first night, local church leaders and the Graham team decided to hold two evangelistic meetings each night to accommodate the crowds.

The Graham crusade was scheduled to coincide with a four-year program called PRUEBA, aimed at saturating the city with the gospel by 1982. The city's 46 Baptist churches will hold simultaneous revivals following the crusade.

CLC seminar to feature debate over 'new right' controversy

DALLAS — A free-wheeling confrontation between a former congressman and the director of a new religious right organization which worked for his defeat will highlight a Southern Baptist Christian Life Commission seminar on the use and abuse of power, March 23-25 in Dallas, Tex.

John Buchanan, former eight-term Republican congressman and Southern Baptist minister, will square off against Gary Jarmin, executive director of Christian Voice, in a discussion of appropriate citizenship for Christians.

Other speakers will address power as it relates to race relations, women, individual human rights, war and peace, civil religion, the Bible and the pulpit.

Minette Drumwright, author and wife of the executive director for Arkansas Baptists, will speak on Christian women and former United Nations Ambassador Andrew Young will speak on race relations.

John Henry Faulk, McCarthy era "blacklist" victim and a regular on the syndicated television program Hee-Haw, will speak on power and the First Amendment.

Robert Bellah, recognized as the foremost authority on civil religion will explore power and civil religion from a sociologist's perspective. Robert G. Bratcher, translator for the American

Bible Society's Good News for Modern Man, will speak on Biblical authority for the church's prophetic role.

Each session will begin with a sermon by L. D. Johnson, chaplain at Furman University, Greenville.

William L. Hendricks, professor of theology at Golden Gate Baptist Theological Seminary, will deliver the keynote address.

Other speakers and their topics include James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, on church-state separation; Richard Barnett, churchman and director of the Institute for Policy Studies, discussing peace; Ernest Campbell, author and preacher from New York, on the Christian pulpit and secular power; and Daniel Vestal, Jr., pastor of First Baptist Church of Midland, Tex., on power in church and community.

Roger Lovette, pastor of First Baptist Church of Clemson, will deliver the concluding sermon.

Hullum receives award

HOUSTON (BP) — Everett Hullum, managing editor of the Southern Baptist Home Mission Board's Missions USA magazine, has been given the 1981 Mosaic Missions award.

Scott Hudgins gets 5th RA service aide

Scott Hudgins of Nashville, a member of Immanuel Baptist Church, has received his fifth Ambassador Service Aide award for work in the area of education.

In obtaining the five awards, Hudgins had to give 750 hours of service and work in the Royal Ambassador program, the Baptist mission organization for boys. His work has earned him a \$1,200 scholarship to one of the Southern Baptist colleges that participate in the Brotherhood Commission-sponsored program.

Hudgins is Royal Ambassador director and youth council president at his church and is active in other church programs. A senior at Hillsboro High School, he plans to enter college in the fall.



Hudgins

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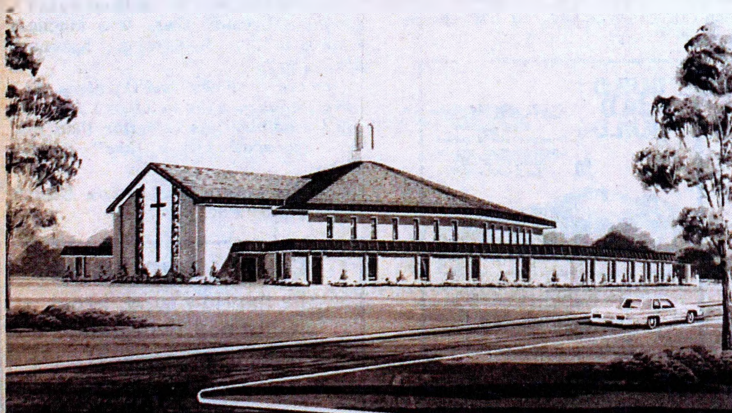
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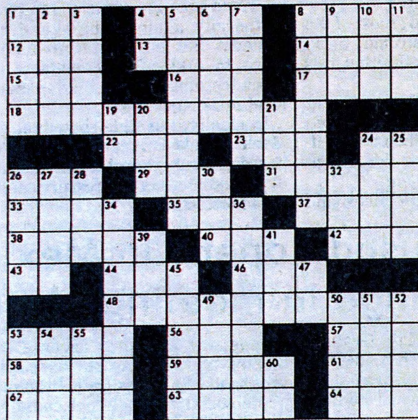
For more information call the Campaign Office, Harrison Chilhowee Baptist Academy, Seymour, Tenn. 37865 (615) 573-8321



