

# Baptist and Reflector

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## Evangelism conference speakers urge 'witnessing lifestyles'

By Steve Higdon

A personal lifestyle of "Bold Witnessing" was the focus as Tennessee Baptists gathered in Nashville Jan. 17-18 for the 1983 State Evangelism Conference, sponsored by the Tennessee Baptist Convention evangelism department.

Meeting at Belmont Heights Baptist Church and for a "laymen's night" at the Grand Ole Opry House, 13 speakers urged participants to witness for Jesus Christ through the guidance of the Holy Spirit, in love, with diligence, and in full sight of their Christian responsibility to reach all people in all places.

"Are we practicing what we preach?" Ramsey Pollard, pastor emeritus of Bellevue Baptist Church in Memphis, asked 2,500 pastors, laymen, church staff members, and denominational workers

### Piland resigns BSSB position

NASHVILLE (BP) — Harry M. Piland, director of Southern Baptists' Sunday School program for five years, has resigned effective Feb. 28 to return to First Baptist Church, Houston, Tex., as administrative pastor and minister of education.

Before becoming director of the Sunday School department of the Baptist Sunday School Board in 1978, Piland had been minister of education at the Houston church for five years.

In his announcement Jan. 24 to the 150 employees of the department, Piland said his decision was reached over a period of many months and reflects his love for the local church and his conviction that "God has spoken to me and I must return."

Except for his assurance of God's leadership, Piland said, "I would with delight continue to serve as Sunday School department director for the rest of my days."

During his tenure, Piland saw SBC Sunday School enrollment increase by about 200,000 to 7.6-million. He also originated the idea for 8.5 by '85, a goal which includes plans to increase Sunday School enrollment to 8.5-million by Sept. 30, 1985.

Piland said he regrets that he will not have the opportunity to work with Lloyd Elder, if Elder is elected Feb. 1 as president of the board. "I affirm his (Elder's) nomination with my whole being. I know him to be a man of high integrity, great competence, and deep compassion."

Board President Grady Cothen said Piland "has been a superb leader in helping Southern Baptists focus on the need to reach people for Christ."

Morton Rose, vice-president for church programs and services, named Ralph McIntyre, director of the Bible teaching division, as interim department director.

gathered for the Tuesday night Opry House session. "Do we believe in our product? Do we believe in the Lord Jesus Christ?"

"If so," Pollard continued, "I challenge you to join in winning people for Christ."

"I preach Jesus Christ because He is the hope of this world," Pollard said, explaining that economic programs, politics, and other man-devised programs will not lead to the world's salvation.

Pollard told his audience that to win the world for Christ, they must be effective witnesses in the community, and their effectiveness would be determined by the spirit they had.

"If you have a little spirit, God can't use you," he claimed. "If you have the wrong spirit, God can't use you."

"There is a spirit of arrogance and pride in the Southern Baptist Convention," Pollard said, alluding to those who increase their notoriety defending religious and political issues rather than the cause of Christianity. "You must not increase; Jesus must increase."

"I am sick of hearing the Southern Baptist Convention is going to split; that's a lie," he added. "The Southern Baptist Convention is not on the rocks, it is on the Rock."

"You cannot grow a church without

love, and you cannot grow a great convention without love," Pollard continued, urging Baptists to turn issues aside. "Let us love each other; let us love God."

Pollard then reminded his audience that the spirit of love that will enable churches to witness must come from the Holy Spirit.

"The Holy Spirit is the one who will convict people," he explained. "If the Holy Spirit does not do it, then it will not get done."

When the Holy Spirit comes

Also speaking at the laymen's night, and during a Monday night session, was D. L. Lowrie, pastor of First Baptist Church in Lubbock, Tex.

"The Holy Spirit was a timely gift from the Risen Lord to His church," Lowrie said during his first message. "But just because He has come does not mean He is being manifested, it does not mean He is at work in the life of the church today."

"When the Holy Spirit comes to church, He assumes control," Lowrie said. "He comes as the wind. The wind cannot be controlled, but it can be cooperated with."

"When the Holy Spirit comes to church, He inspires praise," he continued. "At Pentecost, the whole crowd was so caught up with the glory of God, they had an outburst of praise. They never got over it."

"When the Holy Spirit comes to church, He inspires proclamation," Lowrie said, illustrating that when the Holy Spirit came to the apostles, "they left the safety of the Upper Room and went out to preach where they crucify messiahs."

"When the Holy Spirit comes to church, He convicts sinners. He brings sinners to an awareness of what they've done and a willingness to do what they need to do."

"And finally," Lowrie stated, "when the Holy Spirit comes to church, He produces growth. Not just numerical growth, but there is a growing love, a growing commitment among members with one another, and a growth of influence and impact on the community."

"There is no more a need for another Pentecost than there is a need for another Calvary," Lowrie explained, telling his audience that when the Holy Spirit visits their church, "you will not be having another Pentecost, you will just be getting in on the first one."

The Word as the seed

Using a familiar parable as his text, Lowrie began his second message by comparing the Word of God with a seed.

"As a seed, the Word of the Lord is living," Lowrie said. "The Bible is a living Word. It is alive and it abides forever."

"As a seed, the Word is fruitful," he continued. "In the right kind of soil, the



Lloyd Elder

### BSSB to vote on Lloyd Elder

Lloyd Elder of Fort Worth, Tex., will be nominated as president of the Sunday School Board when the trustees meet on Feb. 1, according to an announcement made last Thursday to a called meeting of the board employees.

Elder, executive vice-president of Southwestern Baptist Theological Seminary, will succeed Grady C. Cothen in that post, when Cothen retires on Feb. 1, 1984. Elder will become president-elect until that date.

John J. Bryan, chairman of the seven-member search committee told the employees that the board's 83 trustees were notified by letter Jan. 17 of the committee's unanimous decision to nominate Elder.

Reminding the employees Jan. 20 that the election will be made by the full board on Feb. 1, Bryan said that it was the committee's decision to inform the employees of its nominee before the trustees meet. He added that the committee wanted Southern Baptists to be fully informed of the nominating and election process.

The search committee was elected by the BSSB trustees in August 1982. They sought recommendations through letters and articles in Baptist state papers, and about 70 names were suggested. After prayer, the committee members individually arranged these names by their priorities.

Bryan said that the committee was unanimous "in complete confidence of God's leadership."

Two Nashville pastors, who served on the search committee, participated in the Jan. 20 called chapel service. Scripture was read by Raymond Langlois, pastor of Judson Baptist Church, and prayer was led by John Daley, pastor of Brook Hollow Baptist Church.

Elder has served as executive vice-president of Southwestern seminary for five years. Prior to this, he was assistant

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Ramsey Pollard

'Practicing what we preach'

(Continued on page 3)

# Joys of mission trip prompt 'repeat performance' in '83

By Fay Brown

A mission trip to Haiti last summer reaped such benefit for Haitian children and provided such joy to participants from First Baptist Church, Maryville, the church has decided to send a similar group this summer.

A recent letter from a Haitian pastor told of a new schoolhouse "filled to capacity" with children in a nation where only two out of every 10 people can read or write.

The school building, in the city of Los Palis, was built last summer by eight lay mission volunteers from the Maryville church. When they arrived in July, materials purchased with \$6,000 the Maryville church had provided earlier to Missionary Jack Hancox were awaiting them.

Even with weeks of planning and preparing themselves physically and spiritually for their task, the men were not ready for what they encountered in Haiti.

Volunteer David Myers, an executive with an east Tennessee trucking firm, said, "I was overwhelmed by the poverty and despair. Yet even surrounded by despair, the people of Haiti are always smiling."

Volunteer Hugh Reneau, a retiree from the Aluminum Company of America, said, "I'll never forget the warmth and love of the people and their happiness in light of their needs."

As the men experienced the dilemma of the Haitians, they asked, "How can these people have any hope?"

A Haitian Christian told them, "As long as there is life, there is hope; and as long as there is Christ, there is hope."

The hope for Haiti's future lies in its children, who represent life.

"Education is the key to the future for the people of Haiti," said Julius Nicely, retired from ALCOA. "The older people, especially, realize the need for educating the country's children."

During their two weeks in the West Indies island country, the lay missionaries constructed a 30 feet by 64 feet concrete block building with four rooms. Each of the rooms, which would measure 15 feet by 27 feet, was to hold 100 children, five students each on the 20 benches per room.

With enthusiastic help from Haitians, the men completed their job. Missionary Hancox has placed teachers in the school at a salary of \$45 per month, \$15 a month more than the average Haitian teacher's salary.

In Haiti eight out of every nine schools are denominational. Though it is compulsory that each Haitian child attend six years of school, only 20 percent do so.

In the city of Los Palis, with a population of 6,000, the school constructed by the Maryville men marked only the second for the city. It will provide an open door for the education of over 400 children.

The First Baptist Church of Hinche, Haiti, sponsors both the school and the Baptist church of Los Palis located adjacent to the newly-built school.

Pastor Neptune Daniel, pastor of the Hinche church for over 35 years, spoke at First Baptist Church of Maryville in September. "By sending your men and giving your money to build this school, you have given my people a feeling of worth and a hope for the future," he told the congregation.

For Jack Hancox, the mission trip was a dream come true. In Haiti since 1978 after many years on other mission fields, Hancox has prayed that his home church in Maryville would some day send a group to help in his country of Haiti.

It was a response to Hancox's initial plea to the Maryville church that led the men on their mission endeavor last summer.

This summer, however, Hancox will not need to "sell" the idea as forcefully. As a matter of fact, he probably could not stop them if he wanted to.

—Fay Brown, a newspaper staff writer, is the wife of Nobel Brown, pastor of the Maryville church.



**TENNESSEANS AT WORK** — Volunteers from Maryville and a Haitian worker pause to inspect their workmanship during construction of a school building in Haiti.

## Lewis White takes new post at BSSB

NASHVILLE — D. Lewis White, a 19-year employee of the Southern Baptist Sunday School Board, has been named supervisor of the Bible teaching division's CPS (Church Programs and Services) special ministries unit, effective Feb. 1.

White will supervise the program and materials for blind, deaf, mentally retarded/exceptional persons, and for unchurched persons engaged in Bible correspondence studies.

A native of Louisiana, White is a graduate of Louisiana College, Pineville, and Southern Baptist Theological Seminary, Louisville, Ky.

White came to the board's Sunday School department as a general administration consultant in 1964 from Temple Baptist Church, Hattiesburg, Miss., where he was pastor.

In 1968, he was loaned by the Sunday School department to the coordinating committee of the Southern Baptist Convention's Interagency Council as coordinator of the "Shaping the 70s" denominational emphasis. In 1971, he became bus outreach consultant for the Sunday School department, and in 1980, he assumed the position of special projects coordinator.

In that capacity, he coordinated planning for Southern Baptists' effort to increase the denomination's Sunday School enrollment to 8.5-million by 1985.



White



Harold Bryson



Doug Watterson



Joe Stacker

## State Conference on Preaching set Feb. 14-15 in Morristown

The Tennessee Baptist State Conference on Preaching will meet Feb. 14-15 at Manley Baptist Church, Morristown.

