

# Baptist and Reflector

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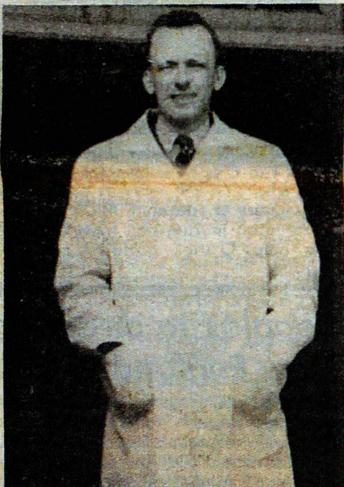
News journal of Tennessee Baptist Convention

## Bill Wallace's remains to arrive in Knoxville

HONG KONG (BP) — Thirty-four years after Bill Wallace's death in a Chinese Communist prison in Wuzhou (Wuchow), the remains of Southern Baptists' most famous missionary doctor are being brought to the United States, for burial in his hometown of Knoxville.

Wallace's remains, expected to arrive in the United States this week, will be buried beside the graves of his parents in Knoxville's Greenwood Cemetery, following a memorial service at 2 p.m., Jan. 12, at Wallace Memorial Baptist Church, Knoxville.

Three Southern Baptist missionaries



**BAPTIST MARTYR** — After 34 years, the remains of Bill Wallace, SBC missionary martyred in China, are being returned to the United States.

returned to Hong Kong Dec. 21 with Wallace's ashes. The three Hong Kong missionaries — Robert Davis, Betty Vaught, and Cornelia Leavell (retired) — went to Wuzhou in south China Dec. 18 with the full permission and cooperation of Chinese government and church officials.

"The (government) officials apparently were very anxious to help us any way they could," said Davis, representative for Wallace's family and the Southern Baptist Foreign Mission Board. The pastor and two staff members of the Christian church in Wuzhou also assisted the Americans throughout their visit, Davis said. More help came from three physicians of the formerly Baptist hospital (now government-run) where Wallace worked.

Wallace — the only Southern Baptist missionary martyred in China during the Communist era — first went to Wuzhou in 1935. The tall, quiet, unmarried Tennessean worked as a surgeon and administrator at Stout Memorial Hospital there for the next 15 years, through the upheavals of World War II, the Japanese occupation of south China, and the Communist victory over the Nationalist Chinese in 1949.

He kept working for a year after the Communist takeover. But the start of the Korean War in 1950 sparked an intense anti-American propaganda campaign in China. Wallace was arrested in December 1950 and falsely accused of being a spy. He died in prison two months later and was buried in an unmarked grave in an old cemetery near Wuzhou. At personal risk, Chinese friends later marked the grave with a monument reading, "For to me to live is Christ."

The body rested there for more than 30  
(Continued on page 3)

## Holiday mail, Monday closing hinder December CP receipts

The Monday closing of December and slow holiday mail were causes for one of Tennessee Baptists' smallest Cooperative Program months in recent mission giving, according to Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

"With December ending on Monday, many churches' mission gifts for last month were not received until January," Madden said, adding that he believes January could possibly set a new monthly Cooperative Program mission record.

December's mission gifts through the Cooperative Program reached \$1,161,952.89, which is 10.97 percent below gifts during December 1983, when \$1,305,173.59 was received.

The Cooperative Program mission giving goal for the November 1984-October 1985 convention year was set at \$19,625,000

by messengers to the 1984 state convention.

The monthly goal for the current convention year is \$1,635,416.67. Last month's Cooperative Program gifts were 28.95 percent below the monthly goal.

Cooperative Program receipts for the first two months of the convention year (November-December 1984) totaled \$2,770,872.71, Madden reported. This amount is \$125,352.95 below (4.33 percent below) the \$2,896,115.66 given to missions through the Cooperative Program during November and December of the previous year.

The year-to-date Cooperative Program goal would be \$3,270,833.33 (two-twelfths of \$19,625,000). The \$2,770,762.71 received during November-December 1984 is 15.29 percent below the two-month goal.



**MISSION CHALLENGE** — Keith Parks, president of the Foreign Mission Board, challenges students to make a commitment to missions during the closing session of MISSION 85 at the Opry House, Nashville.

## Commitment service concludes 'Mission 85'

NASHVILLE (BP) — About 350 students made commitments to involvement in missions during a New Year's Eve celebration in Nashville's Grand Ole Opry House.

The New Year's Eve decisions came during the final session of MISSION 85 and brought to more than 450 the total

number of commitments made during the missions awareness conference.

MISSION 85 was sponsored by National Student Ministries of the Sunday School Board, Home Mission Board, Foreign Mission Board, Woman's Missionary Union, Brotherhood Commission, and the six seminaries.

Students filled the aisles and counselors were too few to deal with the response after R. Keith Parks, president of the Southern Baptist Foreign Mission Board, challenged the students to prove to God they are concerned about a lost world.

More than 4,000 students attended the four-day missions conference at the Opryland Hotel which included opportunities to talk in person with more than 100 home and foreign missionaries.

In Global Village, a unique exhibit hall, students could talk by special telephone hookup with missionaries around the world and learn about missions needs through data from a bank of 12 computers. In daily encounter groups, students attempted to solve problems encountered on the mission field.

Parks charged Southern Baptists' lack of concern for reaching the world for Christ is obvious because only 5 percent of the graduates from Southern Baptist seminaries choose to go into Baptist work outside the United States.

"It takes 5,000 of us (Southern Baptists) to send one foreign missionary," he pointed out.

Parks said barriers which stand in the way of a commitment to foreign missions include prejudice, self-will, and self-seeking.

"Indifferent neglect is the most insulting kind of prejudice," Parks said. "I

(Continued on page 2)

## December fire razes Sevierville church

Oldham's Creek Baptist Church, Sevierville, one of the oldest churches in the Sevier County Baptist Association, lost its building in a pre-dawn fire Dec. 31.

The church building, built in 1887, was completely destroyed, as were the church's materials, including Sunday School and other records. The building was only the second structure to house the congregation.

The fire chief investigating the blaze determined that the flames began under the floor near the front entrance of the building where the heat ducts were located. The chief speculated that once the fire broke through the floor, the wood frame structure burned rapidly.

No one was in the building at the time of the fire, and there is no suspicion of arson involved.

During a Jan. 2 business meeting, the church voted to rebuild on the present site and establish committees needed to facilitate construction. Pastor Henry Morton and other church members have met with a representative of the church architecture department of the Baptist Sunday School Board.

The church has established a temporary meeting site in the home of one of its members.

## Congregation in Maryland revokes gay's ordination

BEL AIR, Md. (BP) — Calvary Baptist Church, Bel Air, Md., has revoked the ordination of Brian Scott after the self-professed homosexual refused to return ordination papers.

Scott, now a minister at the Gay-Lesbian Christian Fellowship in Waldorf, Md., was ordained by the congregation in January of 1981, shortly after his December 1980 graduation from Southern Baptist Theological Seminary, Louisville, Ky., with a master of divinity degree.

The congregation voted to revoke the ordination Dec. 16, 1984, after it twice had asked Scott to return the papers. The first request was made in November 1982, and another was sent in October 1984, according to church records.

James R. Cole, who has been pastor at Calvary since April 1984, stressed the church "did not knowingly ordain a homosexual. All we want to do is to cooperate with our sister Southern Baptist churches by revoking this ordination. He (Scott) has not directly harmed us, but the churches in the Waldorf area are embarrassed Scott continues to call himself a Southern Baptist minister.

"We do not approve of homosexuality," Cole added.

Cole told Fletcher Allen, editor of the Maryland Baptist, news journal of the Baptist Convention of Maryland, the

church first learned of Scott's homosexuality because of his connection with the Gay-Lesbian Christian Fellowship.

With Scott's failure to return the ordination papers after the two requests, deacons met in early December to recommend revocation of the ordination. The church took action Dec. 16, discussing the matter for nearly an hour.

Cole said members of the Gay-Lesbian Christian Fellowship attended the church business meeting and Scott was allowed to speak and answer questions.

The vote to revoke the ordination was by secret ballot, with members of the GLCF observing the vote counting. After the count, it was announced the congregation favored the revocation by a vote of 112-2.

Results of the vote were sent to all bodies who were notified of Scott's ordination in 1981. In addition, a letter was sent to Southern seminary and to the Circuit Court of Maryland. Cole said the congregation "wants everyone to know" Scott is not a minister of Calvary church and that he is not ordained by the congregation.

Scott, in a letter to Allen, said he joined Calvary Baptist Church in 1976, and added he transferred his membership to another congregation late in 1981.

Scott said in the letter he "repressed my feelings prior to ordination in 1981" but "finally accepted myself" in January of 1982. Scott said in March of 1982, he helped found the Gay-Lesbian Christian Fellowship "as a result of God's call to me to minister and to spread the gospel to the gay community and other outcasts."

According to a spokesman at Southern seminary, the Cooperative Program-supported institution accepts as students those who are recommended by the churches. In order to enter Southern, Scott was required to be recommended by his home church. Apparently Calvary Baptist Church endorsed him as a student, since he was a member of that congregation at the time.

## TBC to sponsor 'Worker-shops'

The Sunday School department of the Tennessee Baptist Convention is sponsoring "Worker-shops" in three locations across the state in January and February.

These clinics are designed to build excellence in Sunday School through better enlistment, training, and more effective weekly workers' meetings. Each will offer sessions on outreach, ASSIST (Associational Sunday School Improvement Support Teams), and age group conferences for workers with adults, youth, children, and preschoolers.

Conference leaders include TBC-approved Sunday School workers, Baptist Sunday School Board personnel, and TBC Sunday School department staffers.

Criewood Baptist Church, Nashville, will host the first "Worker-shop," Jan. 28-29. The second will be at Raleigh Baptist Church, Memphis, Feb. 11-12. Wallace Memorial Baptist Church, Knoxville, will host the final clinic, Feb. 25-26. Each workshop will be held from 7 to 9:30 both nights.

An additional two hours of training is offered from 3:30 to 5:30 p.m. on the first day of each workshop for ASSIST workers who will lead associational clinics.



**SIGNING A CONCERT** — A pre-session concert during MISSION 85 featured a student group from Mexico City. Nancy Wilkins of Beaumont, Tex., provided interpretation for deaf persons attending the concert. Photo by David Haywood.

## 'Mission 85' . . .

(Continued from page 1)

cannot understand how we read in the Bible about blessings to all nations and filter it to mean just for us.

"We don't believe a starving, bloated, fly-infested Ethiopian baby is as precious to God as we are. Do we?" he queried the students.

Parks told the students it is dangerous to ignore the will of God or try to force an individual's will as God's will.

"There are scores of students here who know that God wants them and still are refusing to say 'yes' to God," he said.

Self-seeking leads to angry frustration because "what you want doesn't bring what you thought it would," Parks said.

A commitment to foreign missions is a commitment to suffering, not a tourist junket around the world or a trip on the Love Boat, Parks pointed out.

During the praise celebration following Parks' address, students clapped, sang, and swayed to the music of Jubilation Brass, an orchestra from Howard Payne University, Brownwood, Tex., and the chorale of Oklahoma Baptist University, Shawnee.

The celebration service which was to end at midnight was delayed more than 30 minutes because of the continued response to the invitation during the commitment service.

The new year came as Ken Lyle, executive director of the Maryland/Delaware Baptist Convention, told the students an encounter with missions is an encounter with God.

"God is a missionary. When we encounter God, it is a time of celebration and praise," Lyle said. "A celebration of praise is when people see you, they see Jesus in you."

"You have today to share the love of Jesus Christ. You can do it, but you must do it now because now is all you have," Lyle said.

The conference also featured addresses and group sessions led by missionaries and personnel from the Home and Foreign Mission boards and other Southern Baptist mission leaders.

