

# Baptist and Reflector

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News journal of Tennessee Baptist Convention

## Speakers call for evangelistic attack

By Steven L. Higdon

While Tennesseans awaited rising temperatures to bring relief from the ice and snow that paralyzed much of the state last week, speakers addressing the Tennessee Baptist Evangelism Conference in Nashville called for a rising of evangelistic fervor to lead Christians on an all-out attack against the sin that paralyzes the world.

The annual conference, held at Belmont Heights Baptist Church with a concluding session at the Grand Ole Opry House at Opryland, met Jan. 21-22 as scheduled despite perilous weather. The hazardous road conditions kept attendance low with only about 300 attending the Opry House session.

Perry Sanders, pastor of First Baptist Church in Lafayette, La., who addressed the conference during all but one of the five sessions, made the strongest appeal for Christians to mount an evangelistic attack, lamenting that many choose just to view the church as a fortress to defend them from hell.

"For far too long, we have been keepers of the fort, when we should be out there where sin is," Sanders exclaimed. "You don't need to cringe before satanic forces, Jesus is Lord!

"Jesus said, 'The church, built on Me, can move against the gates of hell itself and they will crumble before your attacks,'" he declared. "We are not to be maintainers of the status quo, we are to be gate crashers.

"I am trying to get out of the fort and kick down the gates of hell," Sanders announced. "If just this crowd that is here tonight could catch this concept, we could move across the hills and valleys of Tennessee to challenge Satan with the authoritative power of God."

To effectively wage such an attack, Sanders outlined six steps in preparing for spiritual battle.

"First, identify the enemy," he advised. "Some Christians think the enemy is other church members. Some churches think it is other churches. Some preachers think it is the deacons, and some deacons think it is the preacher.

"The enemy is that diabolical trinity — the world, the flesh, and the devil," assured the Louisiana pastor, adding that "we're so wrapped up in the world and the flesh that the devil doesn't have to bother with us.

"Second, take your problems to the Lord," he said. "Pray about them.

"Step three is to admit your own inadequacy," Sanders continued. "If Christ is sufficient, it does not matter whether we are or not.

"Next, keep your eyes on Jesus. We look at everything but the Lord — we look at our problems, we look at each other.

"Fifth, we have got to learn to relax in faith," he asserted. "We try to fight God's battle with man's power and we are doomed to failure and frustration.

"Finally, claim victory in advance," the speaker stated. "Learn to praise the

Lord in advance for a victory."

Once prepared, Sanders suggested that Christians "take advantage of every way available to present the Gospel," declaring that the refusal to change the message and method of evangelism to meet a person's needs are the two greatest dangers in an evangelistic attack.

"The seven last words of a church are 'we haven't done it that way before,'" he surmised.

Sanders cautioned Tennessee Baptists to avoid those things which make the church unattractive to prospects, particularly referencing current denominational controversies.

"The world is going to hell and we are bickering and fighting and involved in petty name calling," he lamented. "It is sad that the world sees us that way."

The Louisiana pastor pointed out that sin in the life of a Christian was perhaps the greatest barrier to evangelism, criticizing a philosophy that Christians can "sin and get away with it" because they have already received salvation.

"Sin will find its retribution in the child of God," he assured his audience. "A Christian cannot go to hell, but your sins will find you out in lost joy, lost power, and unanswered prayer."

Russell Dilday, president of Southwestern Baptist Theological Seminary in Fort Worth, Tex., also addressed the need for a greater commitment to evangelism.

"The single most important task of the believer is the task of sharing his experience with Jesus Christ with someone else," Dilday claimed. "That is why we are here, that is why we have churches."

Offering a model for evangelism, Dilday told Tennesseans that a Christian's witness should be personal, impromptu, pleasant and positive, and pungent.

"The value of personal worth is often missing today," he explained. "We need to have a personal interest in others.

(Continued on page 2)



**NEW EVANGELISTS' OFFICERS** — Don Womack (third from left), outgoing president of the Tennessee Conference of Baptist Evangelists, congratulates new President Earl Taylor while Music Director Trent Hall (left) and Vice-President Toonie Cash look on. The officers were elected at the organization's meetings prior to the Tennessee Baptist Evangelism Conference.



**KICK DOWN THE GATES** — Perry Sanders, pastor of First Baptist Church, Lafayette, La., told conference participants to boldly crash down the gates of hell with the authoritative power of God.