GROUND BREAKING HELD — A groundbreaking ceremony for a new \$640,000 church building for Bethlehem Baptist Church, Onelda, was held recently. The 16,254-square-foot structure (see artist's sketch) will include 28 classrooms and a sanctuary. Roy Blevins is pastor of the church.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Kind of iron (1 Tim. 4:2)
4 Son of Helem
(1 Chron. 7:35)
8 Cud chewer (Lev. 11:6)
12 Ear: prefix
13 Power: comb. form
14 Calliph
(Psa. 126)
15 "They that — in tears"
16 Pad
17 "one sacrifice for —"
(Heb. 10)
18 Aquila and Priscilla
(Acts 18:2-3)
22 Cherubim covered it
(2 Chron. 5:8)
23 The numeric
24 Of age: abbr.
26 "— of the Nazirite"
(Num. 6:21)

- 29 Egyptian earth god
31 "My friends — me"
(Job 16)
33 Malay law
35 Brown kiwi
37 "he is —" (Luke 6:35)
38 "power, and —"
(Eph. 1:21)
40 Atlantic cape
42 Buzzards: Hawaiian
43 English nobleman: abbr.
44 Aurora
46 Sweet potato
48 "and — with Christ"
(Rom. 8)
53 Consider worthwhile
56 Non-Jew: var.
57 Gem cutting cup
58 Ruminant
59 Overacts: slang

CRYPTOVERSE

JMAX AIP XJDY RJMUIYWNPHJM

VI NW HP VIRJCIPS PSI ZJW TIA

JG RSYHWP

Today's Cryptoverse clue: V equals B

- 61 West Indian sorcery
62 Utilities
63 Next
64 Guided

DOWN

- 1 Gaius (Rom. 16:23)
2 Siouan
3 Bethlehem (John 7:42)
4 Newspaper item
5 "Where is God —"
(Job 35)
6 Father of giants
(Num. 13:33)
7 Slower
8 "money was in —"
(Gen. 42)
9 French friend
10 Raced
11 Printer's measures
19 Chinese pagoda
20 Title: abbr.
21 Thing: Law
24 Florence's river
25 "fire devourer both the —"
(Ezek. 15:4)
26 Without blemish
(1 Pet. 1:19)
27 Entrance
28 Wit
30 Snake
32 Muttonbird
34 They require a sign
(1 Cor. 1:22; 2 words)
36 "seen God at —"
(1 John 4)
39 Exceedingly
41 O.T. book: abbr.
45 Given to the blind
(Luke 7:21)
47 Pronoun
49 Altar builder (Gen. 8:20)
50 Baal, for one
51 Mantle
52 Hurried
53 Hospital area: abbr.
54 Exclamations
55 Caddoan Indian
60 Stannum: symbol

Interpretation

"The light of the world"

By Herschel H. Hobbs

"Ye are the light of the world" (Matt. 5:14).

Jesus is the light of the world (John 8:12). Christians should reflect His light in a world of darkness. The world should see Jesus in us.

In ancient Palestine, towns usually were located on high places. Their light could be seen at night from great distances, forming guides to those who traveled dark paths. Christians should guide lost people to Jesus.

Jesus said lamps were not lighted to be hidden but to be seen. Secret discipleship, even if real, is not effective. If you are lighted, you should shine. Open to question is whether or not you are lighted if you do not shine.

Like salt, light does not call attention to itself. Silently it shines. It does not drive darkness from a room by force. It shines, and darkness flees. Someone said it is better to light one candle than to curse the darkness.

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "Shine" is an imperative — a command. But the statement in the Greek text begins with "so," making it emphatic. It refers back to a city set on a hill and a lamp on a lampstand (vv. 14b-15). We are to shine before men, not in a hermit's cave or in an ivory tower.

Our good works are to be seen by other people, but not as a means of glorifying ourselves. They should lead people to glorify God. The word for "good" is

more than ethical quality. It also carries the idea of beauty and winsomeness. Good works done for self-glory are repulsive to others. Only in an unselfish display do they appear attractive and beautiful.

Christians are to shine in unselfish beauty so people will recognize that it comes from a Source greater than themselves. It is thus that they bring glory to God.

Devotional

Kindness always pays

By Everett Hooper

"Oh, Praise the Lord, all ye nations; Praise Him, all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord" (Psalm 117).