The conference, a workshop on Bible preaching, is promoted jointly by the church training department of the Tennessee Baptist Convention, the Nola-chucky Baptist Association, and the church administration department of the Baptist Sunday School Board.

The workshop will focus on sermon preparation and delivery, according to Johnnie Hall, director of the TBC church training department.

Conference speakers include James C. Barry, consultant, Sunday School Board church administration department; Bill Bruster, pastor of Central Baptist Church of Bearden, Knoxville; Harold Bryson, professor of preaching at New Orleans Baptist Theological Seminary;

Tom Madden, executive secretary of the Tennessee Baptist Convention; Carroll Owen, TBC director of convention ministries; Joe Stacker, secretary of the Baptist Sunday School Board church administration department; and Doug Watterson, pastor of First Baptist Church, Knoxville.

Barry, Bryson, Stacker, and Watterson will lead workshops during the two-day conference. Stacker will lead an evaluation of sermons on videotape. Barry will direct a sermon workshop on Bible books. A sermon workshop on Bible parables will be led by Bryson, and Watterson will focus on Bible doctrine.

Julian Suggs, director of the TBC church music department, will lead music during the conference.

The conference will begin at 1:30 p.m., Feb. 14, and will adjourn at 9:30 p.m., Feb. 15.

## Oklahoma City church votes to allow women as deacons

OKLAHOMA CITY (BP) — Members of First Baptist Church, Oklahoma City, where Gene Garrison, Southern Baptist Convention second vice-president, is pastor, voted 232-167 Jan. 16, to change church bylaws to allow women to serve as deacons.

According to Garrison the vote, which came following a two-hour discussion, makes the Oklahoma City church the first Southern Baptist congregation in Oklahoma to allow women to serve as deacons.

The discussion meeting, attended by 600 to 700 persons, culminated a study which began in March 1981. A nine-member committee to study the role of women in the church conducted an intensive study and correspondence with other churches who also have faced the issue before bringing the matter to the business meeting.

After its two-year study, the commit-

tee reported it found nothing in the New Testament to prevent women from becoming deacons. It cited New Testament Scriptures, as well as the writings of the early church, to indicate there were women deacons in the first century churches.

The action did not vote on "any particular woman" but merely set the procedure which will allow women to be elected and ordained. The motion authorizes the present 45-member deacon board to "appoint the necessary committee and recommend the procedure to the church" whereby the action can be implemented, Garrison said.

The action of the prestigious church is almost certain to bring negative reaction.

Former SBC president Bailey E. Smith, pastor of neighboring First Southern Baptist Church of Del City — an Oklahoma City suburb — said, "I stand opposed to the ordination of women as deacons. I believe when a church starts doing those things (ordaining women) it has quit majoring on the main thing ... evangelism and soul winning."

Smith also said he would be opposed to "disfellowshipping" the church. "I do not think it should be a test of fellowship ... although it saddens me. You rarely see a dynamic, soul winning church doing something like this."

The question of withdrawing fellowship from First Baptist has been mentioned by members of the Capital Baptist Association, composed of 127 churches and 137,000 Southern Baptists in the Oklahoma City area. Ernie Perkins, director of missions for the association, said he "imagines someone will try to do something about it," adding he does not expect such an effort to be made prior to the annual meeting of the association next October.

## Parkview church calls Jamison to pastorate

Parkview Baptist Church, Clarksville, called Kenneth Jamison as pastor, a ministry he began Jan. 16.

A native of Lebanon, Jamison has held pastorates in Woodlawn and Brush Creek, and in Wuerzburg, Germany.

Jamison is enrolled at Belmont College, Nashville, and has attended the University of Tennessee at Knoxville; Frederick Community College, Frederick, Md.; Philadelphia College of Bible, Philadelphia, Pa.; and Southern Baptist Theological Seminary, Louisville, Ky.



Jamison

# 1983 Evangelism Conference . . .

(Continued from page 1)

seed of the Word of God is a fruitful, powerful force in the lives of men.

"As a seed, the Word of God is usable," Lowrie asserted. "The life is in the seed, not the soil, but what happens to the seed depends on the soil. God gave us His Word in a form that is usable — anyone can sow the seed."

Lowrie explained that if Christians are to sow the seed that is the Word of God, they must take several actions.

"First, we need to renew our confidence in our message," he claimed. "God did not give us His Word to honor and respect, but to share. What you believe about the Bible is shown by what you do with it."

"Next, we need to renew our commitment to share. We can be so busy being the church that we think 'If they will come on Sunday, we will sow them down.'"

"Also," he declared, "pastors and laymen need to sit down and decide 'Will the way we are doing evangelism sow the seed in every heart in this community?' If it won't, your strategy is not big enough."

### Motivated from the outpouring

Four speakers to the conference addressed the needs, motivations, and methods of witnessing.

"We need an outpouring of the living God that we can dive into," exclaimed Glenn Sheppard, special assistant in the area of spiritual awakening to the Southern Baptist Home Mission Board. "We do not need programs, we need revival. Programming cannot bring the breath of God."

"If God doesn't do it through the Spirit, it cannot be done," he continued. "From the Spirit comes an outpouring of a river that men do not drown in, but swim in, come alive in."

"Just ask God to let you share," he continued. "It is tough, but you do not

witness because you know 'How to Have a Full and Meaningful Life' or Continuous Witnessing Training, you witness because you know Him."

"We are constrained to communicate the gospel," announced Ted Huckaby, director of missions of the Knox County Association of Baptists, "because we do not have always, because we have the way, and because the world does not have any other way."

"There is a driving motivation to witness," Huckaby explained.

"First, we are driven by the motivation of the universality of Christ's death. He did not leave anybody out, yet. He died for you as if you were the only one."

"Second," he stated, "we are driven by the motivation of the urgency of demand. When you turn your life over to Christ, you no longer live for yourself, you are His."

"We are also motivated by the uniqueness of His deliverance," Huckaby concluded. "With the same power God brought his Son out of the tomb. He made Him to live in my heart. His love for me changes my circumstance."

### Methods of evangelism

Jim Lindsay, an evangelist from Elizabethton, chided Baptists for being "under the false premise that if the people will come to us, we will lead them to Christ."

"We want a building," Lindsay said, "then we want to hole up in those buildings and wait for the people to come to us."

"We have put all of our eggs into two baskets, mass evangelism and enlistment evangelism," he asserted.

"Mass evangelism reaches 10 percent of the population, and enlistment evangelism reaches 10 percent of the population. 'If I add that up correctly, that is 20 percent,'" Lindsay deducted. "What program do you have for reaching the other 80 percent?"

"Do not stop making every effort you can in mass evangelism and enlistment evangelism," he ordered. "Nobody knows how to do that better than Baptists. But, personal evangelism is the only kind of evangelism that is going to be able to do the job thoroughly."

Forrest H. "Woody" Watkins, presiding over his first state evangelism conference as TBC director of evangelism, outlined his hopes for evangelistic thrusts in Tennessee.

"Last year we baptized 26,000 out of a goal of 32,000," Watkins said. "This year our goal is 36,000. We do not want to set a goal we can reach easily, but one that is big enough to allow God to do what He can do."

Watkins told the participants that the way the goal will be reached is for Baptists to adopt personal evangelism as a lifestyle.

"What we really need," he explained,



**THE HOLY SPIRIT AND THE WORD OF GOD** — D. L. Lowrie, pastor of First Baptist Church in Lubbock, Tex., addressed the evangelism conference on the coming of the Holy Spirit and the Word of God as symbolized by a seed for sowing.

"is for our lifestyle to be 'Christ-style.' We need to model Jesus' lifestyle."

### Perseverance and salvation

Other speakers spoke to needs of pastors and laypersons in being able to effectively do their work as leaders in the church.

Emmanuel McCall, director of black church relations for Home Mission Board, offered encouragement for troubled Christians using Paul as a model of perseverance.

"I'm glad we Christians are finally owning up to the fact that we can experience brokenness," McCall said. "Being saved does not keep us from getting the same afflictions that plague the family of man."

"We still have times of loneliness, defeat, brokenness, and despair," McCall assured. "But Jesus did not call us to Easy Street. He called us to the cross."

"If anyone knew what brokenness was about, it was the apostle Paul," he stated. "He knew everything from grandeur to defeat. There were several factors that allowed him to grab hold."

"First," McCall began, "Paul knew who he was and whose he was. If you do not know who you are, you are in trouble. You cannot get away from who God is and who you are."

"Second, Paul knew he was called to God's purpose. A person without a sense of destiny is like the ship Paul was on without a rudder."

"Most importantly," McCall continued, "Paul knew that the same God that called him was the same God that had providential care around him. He was not even afraid of his enemies."

Tom Madden, executive secretary-treasurer of the TBC, reminded those at the conference of the greatness of the Christian's salvation.

"It is great because of the cost," Madden said. "It is a gift from God, but it is not cheap. It cost God His Son."

"It is great because of what it saves us from," he added. "There is no way out of Hell. It is eternal."

"It is also great because it saves to a better life," Madden declared, "and because it saves us for heaven."

### Words to pastors

Ken Story, pastor of Germantown Baptist Church in Germantown, asked the pastors present to realize that God is still able to do things in their church, but only as they lead it.

"Quit griping at your people because they do not visit," Story urged. "Remember that you are the shepherd of a flock, and they will go where you lead them."

"Too many pastors are trying to be people-pleasers instead of God-pleasers," Ian Walker, pastor of First Baptist Church in Morristown told the ministers. "We should realize that God could not please all of the people, and that we are trying to do what God Himself could not do."

"We're on a winning team," declared Billy Whitt, director of the cooperative missions division for the Baptist State Convention of Michigan. "The church is here to stay until Jesus comes."

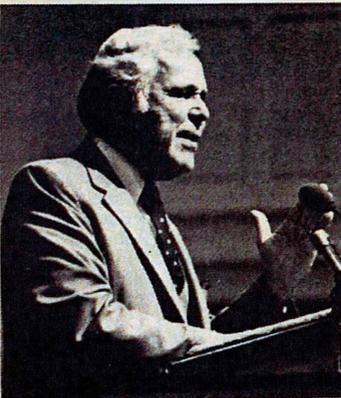
"Because it is," Whitt continued, "I believe we have got to get sight of a worldwide evangelistic cause. There are people around the world waiting for us to share the good news of Jesus Christ."

### Other speakers, features

Other speakers at the conference were Robert Hamblin, vice-president of the evangelism section at the HMB, who brought a series of Bible studies on Jonah (see separate story), and Benton Williams, of the church administration department of the Baptist Sunday School Board, who spoke of his work as a former missionary and his lay work with Asians in Nashville.

Other features of the conference included testimonies from lay persons involved in personal witnessing programs, and congregational music led by Tennessee ministers of music. Special music was provided by Sid Buckley, a music evangelist from Easley, S.C.; Melanie Campbell, a soloist from Union University, Jackson; and the Tennessee Baptist Chorale and a laymen's chorus, both directed by Julian Suggs, director of the TBC music department.

Registration for the two-day event was 1,400, although attendance at all sessions exceeded 2,000.