## Ray Boyd accepts call to Bon Aqua pastorate

Ray Boyd recently accepted a call from East Hickman Baptist Church, Bon Aqua, to lead the church as pastor.

Boyd came to the church from the pastorate of Maple Valley Baptist Church, Only.



**ON MISSION** — Baylor University student Ron O'Brien shows Shawn Shannon where he will serve as a semester missionary in Tanzania. Mickey Adee, a returned journeyman from Zimbabwe, helps O'Brien locate his place of service.

## Peoples to direct New England WMU

Beulah Peoples, former program associate and Baptist Women director for Tennessee's Woman's Missionary Union, has been named WMU director and Christian social ministries director for the Baptist Convention of New England, effective Jan. 2.

The New England convention, with offices in Northborough, Mass., includes Baptist churches in Connecticut, Massachusetts, Rhode Island, Vermont, New Hampshire, Maine, and some churches in Montreal, Canada.

During her 26 years with Tennessee's WMU, Miss Peoples held several positions, including Girls' Auxiliary director, camp director, and promotion director. She resigned the Tennessee post effective July 31.

## NOBTS graduates four Tennesseans

Four Tennesseans were among the 125 December graduates receiving degrees at New Orleans (La.) Baptist Theological Seminary.

Mark Edwin Howard of Memphis received the doctor of ministry degree and Charles Bernard Self of Nashville received the doctor of education degree.

Donna J. Charlton of Nashville earned the master of divinity degree and Joseph Stewart Sorah of Calhoun received the master of religious education degree.

## Accident injures nine Fla. youth

ATLANTA (BP) — Nine people from a Tallahassee, Fla., church enroute to the Southern Baptist Home Mission Board were injured when their bus collided with a postal truck on an Atlanta freeway.

They were among a 29-member youth group from East Hill Baptist Church of Tallahassee on their way to tour Home Mission Board offices.

Some of the nine left the Clayton General Hospital emergency room on crutches and "everybody's kind of sore," said Brant Calloway, the church's youth minister. However, no one suffered broken bones or serious injuries.

The East Hill bus driver, with about 30 stitches in his face and leg, was the most seriously injured.

An unidentified driver had stopped suddenly amid interstate traffic and caused the postal truck behind it to jack-knife, said Calloway, who was sitting at the front of the bus. The impact of the collision caused the bus to ram against a concrete median.

Cleason Melton, South Metro Baptist Association director of missions, made arrangements for the group to return to Tallahassee on a bus loaned from Emmanuel Baptist Church.

## HCBA opens session of preachers' school

SEYMOUR — The winter session of the Harrison Chilhowee Baptist Academy Preachers' School will open Jan. 12. Classes will meet from 8 a.m. to 12 noon each Saturday through March 2.

Raymond Smith, retired pastor who has led the school for several years, will teach each Saturday's three study sessions: the origin and preservation of the Bible, personal evangelism, and the Book of Romans.

# Ethiopians open road for Baptist relief effort

By Robert O'Brien

**MEHAL MEDA, Menz, Ethiopia (BP)**—Thousands of Ethiopians beat a Southern Baptist bulldozer into action and used crude hand-tools to clear a road into famine-devastated Menz-Gishe in eight days.

"It's a fantastic tribute to them," said Missionary Veterinarian Jerry Bedsole after a team from the Baptist Mission of Ethiopia arrived to survey needs in the area. "Traveling that road is like going through a couple of Grand Canyons. We decided to forget a bulldozer. It couldn't have improved their work 5 percent."

Earlier, the missionaries gained permission from the Marxist government to bulldoze the road through 10,000-foot mountains to reach starving people in the area. But between 12,000 and 15,000 Ethiopians already had begun to clear the road.

The Ethiopians' efforts, despite their hardship, took on special meaning to the missionaries as they surveyed the area the people now call "berreha," Amharic for "desert."

"Berreha" is what the missionaries found in the parched land on the southern perimeter of the northern disaster area where thousands have died. The survey team, there to plan short-term relief and long-range development, traveled all the way to the Gishe part of Menz next to Wollo, a northern area which has received much famine publicity.

The highlanders have some grain but the barren lowlands have absolutely

nothing. Mothers, sobbing and pleading for food, hold six-month-old children weighing 10 pounds with arms the size of a man's finger.

"I've lived here a long time and seen a lot," Bedsole said with emotion, "but that's a sight I can hardly bear. That's mild compared to the north. We must move fast to head off here what's happening in the north."

As missionaries Bedsole and Lynn Groce completed their survey, word came that Florida Attorney Ed Mason and his wife, Viola, had agreed to return to Ethiopia as volunteers to help coordinate the relief effort. The Masons served two previous one-year terms as volunteers in Ethiopia.

The mission still needs two nurses; a mechanic/handyman/jack-of-all-trades to keep heavy relief vehicles and other machinery in repair; a person qualified to do feasibility studies on water catchment, irrigation, and small dams; and a person to help in relief coordination in Menz-Gishe while the Masons work out of Addis Ababa, the country's capital.

Another volunteer, Veterinarian John Lawrence of Louisiana, requested an extension to help with overwhelming animal health needs in Menz-Gishe. Texas Veterinarian Everett C. Martin Jr. and his wife, Kay, will join the mission soon as Mission Service Corps volunteers to take over courses Lawrence teaches at a veterinary and agricultural school near Addis Ababa.

The survey team found the lowlands strangely barren of cows, oxen, and sheep, which have either died in the drought or been sold off before they died. Livestock are crucial in the rural economy and Ethiopians truly get excited when Bedsole tells them ways to save their animals.

"We'll try to save the few animals still there," Bedsole said. "If the sheep can get anything at all to eat, I could keep them alive for quite a few months with about five cents worth of medicine each."

Initial plans call for the mission to establish a headquarters in the town of Mehal Meda in Ethiopia's Menz district to coordinate the relief operation throughout the Menz-Gishe area.

The operation will include such short-term relief as feeding centers, health care, grain and dry ration distribution, and blankets to protect families against subfreezing nighttime temperatures in the highlands. Long-range development plans include agriculture, water development, community health, irrigation,

and animal health and breeding.

Bedsole estimated about half of the 250,000 to 275,000 Menz-Gishe residents will need help in what amounts to a race against time.

If either the "short rains," February through April, or "large rains," June through September, fail again, conditions will become disastrous. But if those life-giving rains come before the mission can stockpile food in the area, many will die. Rain would turn the newly opened road into an impassable quagmire. It still amounts to a rut through hills and gorges.

Despite a logistical nightmare, the 12-person mission hopes to have relief operations under way no later than mid-January. By that time, Bedsole said, grain should be available and newly purchased relief vehicles will be in the country and ready to roll.

Missionaries expressed sorrow over the bleak Christmas these Ethiopian Orthodox (Coptic) people faced before relief could arrive. But they are looking hopefully to the new year as a time they can do something to help avert absolute devastation.

Asked what Southern Baptists and others could do to help, Bedsole said, "We need the concern, resources, manpower, and prayers of our people—especially the prayers. Only God can control this situation."

"Pray for this nation," he requested. "Pray we can get the food in on schedule. Pray for the lives of the people and their livestock. Pray for the short rains. Pray the people can then get crops in the ground in time for the large rains and that those large rains will come."

"Pray we'll have the strength and ability to make a difference here."

## Annuity Board, Texas convention sell downtown Dallas building

**DALLAS (BP)**—Officials of the Southern Baptist Annuity Board and the Baptist General Convention of Texas have sold their 511 North Akard office building and adjoining land to the Lincoln Properties Company of Dallas for about \$12-million.

The 39,000-square-foot land area—just

under an acre—sold for what some developers said is the highest price ever paid for land in downtown Dallas.

Darold H. Morgan, president of the Annuity Board, and William M. Pinson Jr., executive director of the Baptist General Convention of Texas, said the money from the sale of the property will be used to strengthen the retirement plans for Southern Baptist church and denominational staff and to provide space and other resources for the Texas Baptist Executive Board mission and support programs.

Morgan said the Annuity Board's share in the sale will be added to the retirement investments, with the proceeds securing and strengthening plans administered by the board.

The decision concerning the use of Texas Baptists' share of the proceeds will involve review of facility requirements, costs, location, and overall mission needs before the Executive Board authorizes further action, according to Pinson.

The board and the BGCT will have the option to occupy the building for several years so they will have ample time to make the necessary arrangements for relocation.

## Genoe retires after 25 years

Chilhowee Baptist Association Director of Missions Horace Genoe retired December 31 after leading the association for 25 years.

Genoe came to the association Nov. 1, 1959, from Bradley County Baptist Association, where he had also served as director of missions.

Prior to his associational leadership, Genoe was pastor of First Baptist Church, Decatur; Pleasant Grove Baptist Church, Hixson; First Baptist Church, Tunnel Hill, Ga.; Immanuel Baptist Church, Lakeview, Ga.; and Pleasant Grove Baptist Church, Ringgold, Ga.

Genoe is a native of Lakeview, Ga.



Genoe

## Wallace...

(Continued from page 1)

years. But in 1984, Cornelia Leavell, a retired missionary who was born and raised in Wuzhou by missionary parents, received a letter from a Chinese friend. The letter revealed the old cemetery had been moved and it might be possible to claim Wallace's remains and return them to the United States.

Contacts with Chinese officials through the American consulate in Guangzhou (Canton) opened the door for Miss Leavell and her colleagues to go to Wuzhou. They arrived by boat from Hong Kong Dec. 18 with letters from the Foreign Mission Board and Wallace's sister, Ruth Lynn Stegall, requesting the doctor's remains.

Miss Leavell said the Wuzhou church officials "smoothed the road" for the visitors, ushering them to various government offices. "They even called in the doctors from the hospital, two of whom had been very close friends of Bill." The two who had known Wallace recognized Miss Leavell from her early years in Wuzhou. One greeted her with the Chinese name she used during that time.

The Americans were given a tour of the hospital, which is now being expanded, then were taken to claim Wallace's remains. They claimed his bones and took them to a nearby crematorium where they were cremated. The cremation was required by Chinese health officials, the missionaries said.

The night before the Americans returned to Hong Kong, the three Chinese doctors paid a brief visit and asked to see the box containing Wallace's ashes. "The doctor who was closest to Bill, as he left the room, put his hands on this box and just sort of patted it, and then walked out," Miss Leavell said. "It was sort of his last farewell to Bill... I don't think anybody else saw it. He did it so gently and quietly as he left."

## Japanese Baptists apologize

**SEOUL, South Korea (BP)**—Japanese Baptists have formally apologized to Korean Baptists for the "unbearable sufferings" inflicted on Koreans during Japan's 36-year rule over the Korean peninsula.

A three-man Japanese delegation headed by Sumio Kaneko, executive secretary of the Japan Baptist Convention, presented the letter of apology at a meeting of the Korea Baptist Convention in Seoul. It was adopted earlier in 1984 during Japanese Baptists' annual convention session.

"As is clearly stated in the letter, Japan has inflicted upon Koreans unbearable sufferings... The letter was our confession of sin," wrote Kaneko in the November issue of *The Baptist*, journal of Japanese Baptists.

Kaneko said Korean Baptists accepted the apology "graciously" and welcomed the Japanese delegation's visit "as the beginning of genuine fellowship and cooperation between the two countries." He reported the letter also was presented to the ecumenical Korea Council of Churches.

Japan annexed then-unified Korea in 1910. Over the next 36 years, Japanese colonial rulers brutally suppressed civic freedoms, exploited the Korean economy for Japanese business interests and eventually tried to stamp out Korean culture. Many Koreans were forced to speak only Japanese, take Japanese family names, and deny their own religions to adopt Japan's Shinto faith. The period ended with Japan's World War II defeat in 1945.

## TBC urges singers to join mass choir

The church music department of the Tennessee Baptist Convention has been asked to encourage church choirs across the state to join a 1,000-voice choir which will sing during the Foreign Mission Board missionary appointment service, April 16 in Nashville's Municipal Auditorium.