One of the great attributes of God is kindness. A Christian must be kind to one another and to all of God's creation. This means kindness not only at church, but also in our business world.

I remember several years ago being at a state convention when the president of the convention pleaded for the messengers to show more kindness and consideration to the employees at the restaurants and cafeterias where we were eating. You can really make a good day for someone by just being kind.

A young major in World War II had the responsibility of leading many men. He was never abusive to his men. Cursing was just not his life-style. On Sunday morning, he was near the front of the chapel to worship. In dangerous combat he was also out front. He was a very kind and gentle man. Kindness pays off in any vocation.

"To show forth thy loving-kindness in the morning, and thy faithfulness every night" (Psalm 92:2).

I remember preaching in a revival and while visiting with the pastor, we went to a plant where one of the deacons was superintendent. While taking us through the plant, he would stop by a machine, introduce us to the operator, and give us an opportunity to witness to the operator.

During the week I noticed the deacon ushering his employees to their seats. You could see the deep respect they had for this fine deacon. Production wasn't a problem, because there was kindness shown in the leadership. Kindness always pays.

"To see thy power and thy glory, As I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee" (Psalm 63:2-3).

Hooper is pastor of Rosedale Baptist Church, Nashville.



Hooper

Error noted

The Baptist and Reflector regrets an error that appeared in the March 4 issue in the story, "TBC sets conferences on building churches."

A one-day conference at the Nolachucky Baptist Center in Morristown, reported to be set for March 10, will actually meet March 17.

College head resigns

WEST PALM BEACH, Fla. (BP) — George R. Borders has resigned as president of Palm Beach Atlantic College effective June 30, to become executive director of the Florida Baptist Foundation in Jacksonville. He replaces Gus Johnson, who retired.

Borders, former vice-president of student affairs and acting president of Stetson University in DeLand, Fla., has been president since January 1978.

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Our People and Our Churches . . .

PEOPLE...

First Baptist Church, Lafayette, ordained Garland Crowder as deacon on Jan. 25. Don Peek, pastor, gave the ordination sermon.

Tony Hayes was recently ordained as a deacon at the Vaughn's Chapel Baptist Church, Lenoir City. Participating in the service were Glenn Melton, Pete Gentry and Owen Evans. James L. Mason is the pastor.

Mike Yates, a Union University student, was recently licensed to the gospel ministry by the West Jackson Baptist Church, Jackson. John Lee Taylor is the pastor.

Laura Stewart, 103-year-old charter member of First Baptist Church, Lafayette, was honored on her birthday February 4. The church presented her with a plaque.

LEADERSHIP...

Germantown Baptist Church, Shelby County Association, recently called Danny K. Wilson to serve as minister of youth. Wilson, a graduate of Union University, comes from First Baptist Church, Saltillo, Miss., where he also served as minister of youth. Kenneth P. Story is pastor of the Germantown church.

Hugh Widick retired from the pastorate in February and is available for interim or supply work. His address is 707 Henry Street, Franklin, Ky., 42134.

Belmont Heights Baptist Church, Nashville, recently called Terry and Martha Kirkland as ministers of music. In a different approach, the Kirklands will divide the responsibilities of the church's music ministry. Kirkland, who is in the music department at the Baptist Sunday School Board, will lead the con-

gregational singing and the adult, youth, and older children's choirs. Mrs. Kirkland will have the administrative responsibilities and serve as organist, the accompanist for the adult choir, and the leader of the 2nd grade choir. P. A. Michel is pastor at Belmont Heights.

Joe King was called as minister of music and youth at Scenic Hills Baptist Church, Memphis. King, a graduate of Bethel College, McKenzie, previously served as minister of music and youth at Carey Chapel Baptist Church in Mt. Pleasant, Miss. William E. Burney is the pastor of the Memphis church.

Cottage Grove Baptist Church, Western District Association, has called Jim Jones as interim pastor.

Miracle Baptist Church, LaVergne, called Steven Combs as minister of education. Combs is a consultant in the church training department at the Baptist Sunday School Board. Carl B. Scarlett is the pastor.

Jeff Jeffrey began his duties last month as minister of music at Saturn Drive Baptist Church, Nashville. Jeffrey, who is a Belmont College graduate, has previously served as minister of music at Glendale Baptist Church, Nashville; First Baptist Church, Portland; First Baptist Church, Fayetteville; and in Georgia and Alabama. Jeffrey has also served as interim minister of music at several area churches. Pastor at Saturn Drive is James W. Owen.