**Woody Watkins**  
'Lifestyle for me in '83'



**Laymen's Chorus**  
'Jesus is the Sweetest Name I Know'



**Billy Whitt**  
'Motivation for a Lifestyle of Witnessing'

## Houston church plans drive for \$34-million expansion

HOUSTON, Tex. (BP) — Houston's Second Baptist Church has announced a \$34-million expansion which will include the largest church sanctuary in Houston and apparently the largest Southern Baptist worship facility in the world.

The church hopes to use a pay-as-it-goes plan, raising the \$34-million during the period of construction, with completion anticipated in 1986. The church currently has only \$1-million marked for the expansion.

Until the Second Baptist project was announced Jan. 17, Houston's largest church construction project was the \$9-million expansion First Baptist began nearly two years ago. That project is still underway.

Edwin Young, pastor of Second Baptist, said the church is rapidly running out of space and faces a "stop growing or start building" situation. The church's current sanctuary seats 1,350 and is filled to capacity in both Sunday morning worship services.

The new auditorium initially will seat 3,600, roughly 1,000 more than the city's largest, First Baptist. The building, to be modified colonial style, can be expanded to seat up to 8,000 persons.

Two separate building projects are contained in the \$34-million expansion: \$25-million for a worship center/education facility of 175,403 square feet, and \$9-million for a school/family life building of 104,841 square feet. The school facility will be used primarily by Second Baptist school, which offers private education from kindergarten through the 12th grade and currently has about 800 students.

Funds will be raised in two phases. The church will soon ask its 5,000 resident members to sign pledge cards to pay the \$25-million for the worship center over a three-year period. Divided evenly, that means it would take an average contribution of \$5,000 per member to pay for the new structure.

Young, said, however, the church will not solicit "equal gifts, but equal sacrifice. We can't do this without God's help. It will take an act of faith — a strong belief that this is the direction God wants us to go." Young said he is personally convinced "this is what God wants us to do."

The remaining \$9-million will be raised from parents of students, alumni,

friends of Second Baptist's school, and from foundations and charitable trusts.

The cost of the building will be in addition to the church's \$3.5-million annual budget. Last year the church raised more than \$6-million in total contributions to its budget in various causes, but not including its school. The church contributed about \$500,000 to various missions causes, including some \$162,500 to the SBC unified giving plan, the Cooperative Program, representing about 4.5 percent of its budget.

The school currently has a budget of \$1,250,000, which is separate from the church budget. The school and church currently have a staff of 130 persons, which Young said will expand to 150 or 160 when the facility is completed.

Young said he intends to keep the church from focusing exclusively on its new building to the detriment of its social ministry. He said the church is in the process of expanding its annual contributions to various Southern Baptist mission causes and will continue to do so.

He said he is leading the church to be more involved in social ministries outside its own congregation too. He said next year the church will focus on special ministries to ghetto children, special education children, street people, and the unemployed.

## Stogner to join resolutions group

SHREVEPORT, La. (BP) — W. D. Stogner, recently retired director of the Northwest Baptist Association in Shreveport, has been named to the Resolutions Committee for the 1983 annual meeting of the Southern Baptist Convention in Pittsburgh.

Stogner becomes the 10th and final member of the committee. His appointment was announced by John Sullivan, pastor of Shreveport's Broadmoor Baptist Church and first vice-president of the SBC.

In announcing the appointment, Sullivan said Stogner in 1976 led the 80 churches of the association to become the first association in Louisiana to give more than \$1-million in a single year through the Cooperative Program. Last year, he added, the association gave some \$2-million through the SBC unified giving program.

## Baptists react to ruling on court case in Lubbock

DALLAS (BP) — Baptist reaction is mixed to the decision of the United States Supreme Court not to hear an appeal by the Lubbock Independent School District of an appellate court decision which struck down a policy permitting students to gather for religious purposes before and after school hours.

The high court announced Jan. 17, without comment, that it will not review the decision of the Fifth U.S. Circuit Court of Appeals in the bitterly disputed case over a 1980 policy of the Lubbock school district permitting students "to gather at the school with supervision either before or after regular school hours on the same basis as other groups as determined by the school administration to meet for any educational, moral, religious, or ethical purposes so long as attendance at such meetings is voluntary."

The federal district court ruled in favor of the policy, but the Fifth Circuit Court of Appeals in New Orleans reversed the ruling. The school district appealed.

Two Lubbock Baptists — Mrs. Don (Skeet) Workman who with her son and husband participated in the suit, and D. L. Lowrie, pastor of First Baptist Church — were disappointed in the high court action.

"Their refusal means that we can have no voluntary acts before or after school on any school property for anything that pertains to religion, said Mrs. Workman. "We believe this is a loss of freedom of speech . . . the freedom of assembly. It is much broader than a loss of religious freedom."

Lowrie said he believes the Fifth Circuit decision "is too restrictive. I believe it has gone beyond the original ruling of the Supreme Court to prohibit any kind of Christian or religious expression on the school grounds."

He said the ruling eliminates many activities of the Fellowship of Christian Athletes and school officials have

## Joyce Byrd named music assistant

Joyce Byrd, an employee in the church music department of the Tennessee Baptist Convention for eight years, has been named program assistant in that department. Mrs. Byrd was elected to that position by the Executive Board's state missions committee at a meeting Jan. 24.

She will assume the position on Feb. 1.

In addition to assisting Julian Suggs, department director, in administrative and planning activities, Mrs. Byrd will serve as keyboard specialist. In this responsibility she will plan and participate in conferences for church pianists and organists.

A native of Kentucky, she is a graduate of Murray State University, Murray, Ky. She served as part-time music director of two churches in Florida, as a public school music teacher, and secretary at the Baptist Sunday School Board.

Mrs. Byrd is the organist for Crieve-wood Baptist Church, Nashville, where she and her family are members. Her husband, Robert O. Byrd, is professor of religion at Belmont College, Nashville.

banned Young Life representatives from the campuses of public schools.

He did not predict what actions will be taken, noting Baptist ministers "have just been waiting and hoping that the decision would be overturned. Since it hasn't, we will have to look at other alternatives" such as opening churches near school campuses for morning watch or other religious activities.

Phil Strickland, director of Texas Baptists' Christian Life Commission, expressing understanding for the decision, said, "The fact this court, representing a wide spectrum of legal and political philosophy, was unanimous in this action indicates that this was not the clear test of the issue that is needed. The issue of equal access to school facilities for activities before and after school is not really resolved by this case. There were too many other complicating factors."

He added, however, that the Lubbock case "indicates the urgency of a definitive word from the courts or from Congress on this issue."

Like Strickland, James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs, Washington, D.C., said the court's action was understandable. Rejection of the case, he said, "is yet another example of the old legal maxim that 'bad cases make bad law.'"

Dunn said the Lubbock case was "flawed from the beginning, mainly because of the school board's open defiance, over a 17-year period, of the court's correct rulings in 1962 and 1963."

On Capitol Hill, meanwhile, a prominent U.S. senator who had asked the high court to review the Lubbock case, indicated he will reintroduce legislation in the new Congress forbidding school districts to "discriminate against any meeting of students on the basis of the religious content of the speech at the meeting."

Sen. Mark O. Hatfield, who was joined by 23 other senators in asking the court to review the lower panel's decision, said his bill is designed to protect the right of students to exercise freely their religion and at the same time keep schools from unconstitutionally establishing religion. The bill specifies that the meetings must be voluntary and must not involve any "activity which is in and of itself unlawful."

Hatfield's bill also contains language forbidding any unit of government to "influence the form or content of any prayer and other religious activity" or "require any person to participate in prayer and other religious activity."

## Yarnell to assume Crossville pulpit

Carl F. Yarnell will assume the pastorate of First Baptist Church, Crossville, on Feb. 1, in response to a call from the congregation.

Yarnell, a former Southern Baptist foreign missionary, was previously pastor of First Baptist Church, New Market; Old Holston Baptist Church near Bluff City; and churches in California. Yarnell's missionary service was to Malaysia for 21 years, and to Guam for almost two years.

A native of Knoxville, Yarnell is a graduate of Carson-Newman College, Jefferson City; Golden Gate Baptist Theological Seminary, Mill Valley, Calif.; and New Orleans (La.) Baptist Theological Seminary.

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**BIBLE STUDIES** — Robert Hamblin of the Home Mission Board presented a series of four Bible studies based on the Book of Jonah during the State Evangelist Conference Jan. 17-18.

## Hamblin parallels Jonah's plight to those of modern Christians

Robert Hamblin, vice-president of the evangelism section at the Southern Baptist Home Mission Board, paralleled the plights of Jonah with those of contemporary ministers and lay persons during four Bible study periods at the 1983 State Evangelism Conference in Nashville.

"Jonah would not think with the mind of God," Hamblin said, explaining that the Old Testament prophet's troubles began when he stepped out of God's will. "He was prejudiced against the people of Ninevah.

"Jonah decided to run away to Spain," Hamblin observed. "He didn't even have reservations to get on the boat — you never have to have reservations to get out of God's will. You do not even have to have a plan. You just simply do what it is you want to, instead of what God wants."

When a sea-storm came up, Jonah felt he was the cause and asked the ship's crew to throw him overboard, Hamblin explained. "They did not want to do it," he said. "They just wanted to make things right.

"Many of your laymen do not want to throw you overboard [when trouble comes], either," he said, addressing the pastors present. "They just want you to get right with God."

Like many churches dealing with their pastors, the crew finally had no other choice but to throw Jonah overboard, asserted Hamblin. But it was not until he was swallowed by a fish that Jonah tried to make things right with God.

"Jonah was in distress, so he called to the Lord. Isn't that exactly what we do?" Hamblin asked.

"But when he was in the fish," he continued, "he could not just say 'All right,

Lord, I'll go to Ninevah.' He had to go where the fish went.

"Jonah had to die to self," Hamblin stated. "And if we are going to find God's plan for us, we are going to have to recognize we are just as helpless as Jonah was in the belly of the fish."

Just as Jonah did when he finally went into Ninevah, Hamblin told the conference participants they "had better preach what God tells us to" if revival is to come to America.

"Revival is unlikely in America today, just as it was in Ninevah," he proclaimed. "America is not Christian, it is anti-Christian.

"But revival can come to America," he admitted, "if we have preachers who are committed to proclaiming the truth about God.

"The whole point of the Book of Jonah is in the last verse," Hamblin claimed. "God says 'I have a priority and that priority is that all of My people will get right with Me.'"

To illustrate, Hamblin told of Jonah's grumblings about God's saving Ninevah and how God taught a lesson to Jonah because of his dissatisfaction and complaining.

"Why then do we weary God with our complaints?" he inquired. "Do we get weary of God's blessings?"

"Shut up about your complaints," Hamblin admonished, adding that we need to be about God's priority of telling the gospel to the world, rather than be dissatisfied with our lives and the ways and ideas of other Christians.

"God is saying 'I love the people whom I have created and I love them all,'" Hamblin concluded. "Please stop being weary of God's blessing."

## Freeman to head federal program

WASHINGTON (BP)— A former Southern Baptist pastor has been appointed to head the Older Americans Volunteer Program of ACTION, the federal volunteer agency.

C. Wade Freeman Jr., former pastor of the Capitol Hill Metropolitan Baptist Church, in Washington, D.C., had been special assistant to the director of OAVP since November 1981. His promotion as director took effect Jan. 14.