## WMU names Tennessean to Acteens advisory panel

**BIRMINGHAM, Ala.** — A Tennessee teen-ager has been selected to the ninth Acteens national advisory panel.

Bonnie Hughes of Clinton was selected from more than 100 teen-age girls nationwide who applied to serve on the six-member panel.

Miss Hughes, 17, is a member of Edgemoor Baptist Church, Clinton. An Acteen for five years, she has achieved the level of Queen Regent in Service.

A 12th grader, Miss Hughes' school activities include choir, ensemble, drama club, and National Honor Society. She was a 1984 Top Teen and is working toward the Service Aid level in Student.

Selections are based on scholastic achievement, school and church activities, and accomplishments in Student, the individual achievement plan for Acteens.

In addition to their applications and written testimonies, candidates had to be recommended by their pastor and Acteens leader.

The chosen panelists, sponsored by Woman's Missionary Union, auxiliary to the Southern Baptist Convention, were announced during the January WMU Executive Board meeting.

Panelists will be introduced in the May 1985 issue of Accent, the monthly missions magazine for girls in grades seven through 12.

Their duties will include writing for Accent, and appearing at state and associational WMU meetings. They will also serve as pages at the WMU annual meeting June 9-10 in Dallas, and at the Southern Baptist Convention which immediately follows.

The panelists will serve until Dec. 31, when selection for new panelists begins.



Miss Hughes

# Conference speakers call for evangelistic attack...

(Continued from page 1)

"We need to have a congenial, winsome witness that draws people not only by what we do but who we are," he continued. "We are to have stewardship of attitude.

"Your witness should come out of your experience, using your personality," he reminded the conference. "There should be no cliches, no canned answers. Witness in the reality of one who has met Jesus Christ."

Turning to ministers at the meeting, Dilday urged them to follow Paul's example of ministry. "Paul learned that sufficiency in the ministry is to be found in living a Christ-centered life," he reported.

"The ministry is not a place for self-promoters," the seminary president warned, adding that manipulative methods, preaching about self, and depending upon one's own power quickly lead to downfall.

"Our competence is to be found in Jesus," he said. "He is the source of our strength."

Dilday suggested that those who would misuse the ministry might share a fate similar to Samson, whose story took a number of tragic turns after failing to carry out the task God had given him.

"Samson failed because he abused the gifts God gave him," he theorized, "and in like manner God has given this denomination great power and great numbers — how tragic that Baptists often waste these on that which is petty.

"Samson failed because he tried to do everything by himself," stated Dilday. "He never learned that self-sufficiency is a kind of weakness like that drug addict or that alcoholic who says 'I can do it myself.'

"We are people who need to work to-



**ONLY ONE PREREQUISITE** — Prayer is the only prerequisite that makes revival possible, according to Phillip Roberts, assistant professor of evangelism at Southern Baptist Theological Seminary, Louisville, Ky.



**AGENTS AND MINISTERS** — Rochelle Davis, pastor of Temple of Faith Baptist Church, Detroit, Mich., urged Tennessee Baptists to be agents of social change and ministers of deliverance.

gether, to be part of a team.

"He failed because he could not control his life," Dilday asserted, clarifying that Samson met trouble when he did not control his tongue, his anger, and his passions.

"Samson also compromised his convictions," he exclaimed. "In adopting Philistine customs, he discovered too late that he could not be all things to all people.

"Finally, Samson failed because he took spiritual things lightly," Dilday said, calling upon ministers to remember "there is a time to be funny, and a time to be serious. This is not a game, this is eternal work we are about."

In order to face the seriousness of the eternal work, Jack May, president of the Tennessee Baptist Convention and pastor of Broadmoor Baptist Church in Memphis, called for church members to adopt characteristics of the apostles Peter and John: obedience, obsession, and conspicuousness.

"It is more important to obey God than to spend a lot of time in prayer," May surmised. "You can pray without obeying, but you can't obey without praying.

"We must honor the commission to go," he stated. "I have problems with us standing up Sunday after Sunday, speaking to gospel-hardened folks when there are people who have not heard for the first time.

"But, activity is not a substitute for spirituality," May conceded. "The commandment we Baptists are most guilty of breaking is 'Be still and know that I am God.'

"We do what we want to do," the TBC president decried. "Our churches are empty because our people are not obsessed with the miracle-working power of Jesus."