John Norris has resigned as pastor of Cross Roads Baptist Church, Greenbrier, and is available for supply or in-

terim work. The church called Franklin Hall as interim.

Barfield Baptist Church, Murfreesboro, recently called Harry Nichols as interim pastor.

In the Chilhowie Association, Happy Valley Baptist Church, Tallahassee, has called Beecher Whitehead as supply pastor.

CHURCHES...

Essary Springs Baptist Church, Pocahontas, held the first worship service in their new church on January 4. Frank Bell is the pastor.

Mansard Island Mission, Western District Association, has changed its name and location to Russwood Shores. They also began holding Sunday night services last month. James McDaniel is pastor of the mission.

Piney Grove Baptist Church in Toone held a note-burning ceremony in December to celebrate the debt retirement on their new annex. William T. Jacobs is the pastor.

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In the Concord Association, Marshall Knob Mission organized into a church the first of February. The mission is now Victory Baptist Church. John E. Doyle is the pastor.

Belle Aire Baptist Church, Murfreesboro, has organized a mission on the Key Estates property. They are in the process of moving a building onto the lot. The mission will be known as the New Vision Mission. Joe Elliott is pastor of Belle Aire.

The Unionville Baptist Mission has completed a 1,500-square-foot educational wing, built with a \$10,000 loan from the revolving loan fund of the Tennessee Baptist Convention. The addition includes a fellowship hall and classrooms, and a baptistry was added to the existing sanctuary. Carvy Graves is the mission pastor. The mission is sponsored by Rover Baptist Church, Rover, where David Wall is pastor.

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BIBLE BOOK SERIES

Lesson for March 15

Worship and preaching

By Ira Samuel Perkins, director of missions
Big Hatchie Baptist Association, Covington

Basic Passage: 1 Corinthians 14:1-40

Focal Passages 1 Corinthians 14:1-8, 12, 18-19, 26, 39-40

Tongues and prophecy contrasted (14:1-12)

"Unknown" tongues were not the problem in Corinth. The original text says only "tongues." However, Paul does challenge the excessive exercise of speaking in tongues in relationship with public worship.

Speaking in tongues is neither denied nor condemned. Love is identified as the greatest gift, prophecy is second, and tongues is the least important. The person speaking in tongues addresses God and calls attention to himself, while prophecy addresses the congregation and glorifies God. Speaking in tongues is permitted, but prophecy is more profitable. The prophet, or preacher, is exercising the better gift. Tongues creates confusion whereas prophecy produces love, harmony, and understanding. Tongues benefit's the speaker while prophecy is edification for all present in the worship service.



Perkins

Superiority of prophecy (14:13-25)

The person speaking in tongues was encouraged to seek also the gift of interpretation, to avoid confusion and ignorance. The goal in worship was that each person present would hear and clearly understand the Word of God. Each participant in worship was to seek the good of the group rather than self-glorification. The contrast of five intelligible words to 10,000 unknown words should be sufficient proof that tongues

was not to be a regular part of worship. Tongues would be best used in private prayer.

The goal of worship was growth toward maturity, therefore, prophecy was placed above tongues. Prophecy would cause the unbeliever to fall down and worship God, whereas tongues would lead him to criticize.

Paul had the gift of tongues but only used it once, in Jerusalem. To gain the attention of a Hebrew-speaking crowd, he preached to them in their language (Acts 21:37-22:21). Prophecy was his main method of communication of the gospel.

Appeal for order in worship (14:26-35)

It appears every member in Corinth wanted to exercise his gift in each worship service. The result was confusion, chaos, and disharmony. Paul's appeal was for edification of Christ and His church. Singing, preaching, and testimony were all used in worship, but not everyone could speak in each service, therefore, a balance or variety was the goal.

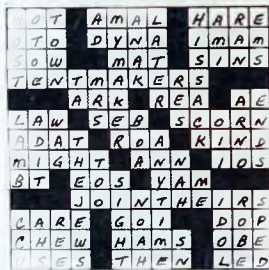
No group or gift was to monopolize the time. All were to love and exercise restraint, thus avoiding misunderstanding. No person possessed all ability or insight. All were subject to God and should respect each other.

Paul's appeal to be heard (14:37-40)

The Corinthians were expected to listen because Paul spoke with the authority of God. Two choices were available: to listen attentively to Paul or to keep silent in church. The challenge was for dignity, love, understanding, and harmony to prevail in worship. There must be no cause for believers or non-believers to feel uncomfortable or neglected.