The appointment service will begin at 6:45 p.m. with 15 minutes of pre-service music by the huge choir. The choral group also will provide special music later in the service and will lead the congregation in singing "We've a Story to Tell to the Nations" during a parade of flags. The choir also will lead in the singing of invitation hymns.

Choir rehearsal will be from 5 to 6 p.m., April 16.

The church music department is requesting a list of names of people who will commit themselves to sing at the service. For more information or to register your willingness to participate, write the TBC church music department, P.O. Box 347, Brentwood, TN 37027.

## EDITORIAL

# 1984: important year for Tennessee Baptists

The changing of the calendar seems like a good time to review what happened in Tennessee Baptist life during the year which has just ended.

To determine some of the meaningful happenings of 1984, we have looked back through the 52 issues of the *Baptist and Reflector* — and their approximately 1.5-million words — and have gleaned a few of the significant items which were reported to our readers.

— Hubert B. Smothers, president of Harrison Chilhowee Baptist Academy since 1970, perished in a fire at the president's home on the Seymour campus on Jan. 1, 1984.

— About 2,200 attended the annual State Evangelism Conference at Belmont Heights Baptist Church and Opry House in Nashville.

— Kim Rakes of Surgoinsville was one of six teen-agers named to the National Acteen Advisory Council for SBC Woman's Missionary Union.

— Tennessee Baptist Foundation reported assets in trust had reached \$12,448,403.75; secured Southern Baptist Foundation as investment counsel.

— Tennessee's Baptist Men's Fellowship, emphasizing lay involvement in mission projects, held its first meeting.

— More than 30,000 attended the annual Youth Evangelism Conference at Vanderbilt Memorial Gymnasium; heard a 100-voice state youth choir.

— Helen Kennedy, director of children's work for the TBC church training department, retired after 30 years of service in that department.

— Mission team from Loudon County participated in evangelistic meetings in Tanzania with 4,119 reported professions of faith.

— Gerald Stow, pastor of First Baptist Church in Cookeville, was elected executive director-treasurer of Tennessee Baptist Children's Homes by the TBCH trustees, succeeding Evans B. Bowen who retired.

— A record 93 handbell choirs from TBC churches competed in four handbell festivals.

— Tennessee's disaster relief van responded to aid tornado victims in North Carolina and flood victims in Kentucky.

— Sixty student missionaries were commissioned for summer service by Tennessee's Baptist Student Union at the annual Spring Conference.

— William Palmer, former TBC president, returned from Virginia to become president of Harrison Chilhowee Baptist Academy.

— Death came to one of the most popular Tennessee Baptists — Ramsey

Pollard, former TBC and SBC president and former pastor of Broadway Baptist Church, Knoxville, and Bellevue Baptist Church, Memphis.

— The Mother's Day offering for Tennessee Baptist Children's Homes reached a record \$618,000.

— Mary Jane Nethery, WMU executive director since 1967, took early retirement with medical disability following a six-month leave of absence. Mary Hutson was named interim executive director, succeeding Marjorie McCullough, who served in that post until July.

— U.S. Supreme Court ruled that Memphis' Briarcrest Baptist School System does not illegally discriminate on the basis of race and would keep its tax exempt status.

— The first TBC week-long camp for mentally retarded persons was held at Camp Linden.

— Baptist Hospital in Nashville completed an extensive expansion and renovation project.

— For the first time, WMU held two House Parties — in Nashville and in Jefferson City — with more than 1,500 attending.

— Tennessee Baptist Children's Homes won a lawsuit against Internal Revenue Service, as a federal district court jury ruled TBCH is an "integrated auxiliary" of churches.

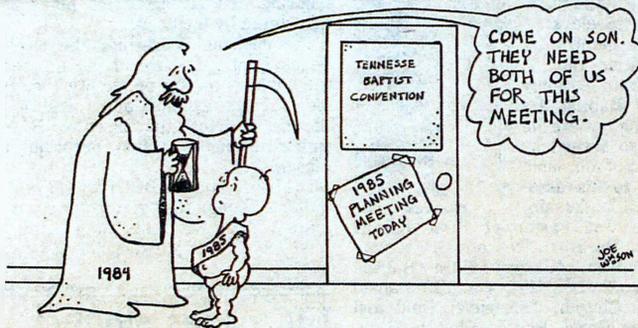
— Court order delayed prosecution against Jackson-area churches for failure to file reports as "political action committees" when opposing liquor-by-the-drink referendum.

— Tennessee Woman's Missionary Union gave a 127-acre tract in Williamson County to the Executive Board for possible development as a state Baptist conference center.

— October's Cooperative Program record month gifts of \$2,006,757.79 enabled Tennessee to pass the convention-adopted 1983-84 goal of \$18.3-million with a total of \$18,470,707.38.

— A record number (1,714) of messengers at the 1984 state convention approved a mission partnership with Venezuela; adopted a \$19,625,000 Cooperative Program budget-goal; and elected Jack May as president.

— TBC Executive Board members made personal commitments to the 15-year Planned Growth in Giving-Evangelism emphasis.



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## 'Letters' policy change

Effective immediately, the *Baptist and Reflector* is making two changes in its policy for the publication of "letters to the editor."

Believing that a "letters" feature is in the best Baptist tradition of providing an opportunity for any reader to express personal views, it has been our policy since the present editor came eight years ago to print every letter dealing with a controversial subject which meets our clearly stated requirements at the top of the feature — letters are limited to 300 words and must be signed and contain a complete address.

Because of our unwise printing of the letter allegedly written by J. B. Perkins in our Dec. 12 issue, two additional requirements are being made to our "letters" policy.

(1) Letters must not make personal attack on the character or integrity of individuals. We will consider letters which deal specifically with what an individual has said or has done. It would be helpful that when such letters are submitted, that validating information of the individual's words or actions would be included.

(2) Letters must also contain the telephone number of the letter writer. This will make it possible for us to validate the letter and the writer, if we feel the need for such validation.

It is not our desire to curtail the use of the "letters to the editor" feature. We do not believe that these two policy changes will handicap any sincere letter writer.

On Dec. 3, we received a "letter to the editor" from "J. B. Perkins, 2393 Spottswood Ave., Memphis." This letter was accepted on faith as being legitimate and was printed in our Dec. 12 issue.

However, later checking has indicated that we do not have a Memphis subscriber by that name, nor is the *Baptist and Reflector* mailed to that address. The Memphis telephone book has no listing for "J. B. Perkins" — nor does the Memphis cross-cross directory list any residence nor business at "2393 Spottswood."

Letters mailed to this name at this address have been returned by the Post Office, marked "No Such Number." A friend in Memphis has driven to the area and reported that there is no "2393 Spottswood" among the old warehouses in this railroad and industrial section.

Ironically, the "Perkins" letter accuses two SBC pastors of being "liars" and "thieves" — when in reality the writer of the fictitious letter has apparently lied about his/her name and has stolen space in the *Baptist and Reflector* under alleged false pretense.

# Letters to the Editor

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

## Tired of both groups

Dear editor:

The front page headlines of the Dec. 12 issue read: "SBC statistics show sluggish, mixed year." On paper we have more members and higher Sunday School enrollment, and our receipts are up. Still our denomination — to be frank — has become fat, lazy, and irritable!

The problem is inner. Our love for missions and evangelism has been replaced by an obsession with political ambition. Loyalty to a "faction" has replaced commitment to our Lord and His Word.

The "letters to the editor" page (same issue) carried an example of the problem in a letter from J. B. Perkins who believes there is a "manufactured crisis." Perkins labeled a former president and the present president of OUR convention as "fundamentalists." He labeled these men as liars, looters, thieves, and neurotics. Perkins is certainly entitled his opinion, but his accusations are nothing short of slander.

Frankly, I'm sick and tired of the letters, the articles, the gossip at conventions, etc. *ad nauseam!*

I believe most of us are weary of hearing both sides; tired of one group telling us the motives of the other group; tired of the "guys from Dallas" AND the "Gatlinburg Gang," the "fundamentalists" AND the "denominational loyalists."

Our ONLY HOPE is to follow the advice of another letter writer, Indianapolis pastor and Indiana convention president, Robert Latham — PRAY!

We had better wake up; identify our enemy — Satan — not our brothers and sisters (Ephesians 6:12); support the Dallas convention with prayer instead of politics; quit blaming the "other" side — both sides are at fault. If we work hard enough for Jesus, we will be too tired to fight.

Remember, we are all in the same boat, and you can't sink half a boat.

Stephen L. Playl  
3013 Melody Lane  
Nashville, TN 37214

## Need to meet, listen, hear

Dear editor:

It is both amazing and appalling that one would actually write a letter to the editor of the Baptist and Reflector and refer to Adrian Rogers and Charles Stanley as bold-faced liars, out to destroy the convention, thieves, and servants of Satan.

I have little patience with this type of conduct from any Christian regardless of which side of the theological spectrum they may stand.

Regardless of one's stand theologically, Rogers and Stanley deserve respect and love. They are very honest and spirit-filled men of God who are striving to serve our Lord faithfully. The are leading their churches to win literally hundreds to Christ every year. If one could meet them personally, they would find them to possess a very sweet spirit

and to be compassionate servants of our Lord Jesus.

Letters like the one to which I am referring certainly do nothing to promote unity and healing in our convention. Let's sit down together and listen to one another and hear one another. As we get to know one another, we will discover there aren't nearly as many demons in our great denomination as we thought.

Richard Holloman  
Rt. 5, Box 281  
Humboldt, TN 38343

## Problem is with people

Dear editor:

I must heartily agree with J. B. Perkins' letter to the editor ("Manufactured crisis," Dec. 12). The problem within the convention is not one of theology; it is a problem with people.

As a young pastor serving my first church, I am greatly disturbed by the problems within our convention, and the future it faces. I led my small church to support missions through the Cooperative Program and through the Lottie Moon and Annie Armstrong offerings, because of my firm belief in Southern Baptist missions — but how can I explain to my people the campaign of hate being staged by so many?

When people like Perkins openly show their hatred for some of our Southern Baptist leaders, it makes me wonder who the real committed Southern Baptists are? (1 John 4:20). I did not see his name written down as leading the TBC in baptisms or giving to the Cooperative Program. Mark me as one who is "gullible" enough to listen to these proven men of God and teach me some of this "ilk" that has built some of our biggest and best churches in our beloved convention.

Barry A. Clingan  
P.O. Box 102  
Hixson, TN 37343

## Ask the leaders

Dear editor:

J. B. Perkins (letters, Dec. 12) obviously has been misled by the liberal camp. The crisis never existed in the early days of the convention. It began in recent years as a result of liberal beliefs and doctrines infiltrating the convention agencies.

The term "liberal" means "those who deny portions of the Bible." These Bible-deniers are the actual thieves, guilty of trying to steal the convention. We fundamentalists (those who believe in the fundamentals of the faith) hold to the same beliefs and convictions as convention's founders. True, grass-root Southern Baptists have always believed the Bible to be the inerrant, infallible, authoritative Word of God. Fundamentalists firmly stand on plenary, verbal inspiration of the Bible.

Our denomination was built on Bible principles by men who believed that God's Word was *totally* God's Word. God raised up men of godly character to build the convention, like Rufus Burleson, B. H. Carroll, E. Y. Mullins, L. R. Scarborough, and George W. Truett.

I challenge people to ask some important questions of men in both camps.

Ask "conservatives" what they believe about the miracles of the Old and New Testaments, whether or not the Bible contains the actual Word of God. Ask what they believe about evolution, fact or fiction. Ask them if they think

there exists a literal hell.

Then ask "moderates" the same questions. Their answers would be interesting and quite the opposite.