May told the conference that Christians must make themselves known in the world, because "God does not have any secret service men.

"We are to serve faithfully, forcefully, and fanatically," he concluded.

Richard H. Harris, associate director in the mass evangelism department of the Southern Baptist Home Mission Board, declared that America will only be won for Christ after an old-fashioned revival sweeps through the churches of the country.

"Why is there not revival?" he asked. "Why do we have to wait for a year like 1985 so we can say 'Come Alive in '85!'"

Harris theorized American churches lack two things to necessitate revival — a burden of spiritual concern for the lost and prayer.

"The answer to a sin-hungry age is a prayer-hungry church," he determined. "Every good thing that has ever come has come on the wings of prayer."

As a potential for reaching America, Harris called a 1986 program of simultaneous revivals throughout the Southern Baptist Convention, known as Good News America, possibly "the greatest thing that has ever happened.

"But if we do not turn to God in prayer," he emphasized, "Good News America will only be 'Good Advice America.'"

"The time has come when we must wake up to the reality that we must tell the world of Jesus Christ," insisted Rochelle Davis, pastor of Temple of Faith Baptist Church, Detroit, Mich.

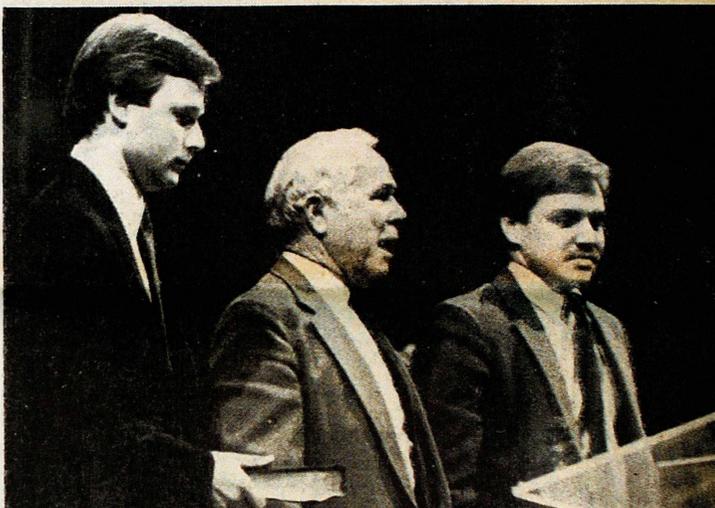
"Six thousand Southern Baptist churches out of 36,000 reported no baptisms last year," Davis lamented. "At least the pastor should be able to win one person — everyone should be able to win one person.

"Jesus has commissioned us to touch people from every walk of life," he pointed out. "That's what I like about Jesus. He doesn't care what status you are in life. He takes time for you.

"People need people to affirm them, build up their self-esteem," he continued. "We must be agents of social changes and ministers of deliverance.

"I believe in my heart that God is not through with the people called Southern Baptists," Robert Dixon, director of Baptist Men for the Baptist General Convention of Texas, told the conference. "The whole world is going to hear the Good News, and it is going to happen in many, many ways," Dixon contended. "God is going to let us have opportunities in many, many ways."

Dixon said opportunities are illustrated in the New Testament forecasts for the age preceding Christ's return — that there would be wars and rumors of wars, earthquakes and other natural disasters, false messiahs and teachers, and an increase in lawlessness.



**EVANGELISM TESTIMONIES** — Woody Watkins (center), TBC director of evangelism, introduces Todd Plain (left) and Marty Haynes, members of Central Baptist Church, Hixson, who shared experiences of their involvement in Continuing Witness Training (CWT).

## Two Hixson laymen testify on evangelism through CWT

Two Hixson laymen urged Tennessee Baptists to increase their participation in Southern Baptists' Continuing Witness Training program of evangelism during the Laymen's Night emphasis at last week's State Evangelism Conference.

Marty Haynes and Todd Plain, members of Central Baptist Church in Hixson, shared of their CWT experiences from the stage of the Grand Ole Opry House, and challenged those present to enter the program.

"As laymen, we need to be doing more than just sitting in pews on Sunday," Plain claimed. "It just takes one person to go out and tell another that Jesus loves them."

Plain said his first encounter with CWT came shortly after a friend and fellow church member contracted Lou Gehrig's disease. The friend had fallen from his wheelchair and had called Plain to come lift him up.