The goal was true worship based upon reverence for God, respect for fellow believers, and edification of the Word of God through preaching. Anything that did not enhance adoration for God was forbidden both then and now.

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UNIFORM SERIES

Lesson for March 15

Questions of priority

By Ircel C. Harrison Jr., director of campus ministries
Carson-Newman College, Jefferson City

Basic Passage: Matthew 21:45 to 22:46

Focal Passage: Matthew 22:15-32

The young man had come to a point of decision in his life. College graduation was approaching and he was faced with three alternatives. He could accept a graduate assistantship in political science at his alma mater, he could apply to enter law school, or he could accept a job in the Washington office of a senior United States senator. All of the alternatives looked good, but he had to choose one and only one. What should he do?

This is the way it is so often in our lives. The choice is not between a "good" and an "evil," but between two "goods" or two "evils." There is no clear black or white answer to the problem, only a frustrating gray area. We try to make the best decision under the circumstances, trusting that God will bring the best out of whatever choice we make. This can tax our mental and spiritual resources.

In an effort to discredit Him, Jesus' opponents came to Him asking for clear-cut answers to some ambiguous questions. If He did not answer wisely, He stood the chance of being discredited before the people, branded as ignorant and unlearned, or charged with sedition by the civil authorities.

A question of obligation: two duties (22:15-22)

The Pharisees and the Herodians were strange bedfellows. The Pharisees were extremely orthodox, resenting anything that violated their interpretation of Jewish religion. The Herodians had collaborated with the Romans to achieve prestige and authority over their fellow Jews. These two groups were divided over the question of payment of the poll tax (or head tax). The Pharisees resented this payment of a tax to a foreign king who claimed divinity, while the Herodians supported it as proper and just.

The question, "Is it lawful to pay taxes to Caesar, or not?" (v. 17) was asked in regard to Mosaic law, not civil law. If Jesus agreed that it was appropriate, He would alienate the devout and patriotic Jews; if He spoke against it, He was subject to be charged with sedition.

When Jesus asked for the coin of tribute (a denarius) they readily produced it, showing that they possessed the hated coinage and that they had already acknowledged Caesar as ruler.

Jesus answered the question wisely by pointing out the distinction between the obligations involved. The coin of tribute bore the image and inscription of Caesar. By ancient custom, the coinage belonged to Caesar. Therefore, Jesus assured them that they should "give back" (render) to Caesar what was his, but at the same time they should give God what rightly belonged to Him.

The Christian is the citizen of two realms — this world and the kingdom of God — but he should never confuse the two or the obligations involved with each. The two are not necessarily opposed, but if a choice must be made, loyalty to God's realm must come first. When an earthly authority violates the convictions and conscience of a Christian, his only recourse is to be faithful to the

Father even if he must violate temporal law. The citizen of God's kingdom will have no trouble supporting an earthly realm which respects this higher allegiance.

A question of beliefs:

two misunderstandings (22:23-33)

The next group to question Jesus represented the Sadducees, a small but powerful and wealthy group, who held strongly to the Pentateuch (the first five books of the Old Testament) for their religious authority.

The question they brought to Jesus surely was asked with tongue in cheek. They had already rejected the concept of the resurrection; they simply wanted to ridicule Jesus and the Pharisees. Their inquiry was based on the law of levirate marriage (see Deut. 25:5) which required a dead husband's unmarried brother to take his wife and produce a son to perpetuate the dead man's name. It is doubtful that this custom was practiced, and the extent to which the Sadducees carried the situation in the test question, made it a joke.

Jesus used the question to point out their own misunderstanding of the resurrection and the Scriptures. First, they erroneously assumed that heaven was going to be just like earth. Heaven is not simply a continuation of the order and relationships of this life but something new and transcendent. The Sadducees limited God's power to "make all things new" (Rev. 21:5).

Secondly, Jesus cited Exodus 3:6 to show that even the portion of Scripture which they held as authoritative taught the resurrection of the dead. How could God declare Himself to Moses as "the God of Abraham, of Isaac, and of Jacob" if these individuals did not continue to exist in communion with their Creator?

A question of perceptions:

two commandments (22:34-40)

The Pharisees had found 613 laws in the Old Testament — 365 prohibitions and 248 positive commandments. They spent a great deal of time discussing their relative importance.