As director, Freeman will oversee the operation of three ACTION programs — the Foster Grandparent Program, the Senior Companion Program, and the Retired Senior Volunteer Program.

Each matches senior citizens with community needs. Projects exist in all 50 states, Puerto Rico, Guam, the Virgin Islands, and the District of Columbia.

## Singapore Baptists use video evangelism

SINGAPORE — The Singapore Baptist Media Centre's new video evangelism department recently produced its first videotapes for home witnessing in Chinese dialects.

Nearly 50 percent of Singaporeans have access to video in their homes. Besides introducing the videotapes, the Baptist Media Centre sponsored films which drew almost 90,000 people in 1982. Used primarily for evangelism, the films resulted in 400 people accepting Christ as personal Saviour.

In November alone, 1,700 people attended the premier showings of "Focus on the Family" film series and 63 bookings came from churches for the series.

## Lloyd Elder

(Continued from page 1)

to the executive director of the Baptist General Convention of Texas for three years.

A native of Dallas, he was pastor of Texas churches for 16 years before joining the BGCT staff.

Elder is a graduate of Howard Payne University, Brownwood, Tex., and Southwestern seminary. He has done additional graduate study at Texas Tech University, Lubbock, and the University of Michigan, Ann Arbor.

Elder and his wife Sue are the parents of two children: Mrs. Donna Sue Maas and Philip.

If elected by the trustees on Feb. 1, Elder will become the seventh president of the Southern Baptist institution charged by the denomination with publishing church literature, music, books, and Bibles, as well as operating two conference centers and 65 bookstores.

Cotchen has served as BSSB president since 1975. He announced on July 20, 1982, his plans to retire because of medical reasons in early 1984.

## Personal perspective

By TOM MADDEN  
TBC executive secretary

One of the warning signs you see as you drive across the mountains of our beautiful state is "Beware of Falling Rocks."

I try to heed all signs, but from now on I will be especially careful when I see one warning about falling rocks. Recently, I almost crashed into a mass of rocks that had just fallen.

I have thought about falling rocks as a parable of life. You cannot avoid traveling because of a possible rock slide.

There is no way you can anticipate it. There is always the possibility of a sudden catastrophe in our lives. There is grief, sorrow, sickness, and finally death.

Faith is the only acceptable way to deal with the rocks which from time to time fall upon us. Frequently God's Word states: "Fear not."

The Book of Revelation records that sinners will call upon the rocks to fall upon them, but believers know full well that no falling rock can crush them or hide them from the love of God.

We are assured that our Saviour leads the way, that goodness and mercy follow us, and that God's protective grace surrounds us.

In faith, we continue our pilgrimage of life.



Madden

# THE LAYMAN'S BIBLE BOOK COMMENTARY

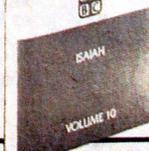
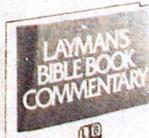
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**Trent C. Butler** is an editor in the Sunday School Department, the Baptist Sunday School Board. He is former professor of Old Testament at the Baptist Theological Seminary, Ruschlikon, Switzerland

LAYMAN'S BIBLE BOOK COMMENTARY

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**BROADMAN**



**CONFERENCE CROWDS** — More than 2,000 people crowded into the sanctuary at Belmont Heights Baptist Church (left) during the Monday night session of the evangelism conference last week. Laymen's night (Tuesday) at the Opra House (above), drew almost 2,500.

# Hughey writes books while battling cancer

By Joe Murchison

RICHMOND, Va. (BP)— J. D. Hughey had misgivings in late 1982 as he approached retirement.

He was ending a 38-year career with the Southern Baptist Foreign Mission Board, the last 18 as director of Europe and the Middle East.

He was not accustomed to — nor did he eagerly await — a slower pace of life. In fact, he had spent two years planning a mini-career as a visiting professor at three Baptist seminaries, including a semester at Baptist Theological Seminary in Ruschlikon, Switzerland, of which he is a former president. He also planned to begin work on several books.

However, in the fall of 1981, while he and his wife, Evelyn, were making a final four-month tour of the 18 countries he supervised, Hughey began to have nausea and a constant feeling of fullness in his stomach. He assumed it was an ulcer but in January 1982, a Swiss surgeon discovered he had cancer of the pancreas. He was advised to drop all teaching plans.

Hughey has spent the past year fighting the cancer's spread with chemotherapy and another operation. He also has written two books, acutely enjoyed the ordinary pleasures of life, and developed a new perspective on death.

"I think it's been one of the happiest years of my life," he reflected. "I've enjoyed the tender, loving care (of family and friends) and enjoyed the freedom to do what I wanted to do."

Having celebrated his 69th birthday

Jan. 9, Hughey talked about the recent publication by Broadman Press of Baptist Partnership in Europe, his fifth book. (He has edited two others.) He talked energetically, though he was thin and conserved his movement. His wife sat near him, watched lovingly, and scolded gently when she thought he was being overly modest.

Much of the past year's writing was done an hour at a time while sitting on a pillow at his dining room table, returning to his bed to rest. He quickened his pace for two months during the summer when his strength returned temporarily.

He and his wife kidded each other that he sometimes sent her out shopping when he found it hard to concentrate.

He particularly wanted to finish the book to make a basic point about foreign missions: Southern Baptist missionaries, particularly in Europe, must continue to assume supportive rather than leadership roles in the indigenous Baptist groups of other nations.

"We can learn from people everywhere," Hughey says in the book. "We need to learn from the Baptists of Communist countries about faithfulness, endurance, flexibility, and the importance of baptism as a turning point in life. From those who work in relatively unresponsive areas, we can learn to rejoice over one sinner who repents. From people in many lands, we can learn the meaning of trust in the Lord."

He sent the manuscript of his sixth book, on Baptists in Spain, to the Baptist Spanish Publishing House in El Paso, Tex., last month. The book will be pub-



**HAPPY YEAR** — J. D. Hughey, longtime mission leader, says his first year of retirement has been "one of the happiest years of my life," despite surgery and chemotherapy treatments for cancer.

lished in Spanish for distribution in Spain and Latin America. He still hopes to find a publisher for an English edition.

Hughey said pleasures of the past year

have included helping preside at the marriage of his youngest daughter, Lyn, in June, "a greater closeness of family and friends," and a "heightened enjoyment of the ordinary things in life," such as looking out an upstairs window at the birds and trees.

He also has enjoyed a stronger sense of faith about death. "For a long time I haven't been afraid of death. I have been, and still am somewhat, afraid of what leads up to death — the suffering that can lead up to it."

But he said he and his wife came across a verse in the 121st Psalm before his operation that has comforted them. "The Lord will keep your going out and your coming in, from this time forth and for evermore" (RVS).

"The relative absence of pain is a real sign of grace. I really expected pain before this point, but I haven't had it," he explained. "I think I am fairly well prepared for what comes. I don't want life to end, because I've enjoyed it, but I can accept what comes."

Throughout his conversation, a gentle sense of irony and fun underlined his continuing enjoyment of his days on earth. At one point he joked, "We took a long walk yesterday, from which my wife caught a cold. I must be careful of her health."

— Joe Murchison is the religion writer for the Richmond, Va., News Leader.

## Circuit rider urges SBC to 'start churches or die'

ATLANTA (BP)— Unless Southern Baptists start new churches to replace those which merge, leave the convention, or die each year, "the denomination will die," according to Tom Sykes, a Home Mission Board church-starting consultant.

To pump new blood into SBC ranks, Sykes spends two-thirds of his time traveling as an on-the-field resource for HMB missionaries working to plant new churches in 13 western states and Canada. Sykes also helps recruit and place bivocational pastors for new missions, giving training, guidance, and encouragement to over 225 double-duty pastors.

Sykes finds it difficult to define his job. "The term for me should be 'link,'" he explained. While working closely with state conventions and associations, he is also one of three regional representatives of the Home Mission Board Church Extension Division's staff.

"Often," Sykes explained, "long distances separate church starters from fellow Baptist pastors. They lack the opportunity for fellowship. I pray with them, become a sounding board. It helps for them to know that 'here is someone interested in what I'm doing.'" Experience as a mission pastor and as a mission director — first in Indiana and later in Arizona — gives Sykes a strong insight into the mission pastor's role.

Ralph Hall, pastor of Paradise Valley Southern Baptist Church, Las Vegas, Nev., appreciates Sykes' camaraderie.

"Tom's a good listener," Hall said. "He hears what you say and has the ability to feel with the pastor. Sykes does more than tell you he's been 'in that situation before. Here is what you do.' Instead he finds it more beneficial to lead you through what you have already

tried, what you have not tried, and then into other avenues of church starting."

Sykes believes Southern Baptists themselves are a major drawback in church planting. He advocates promotion of a conventionwide positive spirit and attitude toward starting new churches.

"As more is being said about church planting, people are becoming more enthusiastic — the spirit is growing," said Sykes. But, "one of the tragedies in our convention is that mission pastors, pastors of small churches have so little opportunity to be heard."

Sykes would like to see mission pastors become more involved as denominational speakers. "We need to hear what God is doing in their lives," he noted. "The fact is, people living in remote areas need churches. We need multiple ministers — men willing to serve in a small town and establish ministries in similar areas. This is a must if we are to reach America."

## Puppet draws people to church in Spain

OVIEDO, Spain — Southern Baptist Missionaries Dennis and Judith Hale have begun Baptist work in Spain's provincial capital of Oviedo.

From preliminary work in the city, a local Baptist offered a place for services to be held. In four months several professions of faith were made, a chapel was dedicated, and regular services were being held with 12 to 15 people attending.

Carol Kammerdiener, missionary journeyman, works with the Hales and the new church, using puppets to attract attention. Hale says nothing else has so consistently drawn the people to hear the gospel.

## Edgemon urges lay evangelism in North Central Thrust states

KALAMAZOO, Mich. (BP)— "Southern Baptists can never appoint enough professional missionaries to evangelize the world," Roy Edgemon told the 370 persons attending a three-day North Central Mission Thrust Conference in Kalamazoo.

Edgemon, secretary of church training for the Baptist Sunday School Board in Nashville, urged a total mobilization of all church members to propagate the faith. "This is the style of New Testament ministry," he said. "The apostles never attempted to do all the witnessing alone."

Edgemon cited a recent study by the Church of the Nazarene, which showed why members of that faith depend on the professional clergy to do much of their witnessing. "This study revealed that many pastors feel threatened by the prospect of a laity trained to minister," he said. "Also some of their laity showed signs of 'staff infection,' a willingness to give more to hire another staff member rather than getting involved themselves. Too, both clergy and laity evidenced a weak theology or understanding of the priesthood of all believers, that all have equal access to God, all are gifted of the Holy Spirit to serve and witness."

Ernest E. Mosley, executive director of the Illinois Baptist State Association, retiring president of the North Central Mission Thrust (NCMT), said there are now 2,024 churches in the seven North Central states, compared to 1,758 when the united project began in 1973. "The number of missions and chapels has grown from 178 in 1973 to 342 at the present," he added.