What would the reply of the readers be to such basic questions? Would they consider the Bible to be errant, thereby proclaiming the Cooperative Program of the convention as final authority for all convention agencies? Or would they believe the Bible to be supreme in its authority over all ministries that are truly God-ordained?

What would the Lord say?

Vaughn W. Denton  
3528 Sharpe Ave.  
Memphis, TN 38111

## Need to show love

Dear editor:

It disturbs me greatly to read letters of name calling and accusation of fellow Southern Baptists.

Revelation 12:10 says Satan is the accuser of the brethren. Surely we should not be doing his work for him.

Would not it be better to refuse to print hate letters? Is not that just adding to the fire?

If we really want to win the lost, we must show to the world that we have love for each other.

Mrs. Cecil Wallace  
116 Canterbury Rd.  
Clarksville, TN 37043

## Disagreeing with love

Dear editor:

The letter entitled "Manufactured crisis" from J. B. Perkins of Memphis is not the type of letter that would come from a "born again" loving brother in the Lord who may disagree with other brethren.

No person who is acquainted with either Adrian Rogers or Charles Stanley would be as critical and non-Christian. This kind of name calling has no place among Christian people.

We, as Southern Baptists, do not have room for men in seminary positions, pulpits, or laymen who resort to this kind of tactic.

Let us join together, not divide asunder, so that Christ will be glorified, missions promoted, souls saved, and the church uplifted.

We may disagree, but let us do it with love for each other.

J. C. Parrott  
405 Black Oak Dr.  
Knoxville, TN 37912

## Stanley's election

Dear editor:

Has anyone considered the notion that Charles Stanley is president of our convention because it is God's will for him to be? By his own testimony he permitted his name to be placed into nomination only after much agonizing prayer from which he determined it to be God's will.

That it was God's will seems to be confirmed by the fact that he was elected by a strong majority on the first ballot. I saw no political machinery politicking for his election.

That he is said to be unqualified and from outside the ranks seems to bother many. I wonder if the same was said of King David and the apostle Paul at their choosing. Luther Rice and Adoniram Judson were not rank and file Baptists, yet they played a crucial role in the

development of our convention. I suppose many other examples could be quoted.

Stanley certainly is not perfect, but I believe he is God's choice. We should pray for him and learn from him while God has chosen him to be our president.

Keith Walker  
5208 Hixson Pike  
Hixson, TN 37343

## Association speaks out

Dear editor:

In the annual meeting of the Lawrence County Association of Baptists, the following motion was made and carried by a 4.75 to 1 majority vote.

The motion was as follows. *That a letter be sent to the editor of the state paper, namely the Baptist and Reflector, and express our concern about too much negative news being reported concerning the differences among us (SBC, TBC, etc.). We of the Lawrence County Baptist Association believe we should be praying for and affirming each other in our unity, not driving a wedge of difference so deep that the wonderful people of God be divided. The devil will do enough reporting of our differences without the help of our state paper. There is enough good things happening among us to shake the devil in his tracks. We believe that our (the local churches') state paper should get on with reporting the positive attitudes and good work of God that is happening among us (SBC, TBC, etc.).*

Motion was made by Pete Roberts, messenger from Park Grove Baptist Church, Lawrenceburg.

Robert Madgett  
321 Jackson St.  
Lawrenceburg, TN 38464

As requested, I will print your resolution as a letter to the editor — although some might consider it negative news, not affirming each other in our unity, nor reporting positive attitudes. (editor)

## TBC women's resolution

Dear editor:

The Baptist Press has now made available summary news releases concerning the annual meetings of our state conventions. I was most pleased to read about the different issues that were dealt with by the different state conventions.

Concerning resolutions on the role of women, practically every state convention dealt with the issue in a very positive manner — and in most cases the issue was dealt with again although it had been dealt with in previous convention meetings.

I wonder how pleased we Tennessee Baptists are concerning this matter when we are described in the Baptist Standard, the Texas Baptist paper, "as ones who would not even discuss the issue."

I hope we can do better in the years ahead.

Dillard A. Mynatt  
1101 Oak Ridge Turnpike  
Oak Ridge, TN 37830

## Tennesseans earn SEBTS degrees

Four Tennesseans were among the 105 graduates receiving degrees during recent commencement exercises at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Kenneth Wayne Jordan of Elizabethton received the doctor of ministry degree.

Receiving master of divinity degrees were Michael Wayne Osment of Memphis, William Thomas Pendergrass of Greeneville, and Thomas Edward Preston of Chattanooga.

## Small Kentucky church gives \$200,000 to aid Ethiopians

By Craig Bird

**BELFRY, Ky.(BP)**— A small church in the mountains of eastern Kentucky has given \$200,000 for Ethiopian hunger relief.

First Baptist Church of Belfry averages less than 135 in Sunday School, already gives 25 percent of all its income to the Southern Baptist mission and educational programs through the Cooperative Program, and currently does not even have a church secretary.

But when December tithes and offerings swelled the budget surplus to \$125,000, the church moved rapidly to aid drought victims on another continent.

The church, located in the heart of the depressed coal industry (several church members have been laid off from their jobs), usually collects \$8,000 to \$11,000 each month in contributions with December being the strongest month financially. Last December, collections were about \$35,000.

But tithes and offerings Dec. 2 exceeded \$125,000. On Dec. 3, the church deacons recommended \$100,000 be sent to the Southern Baptist Foreign Mission Board to help Ethiopia. On Dec. 5, the church, with only affirmative discussion, unanimously approved the recommendation. An individual member then anonymously added \$100,000 to the contribution.

"We simply realized that — even with all we want and need to do locally — everything else we are doing becomes pale and insignificant compared to the fact a million people could die of hunger within a month or less if something drastic isn't done," Pastor Jim Watt said.

In late November, the Foreign Mission Board authorized \$200,000 for Ethiopian aid. The first \$50,000 was used to assist in feeding 10,000 children a day in a feeding program in the Sidamo Province, according to John Cheyne, senior consultant for human needs ministries at the Foreign Mission Board. The other \$150,000 is being used to purchase equipment and open a road into the Menz-Gishe area of the country. About 250,000 people living in the area have been isolated from hunger relief efforts because of lack of a passable road.

## Anderson accepts post at NOBTS

**NEW ORLEANS, La.** — M. Dean Anderson Jr. has been named director of planned giving at New Orleans Baptist Theological Seminary.

As a member of the seminary's development office, Anderson will provide assistance in programs such as estate planning and deferred giving. He will also assist in the seminary's capital campaigns.

The Nashville native is a graduate of Vanderbilt University, Nashville, and New Orleans seminary.

## Jerry Ashley to lead Pinson congregation

Jerry Ashley accepted a call to lead Parkburg Baptist Church, Pinson, as pastor, a ministry he will begin in January.

Ashley will come to the church from the pastorate of Fowlkes Baptist Church, Fowlkes. He was previously pastor of Mount Olive Baptist Church, Union City.

The Foreign Mission Board will concentrate on a feeding program for the 30,000 residents of the Gishe area while other relief efforts use the road to transport aid to the rest of the region, Cheyne said.

The \$200,000 from Belfry will allow the relief work in the long-suffering nation to be greatly expanded.

All hunger relief gifts received by the Foreign Mission Board go directly to aid, with no administrative or promotional cost taken out. The FMB had earlier released more than \$220,000 for aid to Ethiopia during 1984.

Southern Baptist missionaries — who had been restricted to working in the capitol city of Addis Ababa by the Marxist government — are coordinating the food distribution and related efforts funded by Southern Baptist contributions.

The action by First Baptist Church, Belfry was not out of character — the proportion of the act was just bigger.

Watt has been pastor of the church 16 months, "and a week hasn't gone by during that time without us helping somebody," he said. In December, the church distributed food baskets or vouchers worth \$75-\$100 to 25 needy families.

Last spring when floods ravaged the area, Southern Baptist relief teams from other cities used the church as a base and fed thousands of people there for two weeks.

"This is a helping church," Watt said. "When coal booms and the money comes in we try to deal with it as Christian stewards and see how the money can help people instead of building bigger buildings to run up huge utility bills."

In the past the church has sent donations to struggling churches, "staying anonymous as often as possible because we aren't seeking publicity."

This gift was made public this time for two reasons, he explained. "First you don't hide a \$200,000 contribution. Secondly, we hoped to spark a response among other people to respond to the needs in Africa."

It appears to be working.

Watt presented the check to Cheyne Dec. 11 at a meeting of the Kentucky Baptist Convention. The next day the church received \$1,400. On Dec. 13 another \$1,000 came, and on Dec. 14, \$600 was received. "We have gotten contributions from as far away as Louisville, from non-Baptists, non-Christians. We have gotten contributions as large as \$500 and as small as \$5," he said.

All the donations will be forwarded to the Foreign Mission Board for distribution.

The consistency of the church's willingness to help others has helped the congregation's standing in the community. "Southern Baptists are a minority here (Belfry is located on the West Virginia border, not far from Ohio) and many people just don't understand much about Southern Baptists," Watt said. The positive image makes people more open to the church's evangelical witness.

The gift will save literally thousands of lives. The publicity surrounding the gift will give church members the opportunity to explain Baptist ways — and especially the Cooperative Program (the Southern Baptist national, unified budget where churches voluntarily pool their resources to more effectively present the message of Jesus Christ to the world) to people unfamiliar with Southern Baptist life and work.



**CONTRACT** — Jimmy Allen (left), ACTS president, and Mike Story, owner of Channel 18 in Cumby, Tex., sign the contract to make the station an ACTS affiliate. Jim Runyan, director of low-power television for ACTS, looks on.

## Successful station welcomes ACTS

**CUMBY, Tex.(BP)** — In every other way, Cumby is like dozens of tiny east Texas towns, complete with farms, a few houses, and a truck stop. It does not seem a likely place for television history to be made.

But one of Cumby's newest residents, Channel 18, is writing the book on low-power television. Channel 18, officially K18AL, went on the air Sept. 15, 1983. Already considered the most successful low-power television station in the country, it has been featured in *Forbes Magazine* and *Wall Street Journal*.

It is also the newest affiliate of the American Christian Television System. Channel 18 began buying about 12 hours of ACTS programs a day Dec. 3 in a move which station owner Mike Story said will only add to Channel 18's success.

Cumby is in the center of a triangle formed by three larger towns — Greenville, Sulphur Springs, and Commerce. Channel 18's broadcast signal reaches 35,000 homes in the area and perhaps that many more through nine cable television systems which carry the station.

Channel 18 has made its mark, Story said, by concentrating on family programs and local events. High school basketball and Christmas parades are the favorite fare this time of the year. Channel 18 will now provide its local programming with ACTS' family and Christian entertainment.

"This is one of those marriages that was made in heaven," Story said. "ACTS has the best of national programs and we have the best of local."

The Cumby station differs from other ACTS affiliates, which are either cable systems or low-power stations owned and operated by the network. Who owns the equipment is unimportant, said ACTS President Jimmy R. Allen, as long as the station carries the programs and involves the community.

## Kitts begins ministry in Rutledge pastorate

Robert Kitts recently began duties as pastor of Sunrise Baptist Church, Rutledge, after accepting a call from the church.

Kitts was previously pastor of Narrow Valley Baptist Church in Rutledge. He has attended Walters State Community College, Morristown.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



As we begin a new year and as I pause to think back across the years, I find myself focusing upon my Sunday School teachers and wondering which one made the greatest impact on my life.

I cannot recall a one I did not love or appreciate. Each made a significant contribution to my life.

Surprisingly, the one whose influence seems to have been the strongest was probably the least equipped of the fine teachers I had. He was not what you would call a polished man. He would not be classified today as a charming or magnetic person, nor would he be considered handsome.

He was faithful. The only Sunday I ever remember him missing was one time when he had to work. He was employed at a local oil refinery. The freight rates were going to change at midnight Sunday and he had to help ship out all the oil he could. It was so unusual for him to be absent, our pastor explained his absence from the pulpit.