Whether this question was asked of Jesus out of hostility or from a real desire to seek His insight is debatable (compare Mark 12:28). Whatever the motivation, He used the opportunity to show His respect for the Law while emphasizing its twin bases of support: love for God and love for one's neighbor.

The quotation of verse 31 comes from Deut. 6:5, a portion of the Shema, the basic and essential creed of Judaism. Love for God is always the beginning point of true faith.

The second commandment Jesus quotes comes from Lev. 19:18. Love for God must be manifested in love to those made in His image. I John 4:20b amplifies this truth: "For the one who does not love his brother whom he has seen, cannot love God whom he has not seen."

If we love God and acknowledge His love for us, we can love ourselves. When we love ourselves, we can fully love our fellowman. For a Christian, these are not separate relationships but essential parts of a balanced lifestyle.

Jesus had the insight to see to the heart of a matter, isolate the alternatives, consider His priorities, and provide a redemptive answer. His people are challenged to do that same thing for a confused and hurting world.



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LIFE AND WORK SERIES
Lesson for March 15

Jesus' openness to all

By Danny E. Bush, associate minister
First Baptist Church, Oak Ridge

Basic Passage: Luke 18:31 to 19:40

Focal Passages: Luke 18:35-42; 19:2-7, 10

With this lesson, a five-lesson unit is begun entitled, "Love Beyond Measure." Throughout the Old and New Testaments, clear evidence can be seen that God is reaching out to all mankind. Jesus epitomizes this searching, this openness to all.

It was during the time of Moses that Passover originated. God revealed His superior power over the Pharaoh, and other Egyptian gods, in dramatic ways.

Through centuries the Passover celebration had become a huge annual event with a pilgrimage back to Jerusalem. Luke records in the 18th chapter that Jesus was on a Passover trip from Galilee, through Jericho, to Jerusalem.

In Exodus, God revealed that Israel was to have a missionary purpose in the world and to the world. They were chosen for this special purpose. Despite repeated efforts made by God to help Israel overcome its preoccupation with an earthly kingdom concept, they still were anticipating a strong militant Messiah.

The book of Jonah is one of the best examples of how God wanted prejudice to be overcome and for all mankind to hear of God, to repent, and turn to God. There was to be no military superiority by a chosen people but a spiritual kingdom shared in by all who would respond to God in faith. Also, there are many Old Testament references to Messiah as a "suffering servant" quite unlike the superior powerful earthly king concept.

To first century Israelites, Jesus sometimes looked like a powerful ideal Messiah by raising the dead, healing the sick, showing superiority over secular as well as religious authority, and revealing unusual wisdom. At other times, though, He seemed to exhibit characteristics and behavior quite unlike traditionally held Messianic concepts. Some of the main differences resided in areas like Jesus' loving, equal treatment of persons no matter their heritage, cultural upbringing, religious concepts, moral standards, race, or sex; His contempt for empty religious ritual; and His teaching of a non-violent approach to the spiritual, not physical, kingdom of God.

Wherever Jesus went, He saw human need, sympathized, and responded to those who reached out in faith. God continues to operate in this approach because He is open to all mankind.

During this particular pilgrimage of the Passover celebration, Jesus encountered a blind beggar. Mark calls him Bartimaeus. The beggar heard many people passing. They made sounds of excitement and spoke about someone. Naturally, the blind man wanted to know what the excitement was about and about whom they spoke. Some people told him it was Jesus of Nazareth, but, when he called out to Jesus, he was the first person in Luke's Gospel to refer to Jesus as the Son of David, which is another way of saying Messiah. This title is consistent with the prominently held views that, like the great military King David, Messiah would be a military deliverer from Israel's oppressors.

The crowd wanted Bartimaeus to be

quiet. This was probably because they did not want to be interrupted by this sinful man. People with physical defects were thought to have been punished by God because of some sin. Also, by calling Jesus "Messiah," many probably thought this blind beggar was babbling. This may have helped turn the thoughts of the crowd toward the eventual triumphal entry of Jesus recorded in Luke 19.

Jesus firmly instructed for the man to be brought to Him. When Jesus asked what the beggar wanted, the man did not make the common request for money. He asked for the return of his sight. Ap-

parently he had been able to see sometime in his life and had later become blind. Notice that it was because of the man's faith that Jesus healed him. In this story, Jesus characterized the real Biblical concepts of Messiah as one who serves the poor, helpless outcast.