"After I helped him up, Mike asked me to hand him his CWT book to study," Plain recalled, expressing his amazement

"The Father says these things are going to happen, so we need to be ready," he urged. "We need to be ready to minister to people in those kinds of situations."

Other speakers at the two-day event included Don Womack, a Memphis evangelist and outgoing president of the Tennessee Conference of Baptist Evangelists; Tom Madden, executive secretary-treasurer of the Tennessee Baptist Convention; and Phillip Roberts, assistant professor of evangelism at Southern Baptist Theological Seminary, Louisville, Ky., who led an opening Bible study for each session (see separate story).

Music for the meeting was provided by R. L. and Beth Sigrest, music evangelists from Yazoo City, Miss.; Karla Worley, a member of Woodmont Baptist Church in Nashville; a men's ensemble from Nashville; and the Tennessee Baptist Chorale, under the direction of Julian Suggs, director of the TBC church music department.

Forrest H. "Woody" Watkins, director of evangelism for Tennessee Baptists, presided at the conference.

ment that the wheelchair-bound young man with deteriorating muscles would be able to devote himself to the program. "Brother Keith (the church's minister of education) would take him to the hospital every week so he could witness to others.

"One day I got a phone call that Mike had died," he remembered. "Later I joined CWT. I wanted to pick up where he left off."

"When Todd said he was joining CWT, I thought he wouldn't last," Haynes explained. "He did, so I joined.

"My first night out, I saw a 19-year-old girl come to know Jesus," he recounted. "There is something about being on the spot when someone passes from hell to Heaven that is unlike anything else.

"We are not preachers, and we are not super Christians, we are just trying to love the Lord," Haynes told the conference. "I challenge you to go back from here and see what you can be doing for Jesus."



**MOST IMPORTANT TASK** — Russell Dilday, president of Southwestern Baptist Theological Seminary, Fort Worth, Tex., claims the single most important task of the believer is sharing his experience with Jesus Christ with another person.



**URGING OBEDIENCE** — Jack May, pastor of Broadmoor Baptist Church, Memphis, and current president of the Tennessee Baptist Convention, stated obedience to God is more important than spending time in prayer. "You can pray without obeying, but you can't obey without praying," he noted. May urged participants to serve God faithfully, forcefully, and fanatically.



**CHORALE** — Members of the Tennessee Baptist Chorale, directed by Julian Suggs of the TBC church music department, braved the snowy weather to sing at the Monday evening session of the Evangelism Conference.



**MUSICAL DUO** — R. L. and Beth Sigrest, music evangelists from Yazoo City, Miss., perform during lay people's night at the Grand Ole Opry House. Other musicians were Karla Worley, a member of Woodmont Baptist Church in Nashville; a men's ensemble from Nashville; and the Tennessee Baptist Chorale, under the direction of Julian Suggs, TBC church music department.

## Roberts cites role of prayer as essential for revival

While any number of things may be credited for the cause of revival, the only prerequisite that makes revival possible is prayer. Phillip Roberts told the Tennessee Baptist Evangelism Conference last week.

"Revival can come without great preaching," Roberts, assistant professor of evangelism at Southern Baptist Theological Seminary in Louisville, Ky., asserted during the Nashville meeting. "Many times revival can precipitate great preaching.

"Revival will come without great music, although revival often produces great music," he continued. "Revival will also come without refined theological knowledge.

"But there is one thing that revival absolutely cannot come without, from the human perspective," he assured, "and that is genuine, earnest prayer.

But just as prayer precedes revival, there are also prerequisites to prayer, noted Roberts, who will begin March 1 as pastor of the International Baptist Church of Brussels, Belgium.

"First, we must humble ourselves," he stated. "Unless we can humble ourselves, then we cannot pray effectively.

"There is no greater sin than that of spiritual pride. In fact, atheism is nothing more than unmitigated spiritual pride."

Roberts explained the humbling experiences," he admitted, "but when God says 'humble yourselves.' He says 'Do not wait until, through circumstances, I must humble you.'

"Real revival praying also comes with intensity," the educator said, "and before intensity comes, then we must have hearts open to burden.

"There are a lot of good motivations for revivals," he conceded. "I want to see great numbers of people converted and I want to see the church prosper.

"However, we won't see revival until people desire a fresh touch of God in their lives," he suggested, "meaning we must turn from our wicked ways."