He was a stern disciplinarian. We were always eager to talk about athletics and other things that suited our fancies. He always insisted on spending the time studying God's Word. He was not always interesting, but he was always prepared. I do not ever recall questioning his sincerity or his love.

The thing that set him apart from many other fine teachers was his genuine personal interest in "his boys." He almost adopted each of us. I worked in a drugstore and he would drop by to visit with me. He made a genuine effort to be sure no one was promoted from his class without having trusted Christ as his personal Saviour. As long as he lived, he kept in touch with me, always encouraging me.

It is not a compliment to me, but I remember our picnics with him. He would always take us to a pleasant place and while each one of us would bring a particular food, he and his lovely wife brought enough for the whole bunch. I remember especially that he always brought lots of bananas. As one of eight children, it was hard to have enough bananas at home.

He was always concerned about whether he was making any progress. He talked about being a dismal failure.

I genuinely regret that I never told him how much he meant to me. I guess boys have never been known for that sort of thing. I still wish I had.

## Corder assumes duties in Chalk Level pulpit

Larry Corder assumed duties as pastor of Chalk Level Baptist Church, Camden, after accepting a call from the congregation.

Corder, who came to the church Oct. 13, was previously pastor of Oak Grove Baptist Church, Moscow.

## Turbyfill accepts call to Elizabethton church

Harry Lee Turbyfill was called as pastor of Poplar Grove Baptist Church, Elizabethton, a ministry he began Nov. 11.

Turbyfill came to the church from the pastorate of t. Cranberry, N.C., church.

# Gambling industry predicts increase in state lotteries

ATLANTIC CITY, N.J. (BP)— State-operated lotteries will move into six more states before 1988, while expansion of legalized casino gambling probably will have to wait a few more years, participants at the 6th National Conference on Gambling and Risk Taking were told.

Several times during the conference, speakers referred to Baptist opposition as one obstacle to widespread expansion of gambling interests in the country.

One gambling industry lobbyist boldly predicted that while proposals for a national lottery will receive little backing from the lottery industry, every state — except "a few very Baptist, conservative states" — will eventually join the ranks of lottery states.

Lottery industry members at the meeting were euphoric about the November elections, when, as one speaker noted, "even a hardcore Baptist state like Missouri" joined three other states in adopting a lottery. Industry spokesmen were equally excited about the performance of state lotteries which are expected to end the year with more than \$7-billion in gross sales.

While the state-sponsored lottery has become the vanguard of the industry, gambling leaders have differed over the impact the rapid growth of lotteries may have on other legal forms of gambling. One casino representative claimed lotteries are "a way to educate people about gambling as a form of entertainment." People can learn how to gamble at home, "then they will look at Atlantic City as a destination for travel to enjoy this kind of entertainment."

In contrast to the optimism of lottery representatives, most casino industry spokespersons virtually ruled out casino expansion into new states in the near future, with Louisiana and Michigan considered the only possible exceptions.

In addition, income projections for Atlantic City indicate much less growth for casino gambling than for the state-operated lotteries. Casino industry representatives also complained frequently about "overregulation," recommending 24-hour gambling and removal of restrictions on "adult entertainment."

Thomas O'Brien of the New Jersey Division of Gaming Enforcement, told conference participants "the large number of unrecorded transactions in casino par-

ticipant gambling invites or attracts criminal elements."

Although he contended New Jersey has effectively minimized "skimming" and has controlled efforts by organized crime to penetrate casino ownership, he admitted other organized crime activities require more vigilance.

Martin Danziger, former acting chairman of the Casino Control Commission for New Jersey, was less optimistic. Infiltration by organized crime is a major weakness of the gambling industry, he said, emphasizing "it is only a matter of time" before organized crime gains greater influence in businesses which serve the casino industry.

Indeed, the conference at the Bally Hotel and Casino occurred in the midst of events which seemed to demonstrate the legitimacy of Danziger's concern.

Several weeks earlier, the former mayor of Atlantic City had pleaded guilty to extortion charges in a proposed land transaction for casino construction. The former city director of planning and development was on trial for similar charges. The president of the casino hotel employees union resigned under pressure from regulators because of close connections with organized crime figure Nicky Scarfo.

Another problem for the gambling industry's image — compulsive gambling — also received attention at the conference.

Arnie Wexler, president of the New Jersey Council on Compulsive Gambling, estimated the number of compulsive gamblers in New Jersey alone is between 350,000 and 400,000. Another speaker added that a compulsive gambler affects 6 to 12 other persons. Family members and employers suffer most frequently, he said.

Wexler, who identified himself as a recovering former compulsive gambler, said gambling initially seemed to help his low self-esteem. "The first time I went to the track I won," he explained. "I won on my first football bet. These things made me feel much better about myself. I had found something I could do well."

Sheila Wexler said her husband's spending on gambling "impressed" her at first. "It helped me feel better about my insecurity," she explained. "But when his winnings dropped off and the bills that I didn't know about started coming in, it was like a 'bomb.'"

Robert Custer, Veterans Administration psychiatrist and nationally-recognized authority on the subject of compulsive gambling, pointed out that about 20 percent of compulsive gamblers have attempted suicide.

Robert Klein, executive director of the New Jersey Council on Compulsive Gambling, reported one study identified 30 percent of jail inmates as compulsive gamblers, and said perhaps as many as one-third of the state's alcoholics are dually addicted to gambling as well.

The state of New Jersey has finally begun allocating a fraction of the tax revenue from casinos for education about the dangers of compulsive gambling. A sum of \$110,000 has been designated for an educational program conducted by the Council on Compulsive Gambling and another \$70,000 for an educational program about the services available through the John F. Kennedy Treatment Center, the only major counseling program in the state for compulsive gamblers.



**TRUST FUND** — Martin Bradley (second from left), manager of the research services department of the Baptist Sunday School Board, and his wife, Ruth, a staff member of the Tennessee Baptist Convention, present a check to David Stringfield (right), president of Nashville's Baptist Hospital. The donation, in honor of George Duncan, M.D. (left), will begin a trust fund to assist Baptist student nurses from Belmont College in continuing their education.



**FIRST C-N NURSING GRADUATES** — Roy Dobyms, vice-president and academic dean at Carson-Newman College, Jefferson City, congratulates the first three graduates of the college's new bachelor of nursing program. They are (left to right) Mary Kathryn Sutphin of Oak Ridge, Julia P. Duck of Strawberry Plains, and June Gail Harrell of Rogersville.

## Association constitutes in eastern Thailand

CHACHEUNGSAO, Thailand — Representatives from 12 churches and 19 Christian groups in seven states of Thailand voted at their annual revival and fellowship rally to constitute the East Thailand Baptist Association, effective Oct. 23.

The group, which has been functioning as an association for several years, approved a proposed Constitution at the meeting.

## Benton church calls Twitchell as pastor

Bean Station Baptist Church, Benton, recently called Lloyd E. Twitchell as pastor.

Twitchell is a former pastor of Bible's Chapel Baptist Church, Midway, and a former associate pastor and minister of youth at Montvue Baptist Church, Morristown.

## Thai Baptists excel in Scripture memory

RAYONG, Thailand — Six Thai Baptists, participating in a Scripture memorization contest, recited a total of 545 verses and then shared personal testimonies of how they had been blessed by memorizing, reviewing, and meditating on the Word.

The contest was among Leadership Training School participants for the "Seaside Churches," located along the Gulf of Siam in the provinces of Choburi, Rayong, and Chanthaburi.

## Kirby assumes pulpit of Greenbrier church

Frank Kirby has assumed duties as pastor of Rock Springs Baptist Church, Greenbrier, after accepting a call to lead the church as its pastor.

Kirby, who began the position Nov. 4, came to the church from the pastorate of Pond Grove Baptist Church, Rockwood.

## Lynn King accepts call as Union Hill pastor

Lynn King accepted a recent call from Union Hill Baptist Church, Athens, to lead the church as pastor.

King came to the church from the pastorate of East View Baptist Church, Etowah.

## Maryville congregation calls Kentucky pastor

Memorial Baptist Church, Maryville, called Greg Giltner to lead the church as its pastor.

Giltner came to the church Nov. 1 from the pastorate of Hopewell Baptist Church, Kuttawa, Ky.

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## Morgan urges treasury officials to treat ministers equitably

DALLAS (BP)— Annuity Board President Darold H. Morgan told officials from the United States Treasury Department there is no justification for applying a revenue ruling which prevents ministers with tax-free housing allowances from deducting real estate interest and taxes while allowing others with tax free housing allowances to receive those deductions.

In a meeting with Ronald Pearlman, acting assistant secretary of the treasury for tax policy, Morgan said the Internal Revenue Service has deliberately discriminated against ministers by not making Revenue Ruling 83-3 applicable to all groups with housing allowances. He asked the treasury to be "... fair by not denying clergy of income tax deductions for interest and real estate taxes between Jan. 3, 1983 and Jan. 1, 1986, even if they relocate during this period."

Morgan told Pearlman the IRS action has had a "chilling effect" on the mobility of ministers. "There are many minis-

ters who feel the Lord calling them to other places of service, but due to tax penalties and financial hardships caused by this ruling can not move."

The IRS has issued no similar rulings affecting any other groups with housing allowances.

The Annuity Board president said Pearlman agreed that the application of Revenue Ruling 83-3 to ministers only is unfair while allowing members of the military and other organizations with tax-free housing allowances to receive the added deductions.

According to a previous source, the treasury had not planned to issue a similar ruling affecting military personnel before 1986. However, Morgan noted a treasury spokesman did say action on the issue was imminent with respect to members of the military and other taxpayers receiving housing allowances.

## Tennessean receives degree at SWBTS

Mary Jo Davis of Kenton was inadvertently omitted in the Dec. 19 issue of the Baptist and Reflector from the names of Tennesseans who received degrees Dec. 14 at Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Miss Davis, a graduate of Union University, Jackson, received the master of church music degree.

## Southern graduates express gratitude

LOUISVILLE, Ky. (BP)— The December 1984 graduating class of Southern Baptist Theological Seminary, Louisville, Ky., drafted a resolution of "heartfelt gratitude and appreciation" to the faculty and administrative staff of the seminary.

The resolution, signed by 189 members of the graduating class, was presented to Seminary President Roy L. Honeycutt by class officers during the school's 154th commencement.

The resolution expressed gratitude for and pledged continuing commitment to "the nurturing of our faith, excellence of academic pursuit, and challenge to ministry that have been mainstays of our experience at Southern seminary."

The resolution also paid tribute to Honeycutt, describing him as "a sensitive pastoral model of spiritual insight who encourages the desire for expanded forms of ministry, discipleship, and the proclamation of the gospel of the Lord Jesus Christ throughout the world."

## Kingsport congregation calls Wayne Addison

Beulah Baptist Church, Kingsport, called Wayne Addison as pastor, a ministry he began Dec. 16.

Addison came to the church from First Baptist Church, Mountain City, where he was minister of youth. He is a former pastor of Pleasant Home Baptist Church, Laurel Bloomery.

Addison is a native of Baltimore, Md.

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## 'Baptist and Reflector' names Sunday School lesson writers

Two new writers have been named to write Sunday School lesson commentaries for the Baptist and Reflector, beginning with comments in this issue.

Philip J. Dougan, pastor of Gath Baptist Church, McMinnville, will write the Life and Work series commentary and Rice A. Pierce of Mt. Juliet, a retired Sunday School Board editor and present deacon and Sunday School teacher, will write the Bible Book series comments.

A native of Pennsylvania, Dougan has served as pastor for 13 years in Tennessee and eight years in Ohio. He attended Toccoa Falls Bible College, Toccoa, Ga.; Mercer University, Macon, Ga.; and is a graduate of Columbia Bible College, Columbia, S.C.