Part of this lesson includes the familiar story of Zacchaeus, a hated tax collector employed by the hated Roman oppressors. Zacchaeus, even though a fellow Jew, was hated for his profession, for his accumulated wealth from this notable crooked job, and, more than likely, for his size. Did all of this stop our Lord from loving Zacchaeus and giving him personal attention? Certainly not! Did the grumbling, gossiping disapproval of the crowd deter Jesus from acting as the true Messiah, the expressed image of God? By no means!

Zacchaeus was overwhelmed by God's love and acceptance. For years he had been ignored, ridiculed, and hated. He had longed for forgiveness, hope, and friendship. Jesus was open to everyone,

including Zacchaeus. This man was glad to have Jesus as his house guest. So overjoyed was this man by the release found in forgiveness, he promised to give half of his possessions to the poor and to return to any citizen four times what he had taken illegally. What a turn around! What a change! What a Saviour!

Luke 19:10 is a concise summary of the purpose of God in the incarnation. Jesus, the example to all His followers, invites us to be like Him. We are to be actively alert to, and seek after, people whose lives are broken and ruined because of sin. We are to accept them, love them, and point them to Jesus who can save and restore lives.



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Hispanic church chases clouds from refugees

By Marv Knox

FORT WORTH, Tex. (BP)— Black clouds of hate greeted 128 Cuban refugees to north Texas, but a Hispanic Southern Baptist church chased the clouds away.

The incident started when a group affiliated with Bellevue Baptist Church in suburban Hurst brought the Cubans — all males — from Fort Chaffee, Ark., to nearby Haltom City.

Their arrival didn't go unnoticed.

"The press, radio, and television made of the event a misproportioned spectacle which very quickly inspired unfounded fear in a few citizens," said Hugo Ruiz, pastor of Iglesia Bautista Central (Central Baptist Church) in Fort Worth.

But misproportioned or not, the Cubans' arrival was a spectacle. Anglos who helped them received death threats; callers promised to bomb the hotel where they lived; local residents protested their presence to the city council.

Even the Christian community was "upset" because they came in such large numbers, one pastor confided.

Pushed by such pressures and facing a monumental language barrier, the Bellevue group asked Ruiz and Iglesia Bautista Central for "spiritual assistance" and other help.

"Because of similarities in backgrounds and culture, the Bautista Central congregation was able to relate to the refugees in ways no other church could," said Oscar Romo, director of language missions for the Southern Baptist Home Mission Board.

Among members of the church were Cuban families who came to the United States for the same reasons the newcomers came — "frank disapproval of communism as a system and philosophy," Ruiz said.

With such a kindred spirit, the church "accepted the challenge not as a form of social altruism, but as a missionary challenge," he said. "Each...member

understood that instead of having to go to the mission field, the mission field was coming to them."

While Ron Meers, a Bellevue church member and instigator in the sponsorship program, continued to help them find jobs, the church tended to other needs.

A night school was started to teach the men English and give them social orientation which could help them adapt to their adopted culture. Clothes and other necessities were handed out. Church vehicles picked up refugees and brought them to Sunday School and worship services. Members gave Bibles to the refugees.

Volunteers were motivated to help the Cubans, said Ruiz, "by Christ, who teaches us all that in Him there are no boundaries nor differences of marginal points. In Him, we are one, constrained by the strength of His divine love."

Their labor was not in vain; Ruiz

reported "about 100" professions of faith among the refugees.

As the men have found jobs and integrated into society, many of them have moved to other areas, yet a "good percentage" of the original 128 attend Iglesia Bautista Central.

"There is no longer a need to pick them up; they come on their own and are many times accompanied by others whom they have met and with whom they have shared what they found in Christ," Ruiz said. "Some are taking doctrinal orientation classes and have asked to be baptized."

The pastor admits, "It hasn't been easy for them, nor has this undertaking been easy for us." Still, memories of trouble and hardship diminish when the Cubans talk about their new-found lives.

"Before, I felt lost and discouraged," one explained. "Now I feel secure because I've found the family I never had."

Webb weaves fund raising through grueling dog race

By Celeste Pennington

NOME, Alaska (BP)— Southern Baptist Missionary Bill Webb will add a new dimension to church construction as he hooks up his team of mongrels and huskies for a race across the Alaskan wilderness.

March 7, Webb and 58 other mushers were scheduled to begin the Iditarod, the annual 1,049-mile trek from Anchorage to Nome. The race takes 14 to 15 days for the winner; up to 30 days for others.