Roberts contended that once the preconditions are met, then "God will hear the prayers of His people" for revival. If they are not met, then "we cannot pray in a manner that God will honor" and "our prayers will bounce off Heaven."

The seminarian told the conference of great revivals sweeping through Korea and Romania, declaring them to be products of prayer.

"The people are praying for hours and hours a day," he reported, recounting that some felt they had sinned because they had only prayed three hours each day. "No wonder there is revival there, and no wonder revival is not in America."

## Carl McIntire school loses court battle over licensing

WASHINGTON (BP) — A small New Jersey school founded by right-wing radio preacher Carl McIntire lost its final bid to become a degree-granting institution when the U.S. Supreme Court let stand lower rulings upholding state officials' right to license all colleges and universities under their jurisdiction.

Shelton College, Cape May, N.J., failed to convince the high court that the New Jersey State Board of Higher Education violated its free exercise of religion by first reviewing, then canceling the school's ability to grant B.A. degrees. The revocation came after the state agency determined the college was not meeting minimum educational standards.

The 1965 actions were followed by a legal challenge but in 1967, the New Jersey Supreme Court ruled that the higher education panel properly exercised its authority in the dispute.

Following that initial legal skirmish, the college relocated to Cape Canaveral, Fla., where it continued to grant degrees. But in 1979, school officials decided to move the college back to New Jersey and a new round of legal challenges began.

Over the past five years, the case has been the subject of seven separate legal proceedings. In each of these the school has lost its basic contention that the state agency is forbidden by the First Amendment religion clauses to regulate it.

In the state's written brief asking the high court not to review the lower decisions, New Jersey Attorney General Irwin I. Kimmelman argued "the issuance of a bachelor's degree is not a religious function or practice" and the state's laws governing colleges have no "coercive impact" on an institution's practice of religion.

## FMB challenges 200 preachers

RICHMOND, Va. (BP) — More than 200 Southern Baptist preachers were asked to explore the possibility of overseas service last year as the Foreign Mission Board moved to sharpen its focus on general evangelists.

Most of them already have attended seminary and either have completed or nearly completed the pastoral experience necessary to be appointed a Southern Baptist foreign missionary, said John Floyd, director of the board's newly formed missionary enlistment department.

Last year the board hired Floyd, a former missionary himself, to organize an effort to find those preachers who have not responded to God's call to missions. More than 1,000 prospects were contacted during the year, and nearly 250 have requested additional information.

About half of the overseas job requests for this year are for general evangelists. Last year about 315 general evangelists were requested; 68 were appointed or reappointed. In the United States, 95 percent of the world's evangelical preachers minister to 5 percent of the world's population.

Names of prospects came from furloughing missionaries, directors of associational missions, missions professors, and a file of people who had written or phoned for information on foreign mission opportunities.

# 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.

## Taxing the parsonage

Dear editor:

The TBC Executive Board expressed opposition to a ruling by the Tennessee Board of Equalization that church parsonages be placed on the tax rolls.

Why?

A church parsonage houses a family. Parsonage inhabitants receive the same individualized government services that are extended to families whose houses are taxed.

It is to believers' shame when people express a church voice which stretches legal limits instead of staying within the bounds of Christian ethics.

The Executive Board should be firmly told that its position is wrong. The board should also be told to publicly announce a change of position.

Baptists should lead the parade to the courthouses and request that assessments be made and taxes levied on parsonages.

B. L. Pope  
5460 Crestview Dr.  
Hixson, TN 37343

There are differences of opinion, and you have made a good case for one side. Historically, the church parsonage has been considered a part of the church's property and the church's ministry. Therefore, it should not be under the control of any government office.

Your argument based on government services would bring taxation on any church building, public schools, non-profit hospitals, etc. (editor)

## Love, agree, pray

Dear editor:

Looking forward to the June 1985 convention in Dallas, I would like for us as Christians to first make a commitment before the Lord to "love one another" (1 John 3:11).

Secondly, as Southern Baptists we should agree that there is and will con-

tinue to be diversity, even among the different groups which comprise the convention.

Thirdly and most important, we should pray to recapture our first love, Jesus Christ, Who sent us into the world to proclaim the gospel.

Kerry L. Bond  
P.O. Box 393 SBTS  
2825 Lexington Rd.  
Louisville, KY 40280

## Scrambling BTN

Dear editor:

I would like to make a comment concerning an article in the Nov. 14 issue of the Baptist and Reflector. It appears that the Baptist Telecommunication Network (BTN) is planning to start scrambling its signals.