Active in Baptist life, he has served as president of the Central Baptist Associa-



Dougan



Pierce

tion's Pastors' Conference and as associational Sunday School director for three years.

Rice Pierce retired in 1982 as editor of adult Life and Work curriculum materials for the Baptist Sunday School Board, Nashville, where he had been employed since 1955.

A native of Union City, Pierce is a graduate of Union University, Jackson; Cumberland University, Lebanon; Columbia University, New York, N.Y.; and Southern Baptist Theological Seminary, Louisville, Ky. Active as a member of Woodmont Baptist Church, Nashville, he has or does serve as deacon, Sunday School director, adult teacher, Continuous Witness Training worker, and as a volunteer on overseas mission projects.

## Citizen's Corner

By Jerry Self  
Public Affairs and  
Christian Life  
Consultant



Governor Lamar Alexander has recently appointed a task force to study the alcohol and drug problems among the young people of our state.

If you have information about youth and drugs which would be of use to this task force, you would do the state a service by speaking at one of the six public hearings.

The Jan. 8 hearing in Johnson City will have taken place by the time you read this. The other five hearings will all take place in the next few weeks according to the following schedule:

—Knoxville, Jan. 10, County Health Department, contact Leslie McClane, 588-2933.

—Chattanooga, Jan. 16, County Board of Education, contact Margo Davis, 756-7644.

—Nashville, Jan. 18, Legislative Plaza, Room 16, contact Kathy Hatcher, 254-6547.

—Jackson, Jan. 24, Union University, contact Rodger Jowers, 989-3401.

—Memphis, Jan. 29, Red Cross Building, contact Kay Sands, 324-6832.

Each of the hearings has been scheduled for 1 to 7 p.m. If you intend to testify, you will need to call the individual specified.

## Merrell assumes duties in Cottonwood pastorate

Cortez Merrell recently assumed duties as pastor of Cottonwood Baptist Church, Ridgely, after accepting a call from the congregation.

Merrell is a former pastor of Oak Hill Baptist Church, Paris.

## McElhaneey accepts call, receives ordination

James McElhaneey recently assumed his first pastorate, after accepting a call from Double Springs Baptist Church, Athens.

At the request of the church, McElhaneey was ordained during a Nov. 25 service by Wildwood Baptist Church, also in Athens. Participants in the ordination service included Wayne Bryant, pastor of Wildwood Baptist Church.

## Prospective students to visit C-N campus

JEFFERSON CITY — The admissions department of Carson-Newman College is sponsoring a "Welcome Weekend" Jan. 26 for interested high school juniors and seniors and students considering transferring to Carson-Newman.

Topics to be covered during the program include student life and activities, choosing a major, and financial aid. Faculty members from various academic areas will be available to talk with interested students.

Registration will be from 10 to 10:30 a.m. in the lobby of the music building. Students are encouraged to stay overnight in one of Carson-Newman's residence halls at no charge if reservations are made by Jan. 18. For more information, contact the admissions department.

## Hornbeak Baptists call Basham to pastorate

Hornbeak Baptist Church, Hornbeak, recently called Kenneth Basham to come as its pastor.

Basham is a former pastor of Mount Moriah Baptist Church, Obion, and Walnut Grove Baptist Church, Hickman, Ky.

## Hampshire congregation calls Taylor as pastor

Swan Creek Baptist Church, Hampshire, recently called Jack Taylor to lead the church as its pastor.

Taylor came to the church from the pastorate of East Hickman Baptist Church, Bon Aqua.

## Springville Baptists call James McDaniel

Springville Baptist Church, Springville, recently called James McDaniel as its pastor.

McDaniel previously served the church as pastor, and returns to its pulpit after resigning earlier this year.

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# Tennessee Scene

## PEOPLE . . .

Mike Armstrong was ordained into the ministry Dec. 30 by Graceland Baptist Church, Memphis. Armstrong, who has served the church as minister of youth and recreation, has submitted his resignation to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex. Jimmy Sartain is the pastor of the church.

Silver Point Baptist Church, Silver Point, ordained Lonnie Speer as a deacon Nov. 25. The pastor of the church is Joe Wiles.

A Dec. 30 reception was held at East Ridge Baptist Church, Chattanooga, to honor Mr. and Mrs. Jack E. Zeige on the occasion of their 50th wedding anniversary. Ron McCary is the church's interim pastor.

Mr. and Mrs. Howard McDaniel celebrated their 60th wedding anniversary recently. The McDaniels are members of Highland Heights Baptist Church, Memphis, where Ray Fowler is the pastor.

## Thorn Grove church calls Herman Ellis

Thorn Grove Baptist Church, Strawberry Plains, called Herman J. Ellis as its pastor, a ministry he began Oct. 21.

Ellis came to the church from McCalla Avenue Baptist Church, Knoxville, where he was minister of education. He was previously minister of education at Bell Avenue Baptist Church, Knoxville, and pastor of Rutledge Baptist Church, Rutledge; First Baptist Church, Lafayette; Trace Creek Baptist Church, New Johnsonville; Joelton Baptist Church, Joelton; North Springfield Baptist Church, Springfield; First Baptist Church, Norris; and Forks of Elkhorn Baptist Church, Midway, Ky.

Active in associational and denominational work, he has served as an officer and committee member for Robertson County Baptist Association, Truett Baptist Association, Grainger County Association of Baptists, Kentucky's Franklin Baptist Association, and the Tennessee Baptist Convention.

A native of DeKalb County, Ellis is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

## Talbert accepts call, receives ordination

Bobby Talbert recently accepted a call to his first pastorate from Cross Roads Baptist Church, Centerville.

At the request of the church, Talbert was ordained into the ministry by First Baptist Church, White Bluff.

Participants in the ordination service included White Bluff Pastor V. Reece Cochran.

## Bold Springs mission calls Dyer as pastor

Freedom Baptist Mission, Bold Springs, called Cecil D. Dyer as its pastor.

The mission is sponsored by First Baptist Church, McEwen, of which C. Thomas Drake is the pastor.

Dyer began the pastorate Oct. 14.

The 50th wedding anniversary of Mr. and Mrs. Wirt Harmon was observed by the couple Dec. 25. The Harmons are members of Bellevue Baptist Church, Memphis, of which Adrian Rogers is the pastor.

Mr. and Mrs. Art C. Bozeman, members of Broadway Baptist Church in Knoxville, celebrated their 70th wedding anniversary Nov. 14. Bozeman is a life deacon of the church, and Mrs. Bozeman, has served as a children's worker. The church's interim pastor is Clyde Mayfield.

A Dec. 29 reception at Highland Heights Baptist Church, Memphis, honored Mr. and Mrs. William Frank Harrison on the occasion of their 50th wedding anniversary. Ray Fowler is the pastor of the church.

## CHURCHES . . .

Members of Avondale Baptist Church, Chattanooga, held their first services in their new building Dec. 23. The church, now located north of Chattanooga, was located at its previous site since 1919. Jim Davidson is the pastor of the church.

A new addition of classroom space was recently completed for Hanna Baptist Church, Prospect.

A steeple was installed atop the building of Little Doe Baptist Church, Butler, as part of a recently completed remodeling program. The pastor of the church is Bob Royston.

## Roan Mountain church calls Ronald Lunsford

Little Mountain Baptist Church, Roan Mountain, called Ronald Lunsford to come as its pastor.

Lunsford, who began the position Nov. 18, is a former pastor of Cherokee Mountain Baptist Church, Jonesborough, and Elk River Baptist Church, Butler.

Lunsford is a native of Johnson City.

## J. W. Irons accepts Calhoun pastorate

J. W. Irons has accepted a call from Bethel Springs Baptist Church, Calhoun, to come as its pastor.

Irons was recently minister of music at Lakeview Baptist Church, Athens, and has served as a pastor of churches in the McMinn-Meigs Association of Baptists.

## Knoxville church calls Higgins to pastorate

Riverview Baptist Church, Knoxville, called Mike Higgins to come as its pastor.

Higgins has previously served as pastor of other churches in east Tennessee. He is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

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## LEADERSHIP . . .

Darrell Holly recently accepted a call from Willow Springs Baptist Church, Elizabethton, to come as interim pastor.

Hermitage Hills Baptist Church, Hermitage, called Dan F. Arterburn as minister of music and Gene Johnson as minister of youth and single adults. Arterburn came to the church from Fort Mitchell (Ky.) Baptist Church, while Johnson has been involved with the youth ministry at Hermitage Hills for the past 12 years. The pastor of the church is Richard Herrington.

Daniel J. Martin resigned as pastor of Hawthorne Baptist Church, Dyersburg, to accept the pastorate of Lynn Acres Baptist Church, Louisville, Ky. Martin will also be attending Southern Baptist Theological Seminary in Louisville, Ky.

Hickory Cove Baptist Church, Rogersville, called Dennis Hilton as interim pastor.

## C. R. Mason to lead Chattanooga church

C. Richard Mason accepted a call to lead Brainerd Hills Baptist Church, Chattanooga, as its pastor, a ministry he began Jan. 6.

Mason comes to the church from the pastorate of Sixteenth Avenue Baptist Church, Decatur, Ala., and is a former pastor of churches in Cherokee, Coker, and Reform, Ala. He has served as moderator and vice-moderator of Pickens Baptist Association in Alabama; chairman of the evangelism committee for Alabama's Tuscaloosa Baptist Association; and chairman of the finance and missions committee and president of the pastors' conference for the Morgan Baptist Association of Alabama.

A native of Fayette, Ala., Mason is a graduate of South-Eastern Bible College, Lakeland, Fla.

## Clyde Rogers accepts Moscow church call

Clyde C. Rogers accepted a recent call to the pastorate of Forty-Five Baptist Church, Moscow.

Rogers was previously pastor of Lucy Baptist Church, Millington; Como (Miss.) Baptist Church; and other churches in Mississippi, Louisiana, and Alabama.

A native of Birmingham, Ala., he is a graduate of Samford University in that city and New Orleans (La.) Baptist Theological Seminary.

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Dwayne L. Tinker resigned as minister of education and evangelism at Smithwood Baptist Church in Knoxville, to accept a call from Calvary Baptist Church in Tupelo, Miss., to come as its minister of education. Ervin W. Cook is the pastor of the Knoxville church.

Alpine Baptist Church, Chattanooga, called Cecil Gilliland as interim pastor.

Greg Casey resigned as director of music and youth at East Chattanooga Baptist Church, Chattanooga. The church's pastor is Otis E. Clingan.

First Baptist Church, Chattanooga, named Don Harbuck its pastor emeritus, which was effective Jan. 1. Harbuck recently retired as the church's pastor upon advice from physicians.

Roy Barbee resigned as pastor of Rittertown Baptist Church, Hampton, to accept a call to the pastorate of Middlecross Baptist Church, West End, N.C.

Baker Gap Baptist Church, Mountain City, accepted the resignation of Pastor J. D. Rash, which was effective Dec. 2.

## Williams accepts pulpit of Morristown church

James C. Williams accepted a call to the pastorate of Bethel Baptist Church, Morristown.

Williams came to the church from the pastorate of Tusculum Baptist Church, Greeneville, and is a former pastor of Fairview Baptist Church, Mohawk.

A native of Ewing, Williams is a graduate of Southern Baptist Theological Seminary, Louisville, Ky.

## Ridgely Baptists call Edwards to pastorate

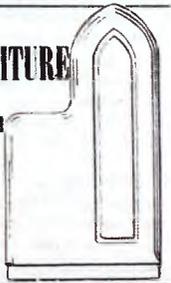
First Baptist Church, Ridgely, called Noel A. Edwards as its pastor, a ministry he began Nov. 7.

Edwards came to the church from the pastorate of Sky View Baptist Church, Memphis. He is a former pastor of Second Baptist Church, Union City; Woodland Mills Baptist Church, Woodland Mills; and Vandalia (Mo.) Baptist Church.