The top 20 finishers will split a \$100,000 purse (\$24,000 for first place; \$1,000 for 20th).

While Webb would like to be among the top 20, his real objective as a first-time contender is to raise \$100 in pledges for each mile he crosses over the frozen landscape to pay for property and building materials for a church and a parsonage. With volunteers from Florida, Alabama, Tennessee, Texas, and California, Webb has spent the past three short summers building the structure.

"I would like to get all the 1,049 miles committed for the church," says the soft-spoken Webb, pastor of Nome Community Church, counselor of alcoholics, and director of a receiving home for neglected and battered children.

Garbed in heavy boots, thick down pants, parka and knit cap, Webb has worked day after day with the dogs, urging them, guiding them, shouting orders into the stiff Arctic wind: "Hey, line up!



HMB MUSER — Against odds of subzero weather, high winds, and blowing snow, Bill Webb will race to raise money for a new church.

Line up, Punkin! Haw! Haw! Haw, Siga!"

He has worked to build the dogs' strength to pull not only his weight, but supplies and dog food: five pounds of meat per dog per day. He has worked in the face of stinging cold which during the race will numb the dogs' feet and frostbite 90 percent of the Iditarod contenders.

Webb admits the path ahead is grueling. Yet, he reminds, building a two-level church in Nome was no easy task. Materials were barged or air-freighted out of Seattle and Anchorage. The bulk of construction was undertaken with limited equipment, often by inexperienced volunteers.

Even now, with the Iditarod underway, Webb is looking ahead to new projects. He is working toward a detoxification center and halfway house for alcoholics in Nome. He is involved with a project to help battered women, planning to build a receiving home.

And, says Webb, "I'm looking forward to a time when we fill this (church) up with people and we need to build a (separate) parsonage."



POPE DRAWS CROWD — First Baptist Church, Anchorage, Alaska (left, background), served as the media center and "robing" room for the visit of Pope John Paul II.

Baptist church in Alaska hosts entourage during papal visit

ANCHORAGE, Alaska (BP)— First Baptist Church played host to the entourage of Pope John Paul II during the pontiff's recent three-hour visit to Alaska.

The church, a block and a half from the public park in which the pope celebrated mass, was both media center for some 300 reporters, photographers, and television technicians, and a robing area for more than 100 bishops, priests, sisters, and deacons.

The pope, however, never used the facilities because a mobile home had been provided for him at the park.

First Baptist Church became involved when the archbishop of Alaska, Francis Hurley, asked Pastor Harold Hime for permission to use the church facilities as a staging area during the pope's visit.

"The response of our church members has been fantastic," said Hime, who has been pastor about a year after previously serving as Christian social ministries consultant for the Alaska Baptist Convention and the Southern Baptist Home Mission Board.

Response from the Catholic community and from residents of Anchorage was just as favorable, added Hime. "Archbishop Hurley has been very complimentary and appreciative of our church's offering the use of its facilities," he said.

Hime added that several priests and archbishops participating in the mass

expressed amazement that a Baptist church offered use of its facilities.

He also noted a reporter for Vatican Radio told him their research indicated it was the first time a Protestant church facility had been used as a base of service for a papal mass.

While he was in Alaska, Pope John Paul II spoke four times but did not mention the role of Baptists in helping host the visit. During the mass, with First Baptist Church in the background, the pope told the crowd he could see "the evidence of the Holy Spirit's call of faith in Alaska."

"Here," he added, "many people of diverse backgrounds and cultures are drawn into one community of faith. The present generation brings with it a new challenge and a new opportunity for the church in Alaska. The gospel needs to be proclaimed every day and the fire of faith needs to be fanned into flame."

Hime, who said the church provided only its facilities for the visit and the Catholic diocese picked up all expenses, received only one phone call critical of the church for allowing Catholics to use Baptist facilities.

He explained: "To me, it was simple. We had two alternatives — to cooperate or to refuse and stand there as judgmental and resistant. I just did not want to be put in that position."

Baptists offer 'Joni' in Filipino language

MANILA, Philippines — The publications center of the Southern Baptist mission in the Philippines has released the popular autobiography *Joni*, by Joni Eareckson, in the national language, Tagalog.

The book, an autobiography about a young woman's struggle to live with a disability suffered as a result of a swimming accident, is offered in observance of the "International Year of the Disabled." One peso (about \$.13) from the sale of each book will go to the country's national Commission for the Disabled for ministry to about four-million disabled Filipinos.