It appears to me that we as Southern Baptists (supposedly missionary-minded) would be thrilled if people were watching our Christian broadcasting instead of network television. Instead, we are spending much needed funds to scramble and unscramble the signal. If anyone can explain the reasoning behind this, I would appreciate being informed.

I would also like to comment on Thomas J. Wicker's letter to you in the same issue. Candidates should not be endorsed by you, but it would be very beneficial if their voting records or convictions were compared on the moral issues. This would be very helpful, especially for state and local leaders that are not well known. Informed voters can choose the correct leaders without endorsements.

David A. Barker  
3123 Edgewood Dr.  
Signal Mountain, TN 37377

BTN is an educational, rather than entertainment, channel for Baptist churches and therefore would have little interest to the ordinary viewers. It requires a receiving dish and technical equipment — even without scrambling. Only a small percentage of homes have such equipment.

Also, the Sunday School Board, which produces BTN, must have user fees from churches in order to pay for the production of the programs — since the board does not receive Cooperative Program or other denominational funds. (editor)

## Wallace's farewell message

Dear editor:

Thank you for the editorial on Bill Wallace. His farewell message should be reprinted at least once a year in all Baptist publications.

Reading it changed a part of my life. It is the best explanation in print of what Southern Baptist Christians are called to be.

Roger P. Freeman  
3820 Mooringsport Rd.  
Shreveport, LA 71107

## Visit to Russian churches

Dear editor:

Frequently a feature story in the Baptist and Reflector will appear concerning Southern Baptist leaders visiting the Soviet Union. Such was the case in the Jan. 9 edition.

True to form, this story presented glowing reports of how religious life is changing in Russia, for the better; how churches are being filled and that evangelism is on the rise.

I have a newfound friend who is a defector from the Soviet Union. As a matter of fact, he worked for the KGB most of his adult life. His expertise is on KGB "active measures" and "Soviet disinformation." He has testified on how visits to Russia by important religious leaders and others from the West are "set up" so they will go back home and make favorable reports on life in the Soviet Union.

He further states that 85 percent of ALL activity of the KGB is for the purpose of disinformation and active measures.

Instead of the "Holy Spirit" being re-

sponsible for filling the churches, as is often reported, Yuri Bezmenov (P. O. Box 5028, Westlake Village, CA 91363), the KGB defector, says it is a local commissar who is responsible for several families and on short notice fills the churches or gets the masses out for a May Day parade.

In short he says we are experiencing the greatest "con game" in the history of the world.

As a Southern Baptist, it would be interesting to know just who paid for this latest propaganda visit to atheistic Russia for Harold C. Bennett, Roy L. Honeycutt, Darold H. Morgan, Foy Valentine, and their wives.

Harold B. Key  
276 Old Malesus Road  
Jackson, TN 38301

According to Harold C. Bennett, the trip was approved by the appropriate agency for each of these mentioned. He believes the travel to and from Moscow came from the agencies' regular travel budget. All expenses in Russia (hotel, meals, travel, even spending money) were provided by the All Union Council of Evangelical Christians-Baptists, who invited the group.

Isn't it exciting that the Holy Spirit can use the commissar to get people in church so they can hear the gospel preached! Maybe we should be sending more Americans over there so that other Russians will be ordered by the commissar to go to church. (editor)

## Church divides gift of \$50,000

CRESTWOOD, Ky. (BP)— A \$50,000 anonymous donation in mid-December has allowed a Kentucky church to extend its missions reach and expand its mission giving.

The 550-member Ballardsville Baptist Church in Crestwood, Ky., in turn voted to send \$25,000 to the Foreign Mission Board's world hunger relief fund and \$5,000 to Oneida (Ky.) Baptist Institute, a boarding school, grades 6-12, for underprivileged children and children with special disciplinary and learning difficulties. The school is an institution of the Kentucky Baptist Convention.

Another \$5,000 will help cover expenses and materials for the church's mission project in Honduras, Feb. 16 through March 3. For seven of the last eight years, the church has sent laypersons to work with Leslie Keys, missionary to Honduras, especially in mission construction projects. This year, six church members will build a home for a national pastor.

The Detroit Rescue Mission, directed by a former church member, received \$5,000.

Paul Justice, former pastor of the church, got \$2,500 to help his work as a home missionary in Washington state, pastoring pioneer Southern Baptist churches.