The North Central Mission Thrust, a cooperative effort of Minnesota, Wisconsin, Michigan, Illinois, Iowa, Indiana, and Ohio hopes to double Southern Baptist work in the upper Midwest by 1990. It is one phase of Bold Mission Thrust, a worldwide emphasis that lasts until A.D. 2000.

If these seven states reach their goal by 1990, there will be 3,516 SBC churches

within their boundaries.

Chicago Pastor Don Sharp, who led a conference on how to start black churches, decried the notion that the nation's cities need to be "re-churched." Sharp said he counted 1,100 black churches in the Chicago Yellow Pages alone, and that Chicago is the largest Catholic diocese in the world.

But Sharp did plead for new churches, faithful to the New Testament. "Pseudo-churches spring up wherever we fail to preach Biblical truths," he warned. Sharp also said pastors of all churches — new and old — need to stay longer. "As blacks, we can't understand the white pastor who moves every two or three years," he said. "This gives the image of a fickle God who has lost his sense of direction. We can't understand God leading a man all over the United States, a year here and a year there."

Sharp, who founded Faith Tabernacle Baptist Church 18 years ago with a dozen members, and now has 700, told how he declined a job offer from the Home Mission Board in 1971, because of commitment to his people in Chicago. "This doesn't mean I'll never move," he said, "but most black pastors feel strong loyalty to where God plants them."

James Hightower, a specialist in pastoral care at the Baptist Sunday School Board, another conference leader, sounded the same idea, when he pointed out that the pastor who moves as often as every two or three years enjoys the title of pastor in name only. "It takes a leader two years in the field to earn the title of pastor, emotionally," he said.

Each of the seven states except Illinois has a partnership with an older SBC state. Texas aids the work in Minnesota and Wisconsin, Arkansas in Indiana, Tennessee in Michigan, Missouri in Iowa, and Kentucky in Ohio.

Robert Wilson, executive director of the Baptist State Convention of Michigan, succeeds Mosley as NCMT president for 1983-85.

# Reagan pledges to support conservative social issues

By Stan Hastley

WASHINGTON (BP) — President Ronald Reagan has renewed a pledge to fight for his so-called "social" agenda, including the restoration of group prayer in public schools, tuition tax credits for parents whose children attend nonpublic schools, and a ban on abortion.

Speaking from Camp David Jan. 22 during his weekly radio broadcast, the president sought to reassure some of his most ardent supporters he has not lost sight of their primary concerns despite concentrating on fiscal matters the first two years of his administration.

Alluding to his State of the Union message to Congress and to the fiscal 1984 budget he must submit to lawmakers by the end of January, Reagan said, "I also want you to know we will not ignore the moral essentials in the coming months."

He promised to push again for a Constitutional amendment which by White House admission would restore the power of state legislatures and local school boards to write and require the recitation of prayers in public school classrooms, a practice struck down by the Supreme Court in 1962.

But Reagan insisted in his radio address that what he seeks is "voluntary" prayer, saying, "No one must ever be forced or pressured to take part in any religious exercise."

On tuition tax credits, Reagan reasserted his often expressed view that parents whose children attend parochial schools are subjected to a form of double taxation because they pay taxes to support public schools and tuition to private schools. "I think they are entitled to some relief since they are supporting two school systems and only using one," he declared.

Reagan sought to answer criticism that such a plan would amount to another tax break for the wealthy by saying the majority of parochial school students "are from families earning less than

\$25,000." He added that "in many parochial schools, the majority of students are from minority neighborhoods."

The president also renewed his call for a Constitutional amendment banning abortion. Noting that he spoke on the 10th anniversary of the *Roe v. Wade* Supreme Court decision striking down state laws that previously banned the practice, he stated the belief that "God's greatest gift is human life and that we have a duty to protect the life of an unborn child."

"Until someone can prove the unborn child is not a life, shouldn't we give it the benefit of the doubt and assume it is?"

During the last Congress, none of the three issues addressed by Reagan received final action. Although the Senate Judiciary Committee voted out a Constitutional amendment on abortion, it never reached the floor for a vote.

A bill providing watered-down tuition tax credits was voted out of the Senate Finance Committee but it, too, failed to come to a final vote.

In the House of Representatives, no action was taken on any of these measures.

## Oldest missionary dies at S.C. home

COLUMBIA, S.C. (BP) — Lelah C. Morgan, Southern Baptists' oldest retired missionary, died Jan. 21 at home in Columbia. She was 104 years old.

Mrs. Morgan retired twice from missions and ministry, but she never stopped praying. Even after her 100th birthday, her home remained a pilgrimage point for Christians wanting to learn more about the power of prayer.

"I keep the line open," Mrs. Morgan said a few years ago about her ongoing conversation with God. "I don't have to introduce myself. I pray all day long — even through my daily duties."

Mrs. Morgan and her late husband, Edgar, spent 27 years (1905-1932) as missionaries to China, where they knew and worked with Lottie Moon and other mission pioneers. They retired in the depths of the depression when the Southern Baptist Foreign Mission Board could not afford to send furloughing missionaries back to the field.

The couple started a second career leading prayer retreats and Bible conferences in the United States. They moved to a hilltop overlooking the Chauga River near Westminster, S.C., named it Chauga Heights, and spent two decades praying and teaching on prayer.

After her husband's death in 1965, Mrs. Morgan continued an extensive prayer and correspondence ministry from her home. She allowed the Foreign Mission Board to declare her 100th birthday in 1978 a "Special Day of Honor" for her and accepted a nationally televised birthday greeting from NBC's "The Today Show" in 1981.

Leah Carter was born in Atlanta Nov. 18, 1878, and attended Brenau College in Gainesville, Ga., and Southern Baptist Theological Seminary in Louisville, Ky. She married Edgar Morgan in 1904. The next year they were appointed by the Foreign Mission Board to Chefoo, China, where they did evangelistic work and later worked with pastors, taught, and organized churches in Laichowfu.

They moved to Tsingtao in 1921 where they co-edited the North China Baptist, a Chinese language journal, and he was editorial secretary of the Mandarin Department of the China Baptist Publication Society.

## Memphis' Bellevue leads state in baptisms during 1981-82

Bellevue Baptist Church of Memphis led Tennessee Baptist churches in reported baptisms during the October 1981-September 1982 church year, according to Forrest Watkins, evangelism director for the Tennessee Baptist Convention.

Compiled from church letters, Watkins said that 15 TBC churches reported 100 or more baptisms during the 1981-1982 church year, compared to 17 churches in 1981 and 16 in 1980.

Bellevue Baptist Church led the state with 703 reported baptisms, compared to 701 last year. Adrian Rogers is pastor of the church.

Second in the state this past year was Emmanuel Baptist Church of Bristol, where L. F. Valley is pastor, with 275 baptisms. Emmanuel Baptist Church was third in 1981 with 350 baptisms.

In third place was Leewood Baptist Church of Memphis with 224 baptisms. Jerry Glisson is pastor of the church, which was in fifth place in 1981 with 220.

Fourth in last year's reported baptisms was Broadway Baptist Church of Memphis with 221 baptisms. Bobby Moore is pastor of this church, which was second in 1981 with 370 baptisms.

Two Rivers Baptist Church, where Ralph Stone is pastor, was in fifth place with 204 baptisms. This church was in fourth place in 1981 with 244 baptisms.

Ten other Tennessee churches had 100 or more baptisms. These were:

—Germantown Baptist Church, Germantown, Ken Story, pastor, 181 baptisms.

—First Baptist Church, Alcoa, Douglas Sager, pastor, 130 baptisms.

—Belmont Heights Baptist Church, Nashville, Perry A. Michel, pastor, 129 baptisms.

## HMB approves C-N graduate

ATLANTA — A Carson-Newman graduate was among the 30 missionaries approved by the Southern Baptist Home Mission Board during its January session.

Keith and Lorena Moore of Wheeling, W. Va., were named missionary associates. They will continue to live in Wheeling where he serves as a church planter strategist. She is a graduate of Carson-Newman College, Jefferson City, and Southwest Baptist Theological Seminary, Fort Worth, Tex.

A graduate of Southwest Texas State University, San Marcos, and Southwest seminary, he was a pastor in Ohio and Texas before moving to West Virginia.

—First Baptist Church, Clarksville, John D. Laida, pastor, 117 baptisms.

—First Baptist Church, Millington, Ray Newcomb, pastor, 113 baptisms.

—Madison Avenue Baptist Church, Maryville, Glenn Grubb, pastor, 108 baptisms.

—Park Avenue Baptist Church, Nashville, Bob Mowrey, pastor, 107 baptisms.

—Central Baptist Church, Hixson, Ron Phillips, pastor, 104 baptisms.

—Black Oak Baptist Church, Clinton, Rodney Burnette, pastor, 101 baptisms.

—First Baptist Church, Mt. Juliet, Billie Friel, pastor, 100 baptisms.

## Chorale chooses Suggs as director

Julian Suggs, director of the church music department of the Tennessee Baptist Convention, has been elected director of the Tennessee Baptist Chorale.

The chorale, comprised of ministers of music from Tennessee Baptist churches, elected Suggs last week to replace Louis Ball, director of the church music department at Carson-Newman College, Jefferson City. Ball resigned as chorale director due to increasing administrative responsibilities at Carson-Newman. Ball had been the permanent director of the chorale since 1968.

Suggs, nominated by the Tennessee Baptist Church Music Conference, had served as interim director since Ball's resignation.

Suggs said he plans to use guest conductors on occasion from Tennessee's three Baptist colleges to assist in directing chorale performances.

## C-N to feature Graham advisor

JEFFERSON CITY — John N. Akers, special assistant to Evangelist Billy Graham, will speak to Carson-Newman College students in a series of lectures Feb. 14-17. The lectures are also open to the public.

As special advisor for the Graham organization, Akers' duties include research, administration, and assistance with the major projects in which Graham is involved.

All lectures will be held in the auditorium of First Baptist Church, Jefferson City. The first lecture, Feb. 14 at 7 p.m., is entitled "The Foundation of Christian Living: Come back, Charlie Brown, you missed first base."

On Feb. 15 at 9:30 a.m., Akers will speak on "The Formation of Christian Living: Can Pac Man eat Kudzu? and other assorted questions you never bothered to ask."

The lectures continue Feb. 15 at 7 p.m. with "Christian Living and Relationships, Part One: Sex, love, and marriage — the good, the bad, and the ugly?"

"Christian Living and Relationships, Part Two: How to tolerate an intolerable roommate, and other impossible questions" will be discussed Feb. 16 at 7 p.m.

The lectures conclude on Feb. 17 at 9:30 a.m. with "Christian Living and the Challenge of the Future: Does the Empire strike back or is it simply on strike?"

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John D. Hendrix is program design and planning coordinator, Church Training Department, Baptist Sunday School Board, Nashville, Tennessee. He is co-editor of *The Equipping of Disciples* (Broadman).