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## BIBLE BOOK SERIES

Lesson for Jan. 13

# John the Baptist's ministry

By Rice Pierce  
deacon and Sunday School teacher, Mt. Juliet

Basic Passage: Luke 3:1-20

Focal Passages: Luke 3:3-4, 7-17

Luke, the beloved physician and faithful traveling companion of Paul, had written for "the most excellent Theophilus" in chapters 1-2 of his Gospel a very careful account of the divine announcements and the births of John the Baptist and Jesus and of Jesus' early years.

Now in chapter 3, this careful historian and skilled writer sets the stage for Jesus' own redemptive mission by describing the key work of John the Baptist.

John's ministry prophesied (3:1-6)

With six historical pegs in verses 1-2, Luke fitted John into the political and religious world around him. Luke would show that the Coming One heralded by John would identify with the whole world, every segment of society. John likely began his ministry about A.D. 28 or a few months earlier. Luke stated his prophetic credentials in verse 2 ("the word of God came unto John").



Pierce

Luke said (v.3) that John began preaching in "all the country about Jordan." A caravan route ran through Bethany in Perea, across the Jordan, through Aenon in Galilee, and on to Jerusalem. Pilgrims went this way from the east to the religious festivals in Jerusalem. They would hear this man, cut in the mold of the great old-time prophets, and carry his message to the center of the Jewish nation. And his message was indeed startling and worth passing on: to all, repentance for the remission of sins, and baptism (v.3).

Luke quoted Isaiah 40:3 to show that John was the one prophesied centuries before (v.4).

Last fall in Nashville, motorists suddenly found traffic lanes closed. It was not the usual closed-for-repairs problem. There was no way to get out of Nashville on Interstate 40 eastward. Later people discovered that this route was being reserved and protected for the use of a vice-presidential candidate's motorcade to the airport.

In John's time and for centuries earlier, when a king visited a city the most diligent effort was made to reconstruct the roads leading to the city. Roads were straightened and leveled (vv.4-5). Everything possible was done so that the king's approach and encounter with the people would be effective and satisfying.

This was exactly what John the Baptist had come to do - to prepare people's hearts for the Lord's coming. They must be ready to receive the kind of message the Coming One would deliver.

Actually, when one goes out to witness, he or she plays such a role as John. When possible, we use kindness and love to help prepare another's heart to hear Christ's call. Then, as we witness, we patiently try to remove obstacles, to clarify, to help the gospel message to go straight to the other's heart, so that Jesus' "coming" on that occasion will accomplish its intended purpose - someone's conversion. John wanted "all flesh," not just the Jews, to see the salvation of God as it was about to appear (v.6).

The details of John's message

John preached a coming judgment, as had the prophet Isaiah. And John was

warning Gentiles and Jews alike to turn from their faithless ways (repent) and, for the Jews, to return to God. Then they would be ready to properly receive the King. Verses 7-9 contain the heart of John's preaching in the wilderness. When a brush fire breaks out over a large area, watch out for poisonous snakes escaping the flames! John knew that many in the multitude (especially among the Pharisees and Sadducees) were insincere. They were not interested in a real return to God and obedient living. They only wanted to escape the punishment, hence, verse 7.

John warned that changed living was necessary. Their ancestry (being a "church member") would not save anyone whose heart was not faithful and loving toward God and man. When one cuts down a tree, he often lays the axe at the point on the tree where he is getting ready to strike. John told Israel and everyone listening that God's axe of judgment was already, then and there, taking aim!

Responses to John's ministry (3:10-14)

Sometimes God's people must speak up when they see things taking place in His kingdom work that ought not be going on. John the Baptist was this kind of person, and such courageous speaking can be blessed of God and bring a good result. Not all of John's hearers were insincere. Those sincerely repentant asked John, "What shall we do then?" Note Luke's concern for the poor and outcast as he reported John's reply: share your clothing and your food with the poor. How simple was the requirement needed to please God - and how difficult!

Some tax collectors wanted to respond to God's demands for genuine faith. John told them to collect only the taxes they were supposed to collect, being fair and honest in their dealings. Sincere soldiers, perhaps hired to protect and aid the tax collectors, were charged to be content with their wages and not to use violence, extortion, bribery, and false witness to fill their money bags (v.14). John brought his evidences of changed living right down where God's people lived.

John exalts the Messiah (3:15-18)

John spoke with such power and perception that people began to wonder if he were the long-awaited Messiah. Sensing this feeling, John clearly proclaimed that a Mighty One with the Holy Spirit and fire would come after him (v.16). John would not even be worthy to perform the lowly task of untying the sandals of this Exalted One.

This One from God would soon come with His winnowing fan in His hand. Like the farmer at threshing time, He would separate the wheat from the chaff - the true believers from the pseudo believers. The true believers the Coming One would gather to Himself; the pseudo believers would continue their self-chosen estrangement from God and go to destruction (v.17).

John imprisoned (3:19-20)

When John touched the sin of Herod Antipas, the tetrarch of Galilee, in marrying his brother's wife (and his half-niece), Herod shut John up in Machaerus, a fortress-prison east of the Dead Sea.

Even the great ones of God can suffer at the hands of sinful men, as did also the One whose forerunner John was.

## UNIFORM LESSON SERIES

Lesson for Jan. 13

# The Bread of Life

By Paul Brewer, professor  
department of philosophy and religion  
Carson-Newman College, Jefferson City

Basic Passage: John 6

Focal Passages: John 6:35, 41-54

The feeding of the 5,000 is the only miracle which is recorded in all four gospels. The version recorded in John's Gospel, however has some features the other accounts do not.

One of the central differences is John's account of Jesus' discourse on the Bread of Life which is the focus for our lesson. Chapter six records the fourth and fifth of seven signs presented in chapters 2-12.

This act occurs when Jesus' popularity is at its height, sometime in the middle of His public ministry. It follows His initial success and acceptance and precedes the opposition which will begin to tilt the drama.

Chapter six is the hinge upon which chapters 2-12 pivot. In the course of this chapter, the opposition leaps up in threatening proportions and begins its role which leads to the cross.

The fourth sign (6:1-15)

The feeding of the multitude is simply narrated. We are told that this event occurs just before the Passover Feast (6:4). Although Jesus raises the question about feeding such a multitude, John assures us that Jesus knows exactly what He is going to do. The five loaves and two fish are meager but wondrously they feed the entire crowd and it takes 12 baskets to gather the leftovers (6:10). In response, the people declare that Jesus must be the long-awaited prophet. Jesus, rejecting their efforts to impose a royal office on Him, retreats to the hills.

This event leads the reader to another figure and another time - feeding the children of Israel in the desert under the leadership of Moses. For this reason, John dates the act near the Passover. The "murmurings" (6:41, 60) of the crowd later in the chapter recall the murmurings of the people with an understanding of the action - Jesus in His flesh and blood reality is the Bread of Life, the manna from heaven. He is God's fulfillment of the promises of the Old Testament.

The Bread of Life (6:35)

After having a free supper, the crowd seeks Jesus the next day to get a free breakfast. They seek Him for all the wrong reasons. John makes it clear in his description of them that they totally misunderstand the mission of Jesus. Jesus confronts them with the fact that they are present only to get a free meal and not to understand the "sign" He has given (6:26). He advises them to seek the food of eternal life which He has to offer (6:27). The people respond by expressing a desire for the manna which Moses provided. It is in this context that Jesus

moves to the heart of the issue and claims to be the Bread of Life.

Jesus not only gives bread, He is the Bread of Life. It is characteristic of John's Gospel that Jesus not only teaches the truth of God but also is the truth of God. He not only shows the way, He is the way. In contrast to the manna which lasted for a day, Jesus declares Himself to be the spiritual bread of God that satisfies for this life and the next.

There is no mistaking the claim Jesus is making. When He uses "I Am," He is identifying with the God Who revealed Himself to Moses as "I Am that I Am." This "I Am" is one of many found in John and testify to the church's belief that in Jesus the Christ, God has spoken.

Murmurings and misunderstandings (6:41-54)

John makes clear that the people misunderstood Jesus and it is expressed in this murmuring (6:41). What they are puzzled over is the fact that Jesus, the son of Joseph, is claiming to have come down from heaven. Through this exchange, John raises the theological question of Jesus' identity by means of a question about His origin (6:42). The inability of the people to discern the truth arises from their familiarity with Jesus and His family. "Surely when God reveals Himself it will not be through such an ordinary family," they must have thought.

John 6:43-51 goes through some of the same themes already introduced (6:36-40) but moves beyond to additional matters. Jesus not only claims to be the Bread of Life, but goes beyond to also claim that the one who "devours" His flesh lives forever. This claim leads to further misunderstanding. The crowd cannot comprehend how Jesus can give His flesh to be eaten (6:52). Finally, the disciples get exasperated and echo the crowd's disbelief (6:60).

Notice the mounting claims of Jesus. Each claim becomes more radical than the previous one and the crowd's misunderstanding grows until they are scandalized. 1) "I am the Bread of Life" (6:35) and the crowd murmurs "He is Joseph's son" (6:41-42). 2) "I am the Living Bread which came down from heaven," and is My flesh (6:49-51) and the crowd misunderstands, "How can He give His flesh to be eaten?" (6:52). 3) The ones who eat My flesh live forever (6:54-58) and even the disciples murmur (6:60).

The more radically Jesus expresses His message, the more unbelief is expressed until even the disciples disagree with Him. To them, Jesus speaks a clarifying word: "My words are Spirit, and it is Spirit which gives life" (6:63). Even then, many of the disciples leave.

In this chapter Jesus acts in such a way as to reveal His true identity. He is the Messiah of God and is greater even than Moses. In addition, Jesus teaches in explicit word pictures that in Him people have opportunity to know eternal life. Only by devouring this One - receiving His full life into our lives - can the revelation be understood. Those who walk away miss life itself!

John's message is clear. Most human beings refuse to recognize the truth about life even when it stands before them. God in Christ has completed what was started in His work with Israel, but people continually refuse to believe it.



Brewer

## G. J. Lowenstein retires from Elizabethton pulpit

Gilbert J. Lowenstein has retired from the pastorate of Willow Springs Baptist Church, Elizabethton.

The pastorate, which Lowenstein began serving in the spring of 1983, was the only one of the retiree's ministry. Previously, he served as a supply pastor and taught Sunday School for 50 years.

**LIFE AND WORK SERIES**  
Lesson for Jan. 13

# Finding life through Jesus

By Philip Dougan, pastor  
Gath Baptist Church, McMinnville

Basic Passage: John 3:1-21  
Focal Passages: John 3:3-8, 12-16

**Born again!** Former President Jimmy Carter sent shock waves through the political arena in the beginning of his administration when he boldly announced that he was a "born again" Christian. In a day when it is unpopular to mix religion and politics, we must admire any leader who has the courage to confess true Christianity. Unfortunately, the kind of Christianity that prevails most is the nominal, quiet "keep it to yourself" brand.



Dougan

**The inquirer**

It was probably this very fear of public opinion that caused Nicodemus to come to Jesus "by night." He was, after all, a leader of his people. He was a member of the Sanhedrin, the highest Jewish religious court, and a Pharisee. Thus, he would have been considered very foolish indeed to seek religious instruction from a self-styled carpenter-preacher.

Pride has caused many a person to seek spiritual help too late or not at all!

**The answer**

In response to Nicodemus' statement about Jesus being a teacher and a miracle worker sent from God (v.2), the Saviour practically ignores the commendation and delivers a spiritual challenge.

He tells Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (v.3).

Jesus often answered His inquirers with a question or challenge. He always went right to the point.

As James Sullivan once said, "Nicodemus was a stranger to the best in his religion." Like many church members today, he knew about God, but he did not know Him. His was a religion of the head and not of the heart.

His request for clarification reveals his ignorance of the spiritual, "How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born?"