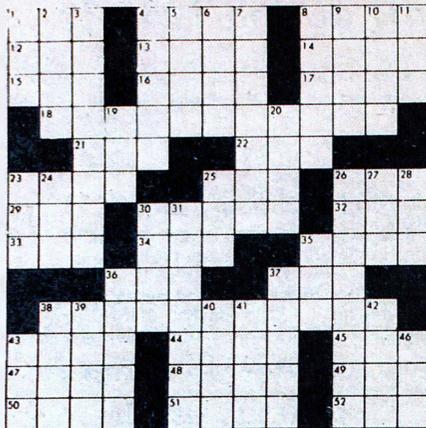


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# BROADMAN

# Bible Puzzle

Answers on page 10



DOWN

- 1 "— went down" (Gen. 15:17)
- 2 Upon
- 3 "she made —" (Rev. 18:19)
- 4 Halley's —
- 5 King — (1 Sa. 15:8)
- 6 Shakespearean king
- 7 Women
- 8 Saruch's father (Luke 3:35)
- 9 Leave out
- 10 Soot: old Eng.
- 11 "— the midwives" (Ex. 1:19)
- 19 Museum: abbr.
- 20 Zelophead's daughter (Num. 26:33)
- 23 Baseball —
- 24 "— amazement" (1 Pe. 3:6)
- 25 Apropos
- 26 "house of —" (2 Sa. 6:12)
- 27 Tax agency: abbr.
- 28 Haran's son (Gen. 11:27)
- 30 "— unto me" (Matt. 11:28)
- 31 "— of the water" (Judg. 7:5)
- 35 Encore
- 36 "— of the Lord" (Gen. 16:7)
- 37 "sailed unto —" (Acts 20:13)
- 38 Ruse
- 39 Joseph's son (Num. 13:7)
- 40 Plant cutter bird
- 41 Rewrite
- 42 Lucid
- 43 Angel, Persian
- 46 "weave — works" (Isa. 19:9)

ACROSS

- 30 Collide
- 32 Brother: abbr.
- 33 Chain, nautical
- 34 Grain
- 35 "— fruits" (Gen. 43:11)
- 36 Ampere: abbr.
- 37 Help
- 38 "treading —" (Neh. 13:15)
- 43 Marble
- 44 Bridge, Mississippi
- 45 Hushim's father (Gen. 46:23)
- 47 Wing-like part
- 48 Threesome
- 49 "— Lord" (Eph. 4:5)
- 50 Heaven and —
- 51 Headwear: pl.
- 52 "Martha — him" (John 11:30)

CRYPTOVERSE

J Z G   S T I D   R Z F   C Z I D T C R   W D L U U  
H P   T X E Z W W T H U P

Today's Cryptoverse clue: W equals S

# High court to decide if states can limit fund-raising fees

WASHINGTON (BP)— The U.S. Supreme Court will decide if states may impose limits on fees charged by professional fund raisers to charitable groups or if the charities may exceed a percentage limitation in their own efforts to raise money from the public.

In an action announced Jan. 10, the high court agreed to accept an appeal by the secretary of state of Maryland to review a decision by the state's highest court striking down a law limiting such payments and expenditures to 25 percent of the total amount raised.

Laws in at least 21 states are expected to be affected by the high court ruling.

In its brief asking the court to review the case, the state of Maryland argued that its interest in the percentage regulation is to protect the contributing public and charitable beneficiaries from fraud and the charities themselves from "the unscrupulous practices of professional fund raisers."

Maryland's law, the brief continued, is flexible, allowing for exemptions in special cases, particularly where charities demonstrate that their fund-raising abilities would be crippled by the limitation. Further, the argument stated, the Maryland law "is being administered in a careful fashion with attention being paid to the First Amendment rights of advocacy groups."

Failure to reverse the lower ruling, the state declared, "would seriously hinder any reasonable regulation of excessive fees" charged by professional fund raisers.

On the other side, attorneys for the Indiana-based Joseph H. Munson Co. disagreed, arguing that the Maryland law violated the free speech and freedom of association provisions of the First Amendment. The fund-raising company, which for several years has organized entertainment events and done fund raising for several Maryland chapters of the Fraternal Order of Police, filed suit against the state in 1978.

After a trial court ruling upholding the law's validity was affirmed by a state appeals panel, Munson Co. attorneys successfully sought review in Maryland's highest court. That panel in turn struck down the law.

The Maryland case will have a direct impact on church-related, as well as secular charities.

Because of an unusually crowded schedule for oral arguments already agreed to for the remainder of its current term, the high court justices will not hear the Maryland case until sometime after the beginning of its 1983-84 term.

## Citizen's Corner

By Jerry M. Self  
Public affairs and Christian life consultant

The Tennessee General Assembly will return to Nashville on Monday, Feb. 14, to grapple with the usual complicated tangle of proposed bills.

Some of the issues already introduced in the form of Senate or House bills which Tennessee Baptists will watch are are the following:

**Raising the drinking age** — Several bills intend to require someone to be 21 years of age before he or she can transport, sell, purchase, or consume alcoholic beverages. Sen. Ernest Crouch and Sen. Leonard Dunavant sponsor SB4. Senator James Elkins introduced SB36. HB4 is sponsored by Loy Smith and Joe Bell. Representative Loy Smith also placed HB20 in the hopper. His colleagues Floyd Crain, Dale Kelley, Ray Davis, Don Dills, James Wallace, and William Herdon all have sponsored HB25. Each of these bills would change the present alcohol access age from 19 to 21.

**RICO** — Legislation to crack down on racketeer influenced and corrupt organizations comes back before the assembly in the form of Senator Curtis Person's SB10 and the House version HB6 by Representatives Joe Kent and Joyce Hassell.

**Child-porn** — Person, Hassell, and Kent also serve as sponsors of a bill to prohibit the misuse of children who are lured into performing a role in the production of pornography. The bill numbers are SB77 and HB43.

**Cable-porn** — William Chris Turner, Don Dills, and 24 other representatives have drafted a bill intending to prohibit indecent material on cable TV. That bill is HB89.

Other pieces of legislation include a bill which would prevent the sale and use of drug paraphernalia. Senator Tommy Burks is the sponsor of SB18. Recent court decisions indicate that Senator Burks may get his drug paraphernalia bill passed this year.

Senator Doug Henry has authored a joint resolution (SJR17) which condemns the practice of intentional neglect of children. It states that a child is a human being regardless of what impairments may be found at birth. The resolution simply states the understanding of the legislature and does not have the force of law.

Make note of these bill numbers, you will hear more about each issue. If you noticed the absence of a pari-mutuel gambling bill, just be patient, it is on its way.



Self

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TENNESSEE BAPTIST

# Children's Homes

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37027

EXECUTIVE DIRECTOR/TREASURER  
EVANS B. BOWEN

Tennessee Baptists, you demonstrate every month just how committed you are to the Child Care Ministry. Because you care enough to give your money, we are able to translate your dollars into loving care through the dedicated staff of TBCH. Many of our children suffer from breakdown of the family; social and economic ills; the evils of alcohol, crime and drugs; physical, emotional and sexual abuse; and from having to live apart from a family.



EVANS B. BOWEN

There is no way for me to adequately describe to you the suffering our children have known before they come to us. Some have known enough heartaches to be senior adults. We have no magic for removing scars that we find. However, we are busy loving them in the midst of their hurting. Many of them cannot return the love they receive. They have never learned how to return love.

It is very encouraging to know that you have TBCH (children and staff) on your prayer list. We know that you care and we know that you pray for us but it is so very encouraging when we receive a note from you saying that you pray for your Child Care Ministry. It may well be your prayers and encouragement that give a staff member the desire to try just one more time.

We are continuing to do battle with IRS over the Form 990. There has been no change in the status of the affair. We will keep you informed as to the court hearings as they progress. Please pray for us in this issue because much is involved. This can be a victory for every church and every Baptist institution or it could be defeat for the precious freedoms we have enjoyed through the years. Take a moment and write your congressman and tell him you are concerned about the battle that Tennessee Baptist Children's Homes, Inc. is having with IRS over Form 990. He will be able to research the facts.

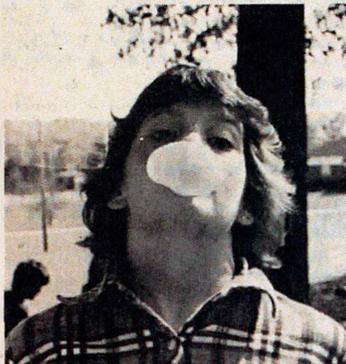
When you or some group from your church wishes to visit one of our campuses, just call that campus and make an appointment. We will be happy to give a tour to an individual or group. We want you to be better acquainted with your Child Care Ministry.

All our children are looking for a big snow. They will get to use their snow sleds and then there is an added bonus — no school.

## CHILDREN ARE OUR BUSINESS AND OUR MINISTRY

Children are our business and ministry as TBCH represents Tennessee Baptists in Child Care. The focus of all that we do in the Central Office and on all our campuses is a ministry to children. All that we do is for the benefit of the children entrusted to our care. All kinds of children are our business.

### As A Group



### Or As An Individual



Children and their needs are our ministry as we labor together.

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## ASSOCIATE EXECUTIVE DIRECTOR

In the 1948 Olympics, the relay race of four hundred meters was run by a team of four men who each ran 100 meters then passed the baton to the next member of the team. The French team had been favored to win the 1948 Olympic Relay. The first French runner took the lead, passed the baton to the second runner who kept the lead and added to it. As the third French runner fell in beside him to take the baton and took hold of it, he dropped it. By the time he stopped, turned back and picked it up, he was so far behind, the race was lost. He fell to the ground sobbing in humiliation and had to be carried off the field for he had lost the race when he dropped the baton. He had cancelled the record made by the first and second runner, and disqualified the fourth. He disappointed his nation who had hopes of winning because he dropped the baton.



W. MATT TOMLIN

God has called Tennessee Baptists to a great ministry of Child Care. We are carrying the baton of service and ministry that has been handed to us from preceding generations. We are carrying that baton for Christ on behalf of Baptists in Tennessee. This is your ministry, your calling, born in the mind of God, given to Tennessee Baptists to carry out. Continue to support your Child Care Ministry through your friendship, your concern, your prayers, your cooperation, your gifts. The baton will not be dropped in this generation, we will continue to run the race and give the best quality Child Care possible.

We have a debt to the past, our inheritance of years of ministry to children since 1891. We have a responsibility to the present, and we have a debt to the future. The lives of children will be shaped in future generations. The baton will be passed on to the next generation, and it will be done so with a sound foundation, a good grip, and a heritage of God's will being performed through our Child Care Ministry.

Dr. E. B. Bowen Greets New TBCH Board of Trustee Members at Dec. Meeting



pictured from left to right: Dr. E. B. Bowen, Edward Jennings, Ronnie Batchelor, Bob Segrest, Hayden Center, Anderson McCully. Not pictured: Ralph Stone and Pat Landrum.

## NOTHING IS AS WONDERFUL AS A CHILD

Nothing is as wonderful as the life and potential of a child. To watch that life develop, to see those abilities blossom, to see the happy face of a child, or hear his laughter are some of God's greatest blessings.

Unfortunately there are many children across our state who are not able to stay in their natural home for various reasons. It might be the death of one or both parents, illness, abuse, economic problems, or simply being unwanted. But whatever the reasons, Tennessee Baptists believe these children are wonderful beings that God wants us to care for. On behalf of Tennessee Baptists, TBCH is committed to carrying out this ministry.

From all across the state their cry rings out, and Tennessee Baptists through the Child Care Ministry of TBCH ministers to over 500 children each year. Yes, nothing is as wonderful as a child and TBCH loves them.

## YARNELLS GO TO SATELLITE HOME

Bob and Linda Yarnell, houseparents at the Chattanooga home for the past two years are the new houseparents-supervisors for the Upper East Tennessee Satellite Home in Johnson City.

Mr. and Mrs. Yarnell assumed their new responsibilities January 15 replacing Dr. and Mrs. Carl Allen who have retired. The Upper East Tennessee Satellite Home is a Satellite of the East Tennessee Baptist Children's Home in Chattanooga. TBCH is pleased to have this experienced couple in Johnson City at the Satellite Home. TBCH continues to endeavor to offer the best possible child care to homeless and dependent children across the state. The Upper East Tennessee Satellite Home is the newest TBCH facility, opened in August of 1982.

**BIBLE BOOK SERIES**  
Lesson for Jan. 30

# Freedom through Christ

By W. Fred Kendall II, pastor  
First Baptist Church, Union City

Basic Passage: Romans 6:1 to 7:25  
Focal Passages: Romans 6:1-4, 23; 7:4-7, 14-15, 24-25a

One of the greatest problems within Christianity is that many persons do not understand Christian freedom and its purpose.

When the Israelites were set free from bondage in Egypt by God, were they able to do as they pleased? No! Immediately at Sinai the authority of Pharaoh was replaced by the authority of God.

When a Christian is set free from the slavery of sin, guilt, and death, if salvation is genuine, Jesus Christ takes over as the Lord of that life.

The prodigal made a mess of his freedom. He found that freedom from all restraint in the far country led to eventual slavery. Every person will be bound by something beyond their lives.

There is no freedom outside the will of God because sinful man will use his freedom to destroy himself. As an example, where will freedom of speech lead in this country if our airways are filled with filth? What will freedom of worship benefit if our people turn Sunday into a pagan holiday? Persons, institutions, and nations that emphasize "rights" over "right" will eventually be slaves. Remember, Nero was free and Jesus Christ lived in a country enslaved by Rome.

In this Biblical passage, Paul wrote that the only true freedom for a Christian is to live within God's will.

### Freedom for a new life (6:1-4)

Is the grace of God a license to sin as many people think it is today? Paul answered this question with an emphatic no! However, there are persons today who think all they have to do is to walk down the aisle of a church, be baptized, go out and "live like the devil," and then wait until God takes them to heaven, where the Christian life will begin.

Paul wrote that true Christians are "dead to sin." That is, the domination of sin in their lives is ended (v.2).

Paul used the symbolism of baptism to declare that Christians have been set free from the slavery of sin, which leads to death, to newness of life. Baptism symbolizes the identification of the Christian with the life, death, and resurrection of Jesus Christ. It is the same power that resurrected Christ from the

grave that empowers the Christian to live the Christian life.

### Freedom in Christ (6:11-12)

The power to visualize is one of the greatest powers man possesses. Paul asked Christians to see themselves as dead to sin, with the power of sin no longer controlling their bodies (vv.11-12).

God has given humanity gifts — for an example, sex. Paul used the example of "lust" because lust is the wrong use of this gift. Satan's business is to get us to express God's gifts in a way that is against His will.

Satan's temptations always appear as "good." Eve was tempted to eat the forbidden fruit for "good" reasons — beauty, knowledge, and nourishment.

Paul urged the Roman Christians to not allow Satan to enslave them again.

### The wage or the gift (3:23)

A "wage" was a soldier's pay which he deserved. A sinner deserves the wage of eternal death. However, the gift of God to the sinner is eternal life. This is God's kind of life that begins the moment a person becomes a Christian. A seed does not look alive, but when it is planted in the ground, the miracle of life is seen. Eternal life is not seen in a Christian, but when death occurs eternal life comes into full fruition.

### Free from the law (7:4-7)

Christians are set free from having to do anything to earn their freedom. Christ is the only means to salvation.

### A life-long battle (7:14-15)

The battle of Satan and Christ to rule a Christian's life does not end at salvation. That battle continues within the Christian until the person is in eternity. However, God judges us by what we want to be and do. Christians are not perfect and at times they do sin. Paul, in this passage, said his own life was a battlefield between Jesus Christ and Satan even while he was a Christian leader.

### The possibility of freedom (7:24-25a)

Paul revealed the exhaustion and frustration that a Christian sometimes feels in this battle against sin. However, Paul burst into a statement of joy that a power beyond our lives can deliver us from our guilt and sinful natures just like a person who is chained to a corpse would be set free by an outside power. One can imagine the relief and appreciation a person would experience in such a situation.

No person enslaved to sin is free. No person is ever freed from God's will or guilt from sin. The only person who is free is the person who is mastered by the Lord Jesus Christ and who is living within His will.

Jesus said: "I will make you free indeed."

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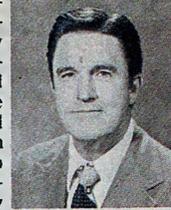
**UNIFORM LESSON SERIES**  
Lesson for Jan. 30

# Teaching about stewardship

By Clyde Cutrer, professor of religion  
Belmont College, Nashville

Basic Passages: Luke 16:1-13, 19-31  
Focal Passage: Luke 16:1-13

It is interesting that the stories about lostness in Luke 15 are followed in the next chapter with stories relating to the misuse of money. Chapter 16 becomes a commentary on a particular way people have of losing themselves in their covetousness. As they come under the tyranny of money and things, they lose their bearings and proper perspective on life and are lost to God. In their attempt to justify themselves, they give evidence of how deep their servitude to things has become.



Cutrer

### The parable of the shrewd servant (16:1-13)

This story is the foundation for a summary pronouncement of Jesus that a man cannot serve two masters.

At its beginning, it is not clear that the steward has been dishonest with his master's goods. It is clear, however, that they have been mismanaged in some fashion, "the same was accused unto him that he had wasted his goods." In light of this charge and the decision of the master to remove him from his position, the servant acted very decisively.

Before he turned in his books, he endeared himself to those who owed money to the master. They were allowed to settle their debts at a discount and thus obligate themselves to the steward who made the discount possible.

After the steward left his job, he intended to lay claim to their obligation to him and in turn seek their help.

The motive and methods of the steward are questionable, but that he acted decisively is without question. Jesus commended this decisiveness. The steward had seized the opportunity of the moment, and he had acted upon it. He was an "unjust steward," but in this respect he had acted wisely, and Jesus draws the comparison with the "righteous" by stating "for the children of this world are in their generation wiser than the children of light" (16:8).

Jesus encourages His disciples to make the most of those opportunities at hand to serve God. Their allegiance is not to be such motives and methods, for they are not to serve "mammon." Indeed, they cannot give first allegiance to God and at the same time give primary service to materialistic goals. That hopeless attempt carries with it its own kind of undoing. "The love of money is a root of all kinds of evil" (1 Timothy 6:10).

In light of this and the rather puzzling admonition to "make to yourselves friends of the mammon of unrighteousness" (16:9a), it has been suggested that

property is to be used to bring men together. To say "this is mine" is to say that "this is not yours" and "this is not God's." Such a position separates one from other men and from God. But to view oneself as a steward first rather than as an owner, recognizes God's ownership and one's obligation to serve men in a wise stewardship of possessions.

### The attempt at justification (16:14-31)

The Pharisees responded with ridicule to the words of Jesus about money. It was an expected response. After all, they "were covetous" or "lovers of money."

Jesus described their reaction as an attempt to justify their attitude. "And He said to them, ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (16:15).

The three seemingly unrelated stories which follow in Luke 16 can be understood as three illustrations of the attempt to justify themselves and God's overruling of the attempt (Frank Stagg).

There were those first of all who would use the kingdom of God for their own purposes or attempt to force the kingdom. The Zealots, for example, would use the kingdom to carry out their own will in subduing the world rather than following God's direction in relating to the world (16:16-17). Such an attempt at self-justification is futile.

Equally futile is man's justification with reference to divorce. If a wife fails to satisfy his every whim, even in the smallest fashion, he would find himself justified in divorcing her. Jesus describes this maneuver not as divorce, however, but as adultery (16:18).

Last of all, the words of the rich man in Hades also seem to illustrate man's attempt to justify himself. His interest in having his five brothers warned in a special fashion so that they may not join him in his torment may be his way of claiming that had he been adequately warned that he himself would not be in torment. Thus, even here, there is an attempt at self-justification. God requires good stewardship not self-justification.

### BIBLE PUZZLE ANSWERS

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U	T	E	O	G	E	A	M	O	R	
N	O	S	M	A	A	M	G	I	T	E
P	O	M	E	G	R	A	N	A	T	E
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W	I	N	E	P	R	E	S	S	E	S
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A	L	A	E	T	R	I	O	N	E	
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**LIFE AND WORK SERIES**  
Lesson for Jan. 30

# A supreme allegiance

By Calvin S. Metcalf, pastor  
Central Baptist Church, Fountain City, Knoxville

Basic Passages: Matthew 6:19-24; 8:18-22; 13:44  
Focal Passages: Matthew 6:19-24; 8:18-22; 13:44

Christianity, for most of us, is a demanding dream. Its moral expectations and ethical requirements are far beyond us.

This is as it should be because Christ challenges the best that is within us. We never reach a point beyond which we cannot grow. There is always the excitement of applying new truths to our old lives and the joy of giving Him great priority in everything.

His life is one which demands a supreme allegiance and the closer we grow toward it, the greater is our discipline and sacrifice. The fact that we believe in God implies that there is Someone who requires our ultimate devotion.

**Treasures that claim the heart (6:19-21)**

Here is a lesson in trust. A treasure is something in which we trust to give meaning and security to our lives. Jesus makes it clear that earthly treasures are not durable. Wealth in His day included fabrics and clothing which moths could destroy. Rust could eat away at cherished items. Always there were thieves who could break through mud walls and steal material possessions.

If our lives revolve around these perishable items entirely, then our security is uncertain and the quality of our life is threatened.

Because Jesus knows that life is never ultimately evaluated in terms of earthly possessions, He suggests a new kind of wealth. It is trustworthy because it is not vulnerable to moths, rust, and thieves. Heavenly treasure is a righteousness that carries the seal of God's approval and has everlasting value. Jesus recommends this kind of wealth because He knows the heart is committed to what the mind considers as a treasure.

**Serving one master (6:22-24)**

Jesus uses the eye as a symbol of intelligence. It is the window by which light gets into the body. If the eye is healthy, then the body gets an accurate view of things. If the eye is unhealthy, then the view is out of focus. The eye represents the way in which knowledge and truth enter our being. What we allow to enter determines our behavior.

If our spiritual eyes are focused upon God, then His light will be brought into our lives. Light represents that which is wholesome and healthy for our inner beings. It is the righteousness which Jesus encourages in His followers.

On the other hand, if our spiritual eyes are diseased, if they try to focus on both God and the world, then our vision is blurred by a great darkness. Darkness represents the state of existence where God's truth has not been allowed to penetrate. The condition is characterized by selfishness, sensuality, and sorrow. The evil eye shuts out the light of goodness.