**The new birth — the necessity**

It first should be noted that the teaching of the new birth is not the philosophy of man or the opinion of some cultist, but the clear teaching of Jesus Christ Himself.

Secondly, it should be noted that it was expressed as a necessity, not an option. Three times Jesus states this imperative (vv.3, 5, 7). Without it, there is no entrance into the kingdom of God! That is

what Jesus said — we dare not contradict it, for the souls of men are at stake.

Where, then, have we acquired the weak, compromising teaching so often heard that sincerity or good works or even religion will get you to heaven? Nicodemus had all three! And he was lost.

**The new birth — the source**

Jesus said that a person must be born "anōthen," the Greek word variously translated "again," "anew," or "from above."

Actually, the most accurate meaning is "from above" as it is generally translated in John (3:31, 19:11, etc.), also in James 1:17; 3:15, 17.

Is it important? I believe so, because "born from above" clearly reveals that salvation is from God, not from man. True salvation comes down from God out of heaven, not from within us, not through our efforts, nor even from a church or an earthly religious ritual — but from above! We would do well to ask — tactfully, in love — those who profess Christianity, "Where did it come from? Where did you get it? Is it from above?"

**The new birth — the means**

In answer to Nicodemus' question of

"how?" Jesus replied that the Holy Spirit accomplishes it (v.5).

The reference to water is probably a reference to baptism, since it represented the means by which an unclean Gentile became a member of the Jewish faith. This would be a humiliating step for a Jewish Pharisee and would be an outward test of whether he was sincere in his desire for spiritual birth.

We know that baptism does not accomplish salvation, but it certainly helps confirm it, both in minds of the believer and those who witness it.

The focal passage concludes with the famous "gospel in a nutshell," John 3:16, which states simply and clearly that the Son, Jesus, was to be the purchase price of this salvation, and that whoever believes in Him will not perish but have eternal life.

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## PLANNED GROWTH IN GIVING-EVANGELISM SEMINARS

March • April • May 1985

**IMAGINE HAVING A PART IN CHANGING THE WORLD**

- Envision yourself and other members of your church growing more like Christ.
- Think about your church growing in its ability to reach people for Christ and ministering to people in need.
- Feel the excitement and pride of being a part of fourteen million Southern Baptists growing in world influence by touching all people on the earth with Christ's gospel of hope, peace and love.

**WHAT IT IS**

- Planned Growth in Giving-Evangelism is a fifteen-year growth plan in giving and evangelism for individuals, families, churches, associations and conventions. It is a call for commitment.
- Its purpose is to undergird the churches and enable Baptists to achieve their adopted Bold Mission Thrust objectives in giving and evangelism.

**WHAT YOUR CHURCH CAN DO**

- Elect a PGGE Task Force and Layperson and send them to a PGGE three-day seminar. Rooms and meals will be provided by the Tennessee Baptist Convention.
- Please contact the Department of Cooperative Program & Stewardship, P.O. Box 347, Brentwood, TN 37027 for further information and registration cards.



**YOUR CHURCH WILL RECEIVE FROM THE SEMINARS**

- Expert training for pastor and layperson in Stewardship and Evangelism leadership sample materials and as a result your church will benefit with increased giving and deeper commitment of your people.

**PGGE REGISTRATION CARD**

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Layman's Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_ Phone \_\_\_\_\_

Church \_\_\_\_\_ Association \_\_\_\_\_

Date of Seminar Attending \_\_\_\_\_

Place of Seminar Attending \_\_\_\_\_

★ Your immediate response is needed so that we can obtain adequate room reservations at each of the seminars.

# SBC leaders experience Russian Baptist life

By Craig Bird

NASHVILLE (BP) — A shared heritage of Biblical Christianity provided ample common ground for eight Southern Baptists from the United States and their Russian Baptist hosts to overcome cultural, geographical, and political barriers recently.

The governing board of the All-Union Council of Evangelical Christians-Baptists invited Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, to select three other SBC agency heads to experience Baptist life in the Soviet Union first-hand and help observe the 100th anniversary of Baptist work in the country.

In the process, Russian Baptists hoped to learn from the structure and function of the Southern Baptist Convention agencies and institutions. "We are a theological and organizational model for them and they are a model for us on unity," Bennett said.

Roy L. Honeycutt, president of Southern Baptist Theological Seminary in Louisville, Ky.; Darold H. Morgan, president of the SBC Annuity Board in Dallas; and Foy Valentine, executive director-treasurer of the SBC Christian Life Commission in Nashville, were selected to provide expertise in specific areas of Russian Baptist interest — theological education, support of retired ministers, and the role of Christians in working for world peace. Bennett provided an overview of the entire convention as well as the role of the Executive Committee.

All four men were accompanied by their wives.

The group visited churches in Moscow, Lennigrad, Novgorod, Kiev (two congregations), and Rostov-on-Don, speaking more than 30 times. They also met with pastors in each of the cities except Novgorod.

At each worship service, two of the men would preach and two others from the group, often one of the wives, would bring greetings.

After the services the visitors were bombarded with questions such as how Southern Baptists felt about the charismatic movement, birth control and abortion, the Moral Majority, blacks and black churches in the SBC, the typical size of a pastor's family, the role of the deacon in the local church, and even: "Who were the 'sons of God' mentioned in Genesis 6:2 who 'saw the daughters of men that they were fair' and whose marriages produced giants?"

Additionally the Americans maintained a steady pace of sightseeing at museums, monuments, cultural events, and historical sights.

A special moment was a visit to the Museum of the History of Religion and Atheism. There "Baptists have a little corner," including a picture of a man breaking bread during an observance of the Lord's Supper. The son of the man pictured, Sergei Nikolaev, accompanied the Southern Baptists the entire trip. Nikolaev is northwest superintendent for the All-Union Council of Evangelical Christians-Baptists.

"You can't mask the power of the Holy Spirit," Morgan said, referring to Soviet Baptists. "Churches in the Soviet Union are growing and many new churches are being established. Visiting the Baptist churches is like seeing the second century church come alive in the book of Acts. Even in the midst of oppression, the Holy Spirit is at work among His people."

Honeycutt's primary impression was contrasted with the preconceptions he took with him. "My overriding impressions focused on the openness and freedom in worship and the public opportunity to make a commitment to Christ at the close of each church service," he said. "You could feel the sincerity of the people at worship and prayer despite the language barriers."

The freedom to worship — though certainly not nearly as open as in the United States — is greater than most Americans realize, Valentine explained. "The freedom to worship is limited to the 'religious area' of life — which is why they rejoice when a Billy Graham is able to come to Russia and go public with the Christian witness."

Christians in Russia gained what they feel was a significant victory in 1977 when a new Constitution for the USSR was adopted. In Article 52 of the new document, the guarantee of the right "to conduct religious worship or anti-religious propaganda" was changed to read "to conduct religious worship or atheistic propaganda."

When a Communist Party official stopped a youth Bible study group from meeting, a Union official filed a complaint with the government for interfering with the right to conduct religious worship. The official was removed and the group resumed.

Of course, the Constitution still reserves all education for the state and makes personal, public, Christian witness difficult.

Bennett explained if you witness to a Russian after he has told you he is not interested, he can file a complaint and have you arrested. But if he asks questions and allows the conversation to continue, it is legal.

The legal separation of church and education means there can be no Sunday School, church training, or mission awareness programs. Instead, Christian education is conducted at home by parents, in home Bible study groups, and built into the public music and preaching services.

The typical Baptist church in the country has three services on Sunday and services on Tuesday, Thursday, and Saturday nights. Many churches also have services on Friday night.

Services last a minimum of two hours and three hours is average. Multiple sermons and as many as six choir specials are included in each service. Because of a shortage of hymnals, great care is taken to explain the words of hymns as they are memorized.

In five of the six churches the Southern Baptists visited, hundreds of people had to stand, filling the aisles all the way to the front of the church and crowding the stairways to the balconies. At the sixth church, in Moscow, all 1,500 seats were filled for each service.

The image of the Christian church in Russia being populated by aging congregations also was shattered. Young people were worshipping in large num-

bers, especially in the Sunday afternoon services.

Despite the problems — which include the lack of a Christian printing house and the difficulty of providing theological training since there is no seminary — the Southern Baptist leaders came back hopeful and excited about what they saw.

Baptist work in Russia developed in relative isolation, both under the Czar and since the October 1917 revolution brought the Communists to power. Yet "their similarity to us (Baptists in the U.S.) in structure and organization is remarkable," Valentine said. "That's because we both pulled our identities from the Bible, under the leadership of the Holy Spirit."

Pastors are selected from the church membership (each church has at least four or five) and every deacon also preaches. Theological training is provided through a correspondence course coordinated by the Union.

Four Union leaders visited the United States and various Southern Baptist institutions and agencies last May.

## Tennessee Baptist Foundation

By Earl Wilson  
President



### To be remembered

Since the beginning of time, human beings have longed to be remembered beyond this life.

The crumbling memorials of past generations are constant reminders of that fact. No one wants to be forgotten, yet of all the people now living on earth, less than 2,000 will be remembered 100 years after their death.

This is sad because everyone wants to be remembered.

Even the penitent thief who died beside our Lord asked to be remembered. He said, "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:42).

People living today have that same longing to be remembered by those whom they loved in life and who loved them. It is an honest and wholesome desire.

"Remember me" has often been said by sweethearts who were parting, by classmates at graduation, and by loved ones to family members as death drew near.

Remembering our loved ones and the happy times of days gone by is a pleasant pastime for those of us who have more years behind us than before us.

The Tennessee Baptist Foundation is uniquely qualified to help you establish a memorial trust that will honor that special someone whose life enriched your own.

Income from a memorial trust will be distributed annually to the Christian causes you select. It will last until our Lord returns. It is a worthy way to express our love to our companion, children, or parents and, at the same time, establish a gift that will go on giving year after year.

For additional information on lasting ways to remember those special people in your life, please contact the Tennessee Baptist Foundation, P.O. Box 347, Brentwood, TN 37027.

## Presses run 24 hours a day to fill order for 5-million Testaments

NASHVILLE (BP) — The Southern Baptist dream of mass Scripture distribution is taking a giant step toward reality with the production of 5-million New Testaments.

Holman Bible Publishers, a division of the Southern Baptist Sunday School Board, placed with Kingsport Press, Kingsport, the order for printing 2-million King James, 2-million New American Standard, and 1-million Spanish New Testaments.

The printing of 5-million Good News America New Testaments is the largest single order ever undertaken by Kingsport Press, which is the world's largest printer of Bibles.

To acquaint Southern Baptists with the New Testaments, a free copy is being mailed to every pastor in the Southern Baptist Convention, according to Johnnie Godwin, director of Holman.

Godwin said Holman has worked closely with the Sunday School and church training departments of the board, the Home Mission Board, and state convention leaders to make the Good News America New Testaments available for the Oct. 20-26, 1985, Scripture distribution and prospect discovery. The Scripture distribution is in preparation for national simultaneous revivals planned for the spring of 1986.

Officials of Kingsport Press reported the printing will take more than 25,000 pounds of ink and enough paper to fill 62 tractor-trailers. There will be 19,000 miles of paper used, which represent about 26,000 trees an average size of eight inches in diameter.

Printing the New Testaments will require the press to run for 82 days, 24 hours per day. An average of 2,600 of the



**BIBLE ORDER** — Johnnie Godwin (right), director of Holman Bible Publishers, checks copies of Good News America New Testaments with Gary Hutson, customer representative of Kingsport Press.

Good News America New Testaments are printed every hour the press runs, which equals about 44 per minute. Printing started around the first of November and is expected to conclude in mid-January.

Godwin said the New Testaments will be made available to churches by Holman at cost beginning in January through the materials services department of the Sunday School Board. Quantities will be monitored carefully by Holman and additional copies will be printed when supplies are low.