Jesus makes it clear that we cannot be the slave of two competing and opposite masters. Divided loyalties are time consuming and frustrating. Each loyalty has its own set of demands. Because God and mammon (material possessions) have different goals, both cannot be our masters. We must choose and to choose

God is to live in the light and have unperishable treasures.

**Sacrifices demanded**

of the followers of Jesus (8:18-22)

In response to a series of healing miracles, curiosity seekers began to gather around Jesus. Fearing that people were following Him only for physical benefits, Jesus decides to cross over the Sea of Galilee. He seeks to escape a popularity that would detract from the cost of discipleship. Before Jesus leaves, He is confronted by two would-be followers.

The first is a scribe who offers to follow Jesus wherever He goes. Apparently he is caught up in the enthusiasm of the moment and makes an impulsive commitment. Because Jesus recognizes the emotional instability of the offer, He seeks to clarify what it means to follow Him. The life and ministry of Jesus is one which has no place for Him to lay His head. He has no home and no conveniences, just a cross.

The second would-be follower is a disciple who wants to bury his father before he commits himself. Perhaps he means to care for his father until his death and then become a follower. In accenting the urgency of discipleship, Jesus suggests that those who are dead to the claims of the kingdom may attend those matters. Discipleship must always come first.

**The supreme value of heavenly riches (13:44)**

Jesus likens the kingdom of heaven to a treasure that is worth the surrender of all other treasures in order to have it. The emphasis is on the joy of the one who gives up everything to have it.

**A personal word**

Isn't it strange how we spend money which we do not have to buy things we do not want to impress people we do not like? When "mammon" is the basis of our existence, we have nothing but "things" to meet our need for approval. When this happens, our inclination is to impress people rather than love them.

A commitment to "things" instead of people means that ministry is always at the mercy of money. A secular environment always encourages us to invest in that which is tangible and temporary.

It is not necessarily immoral to have money and the things money can buy. It is tragic, however, to lose the things that money cannot buy. Our allegiance must always be to the spiritual from which all else gets its meaning.



Metcalf

## Kodak gives \$25,000 to Carson-Newman

JEFFERSON CITY — Carson-Newman College has received \$25,000 in financial support from Eastman Kodak Company through its 1982 Educational Aid Program.

Eastman Kodak Company awarded contributions of \$5-million to institutions of higher learning and educational organizations through the company's 1982 Educational Aid Program.

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### VISITING EGYPT, JORDAN, ISRAEL — APRIL 4-17, 1983

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# Colombian resistance leader becomes pastor

By James Masters

FORT WORTH, Tex. (BP) — Persecution and repression were familiar faces in Colombia, South America, in the late 1950s. Hugo Ruiz was one who decided those faces were out of place in his world. He stood to do something about them.

For the past 17 years, Ruiz has lived in Fort Worth, Tex., creating programs for the Southern Baptist Radio and Television Commission and serving as pastor of Central Spanish Church.

Ruiz writes, directs, and produces "Momentos De Meditacion," a 15-minute religious program heard on 445 stations in the United States and Latin America countries and "Control Central," another quarter-hour show heard on 170 stations. He also writes for "Horizontes," a 30-minute musical show.

Such a career in the United States seemed unlikely to Ruiz as a youngster.

But as a 13-year-old on his way to the

movies, he heard singing coming from a building. Curious, he went inside.

"The missionary there was reading the second commandment," Ruiz said. "I started to recall all the idols we had. I wondered how come. I stayed to ask him."

Ruiz got the first Bible he had ever had from the missionary who explained what it was. The boy took it to his priest and was told the Bible was for the church and Ruiz was not part of the church. He was told to stop asking questions.

He could not.

He had problems with his family, problems with his church, and problems with his school. He was removed as an altar boy and thrown out of his home for a short period. He went back to the mission and studied the Bible with the missionary.

"Six months later I accepted Jesus Christ as Lord and Saviour. I wanted to be baptized and that brought another

struggle in my home. I was locked in my room, but I went out the window to be baptized," Ruiz remembered.

At 14, Ruiz began preaching. He still had problems with his family and at school and church but it would be years before the Catholic church would take much notice of him again.

In the meantime, sports occupied most of his time. He was on the state team in baseball, soccer, and track and played on the national team in basketball. He could have had a future in sports but chose another road.

"I felt I needed to prepare myself to preach so I had to make a decision," Ruiz explained. "I left sports and went to the Mexican seminary. Basketball would go on without me. I wasn't needed there. But I was needed in the ministry."

After study in Mexico and at Southwestern Baptist Theological Seminary in Fort Worth, Ruiz preached and taught in Cuba, then moved back to Colombia.

In 1957 the young pastor and seminary and university professor in Cali, Colombia, was forced into his role as a leader of the underground movement against Colombian President Rojas Pinillas.

"The Catholic church here can't conceive of the things that happened there, but they're true," Ruiz insisted. "The church, in trying to repress the growth of Protestants, or Evangelicals as they were called, resorted to physical violence. Churches were burned, schools were closed, and many people were killed."

It was after members of his own congregation were killed that Ruiz became more actively involved. He wrote manifestos against the government because it



**FORMER ACTIVIST** — Hugo Ruiz, head of the Spanish language department at the Radio-TV Commission, was once a resistance leader in Colombia.

did nothing to stop the persecution. He drove the streets of the city at night secretly broadcasting against the government from a radio in his car. Just before Pinillas' fall, Ruiz had 25,000 people armed and ready to enter the city at his command.

Fortunately pressure being exerted on banks and businesses forced Pinillas to flee before that command came.

Ruiz suffered no repercussions for his involvement in Colombia. He had been in the shadows of the movement for the most part, operating in secret. In 1965 he came back to the U.S. to live.

Problems still exist today in Colombia, he said, but he does not think there is actual physical persecution of Protestants because so many political fronts are attempting to move into positions of power.

At 56, Ruiz's lifestyle has changed from those underground days, but his long hours of work continue at his job and at his church.

"My work (at the Commission) is part of my ministry and I enjoy it," Ruiz said. "It's not a burden to me to have to come here late at times and work. I do it for the Lord gladly."

—James Masters is a reporter for the Fort Worth Star Telegram.

## Georgia policeman uses tracts to deal with those in trouble

By Charles Willis

HARTWELL, Ga. (BP) — Policemen do not always use guns and nightsticks. At least one peace officer, Horace Chastain of Hartwell, Ga., has found God's Word as presented in religious tracts can be most effective.

"The worst thing a policeman can get involved in is a domestic problem," Chastain said, reflecting on the range of situations with which he has had to deal.

Once he told a married couple, "The police can't help you. You can't even help yourselves. What you're going to have to do is let the Lord take over." Giving a tract each to the man and the woman, he said, "I want you to sit down and read these together."

Several months later while Chastain was working patrol at the elementary school, the husband came up.

"We read those tracts until we almost wore them out," he told Chastain. "We went to church and were saved. Now we're the happiest we've ever been. I just wanted you to know we appreciate your giving us the tracts."

A longtime member of New Prospect Baptist Church near Hartwell, Chastain began using tracts after a hospital chaplain gave him one to read during recuperation from an illness. An enthusiastic visitor for his church, Chastain promptly began ordering the tracts from the Southern Baptist Sunday School Board's church media library department in Nashville.

The soft-spoken officer has used tracts not only in domestic squabbles, but also with persons in trouble for fighting, gambling, and drinking alcohol.

"I want you to think about something," he once told several men who had gotten into a fight over a card game on a Sunday morning. "If you had been in church with your families where you should have been, this wouldn't have happened. This is the Lord's Day and this is some way to observe it. Let the Lord take care of your life."

To a man who cursed him for issuing a parking ticket, Chastain said, "I'm a Christian man and you're taking my Saviour's name in vain." When he handed the man a tract, Chastain recalled with a smile, "He got right bug-eyed."

Believing that "a policeman can be firm without being harsh," Chastain is selective and purposeful in choosing situations in which to use tracts. His estimated use of 100 tracts a year is far

below the number of persons he encounters in his work. The tracts he uses most frequently are "Gems of Comfort and Hope" and "God's Word to the Lost."

"His godliness shows through in his work," observed Hartwell's Mayor Joan Saliba. "This is something we're thankful for. He serves our community faithfully with love and devotion."

But Chastain says he is not seeking any earthly glory. He simply wants to share his faith, because "the Lord's been mighty good to me."

### Interpretation

## Present tense salvation

By Herschel H. Hobbs

*"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life (John 5:24).*

Jesus is still answering the charge of blasphemy made by the "Jews" (the religious leaders). He continues to show His relation to God the Father (see verses 16-23). In doing so, He presents one of the greatest statements on salvation and the security of the believer.

"Verily, verily" introduces a very solemn statement. He does not quote Old Testament Scripture, but teaches out of His own authority. "Hearth" implies also acting in accord with what is heard. "My word" (note the singular) denotes the body of Jesus' message. "Believeth" involves faith, trust, and commitment. This involves believing not on but in "Him that sent Me" or God the Father.

Such "hath everlasting life," life of the age or age-abiding life. "Life" means salvation life (zoen aionion). This is not life received at the moment of death. It is a quality of life received when one believes and which abides in eternity.

"Shall not come" is a strong negative (ouk) and the present tense of the verb: "surely does not come." "Condemnation" should read "judgment" (krisis). "Unto judgment" is emphatic. The Christian has already been judged in Christ.

"Is passed" is a perfect tense of completeness. Such has already passed "out of death into life" — out of spiritual

death or separation from God into salvation life.

In this verse, with the exception of "is passed," every verb form is a present tense. "Shall come" is a present tense with a future effect.

The Christian (not just a *belonger* but a *believer*) does not need to wait until judgment day to learn if he is saved. The moment he/she receives God in Christ as Saviour, it is a finished work. Thereafter one should live and serve according to God's will. This is present tense salvation.

## High court refuses to hear case on skullcaps in basketball games

WASHINGTON (BP) — The U.S. Supreme Court announced Jan. 17 it will not decide if Orthodox Jewish high school basketball players have a Constitutional right to wear yarmulkes, or skullcaps, in competition.

Over the objections of Justices Thurgood Marshall and Harry A. Blackmun, the court majority turned aside a challenge by two Orthodox Jewish schools and five parents of student athletes to rules by national and state high school athletic associations forbidding any headwear except sweat bands.

The schools and parents, from the Chicago area, argued in papers filed with the high court that the rules violated the students' free exercise of religion. All Orthodox Jewish males are required, out of respect to God, to wear their yarmulkes nearly all the time.

Both the Illinois High School Associa-

tion and the National Federation of State High School Associations, on the other hand, defended the rules against headwear, saying that the bobby pins and clips used to secure the skullcaps pose a danger to the athletes.

In lower court proceedings, a federal district court held in late 1981 that because the associations failed to present a single instance of injury caused by a yarmulke's slippage, the free exercise of religion claims prevailed.

But the Seventh Circuit Court of Appeals reversed that ruling, holding that the students had "no Constitutional right" to wear yarmulkes "insecurely fastened by bobby pins." It ordered the case sent back to the district court and asked the parties to work out an alternative means of securing the skullcaps.

The Supreme Court's refusal to hear the case leaves that order in place.