Jefferson Street Baptist Chapel, Louisville, which provides Christian social ministries in the inner-city through such programs as emergency financial aid, food, clothing, nutrition, and crisis counseling also got \$2,500, as did Ken and Beth Perkins, missionaries to Malawi with whom the church corresponds.

The first \$2,500 went to the Lottie Moon Christmas Offering for foreign missions, bringing the church's total gifts to the offering to \$4,390.

The experience has been "tremendous for the church," related Wayne Dozier, pastor of the church since December 1977. "The people have been astonished, surprised, and pleased.

"I think (the experience) will make a difference in our attitudes toward future giving," concluded Dozier.

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



I think it can honestly be said that a fruitful, happy Christian is one who is emulating Christ's example, abiding in Christ's fellowship, and devoting himself to Christ's service. Another way to put it would be that a fruitful, happy Christian is one who is living like Christ, living with Christ, and living for Christ.

Living like Christ can be done when our lives are brought under the complete and constant control of God's Holy Spirit. Where the Holy Spirit dwells in fullness, sin and selfishness cannot abide.

Living with Christ means that we have an abiding and vivid sense of the consciousness of God's Spirit which results in an experience of fellowship with Christ. The ministry of the Holy Spirit makes real to the disciple the fellowship of Christ.

Living for Christ means that we cannot attain a fully successful service for our Lord with our own resources. The task of God's kingdom calls for the power of the Holy Spirit. We err when we go on trying to do what we can for God on a meager basis of our limited human strength.

I know you join with me in praying that all of us might live like Christ, live with Christ, and live for Christ.

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# Gambling industry targets Tennessee, other states

By David Wilkinson

NASHVILLE — As state legislatures have begun to convene, Southern Baptists are once again in the thick of the battle over legalized gambling.

Five states with heavy Southern Baptist populations have been cited by prominent gambling industry publications as prime targets for new legalized gambling.

Tennessee, Texas, Georgia, Mississippi, and Kansas were identified by *The Blood Horse* magazine as prime prospects for pari-mutuel racing legislation in 1985. Virginia and South Carolina were noted as states where gambling prospects for 1985 did not look promising.

Two years ago, the Tennessee legislature narrowly defeated a strong push for pari-mutuel gambling in the state when the House passed a pari-mutuel bill but the Senate's companion bill was defeated by one vote.

Last year, a blue ribbon task force on gambling was appointed in hopes of placing a stamp of approval on pari-mutuel gambling, according to Jerry Self, public affairs and Christian life consultant for the Tennessee Baptist Convention. The effort failed.

A pari-mutuel bill already has been drafted for the new session of Tennessee's Congress, Self noted.

Texas, long coveted as a key to expansion by the thoroughbred industry, looks more promising than ever because of pro-racing sentiments of Speaker of the House *Gib Lewis*. Gambling lobbyists are counting on Lewis to wield his influence in support of pari-mutuel legislation.

In the last session of the Texas legislature in 1983, racing legislation passed in the Senate and failed by only two votes in the House.

Georgia racing enthusiasts feel legalization of horse racing in neighboring Alabama last year will encourage legislators to legalize pari-mutuel racing in order to keep Georgia money at home.

In Mississippi, racing supporters already have presented their case before a legislative committee, while activity in Kansas is expected to carry over from previous sessions.

On another gambling front, Florida was singled out by *Public Gaming* magazine as the state most likely to fall into the lottery camp in 1985. A petition drive collected 280,000 signatures last year, lacking only 20,000 signatures for certification for a vote. Lottery supporters claim the signatures should be valid in calling for a 1986 referendum vote.

## Lebanon Baptist dies in January

WEST BEIRUT, Lebanon (BP) — Jerus Delleh, well-known Baptist leader in the Middle East, died Jan. 16 of natural causes. He was 62 years old.

Because of political tensions in the city, two funeral services were held, one in West Beirut at Mouseitbeh Baptist Church, where Delleh was pastor, and the other in Badaro Street Baptist Church in East Beirut.

Delleh had been editorial supervisor of Baptist publications for more than 14 years. He also taught church history in the Arab Baptist Theological Seminary.

Born in Palestine, Delleh later became a Jordanian citizen and moved to Lebanon in 1970 to work in the publications ministry here.

meaning an additional 20,000 signatures would gain the issue a place on the ballot regardless of any legislative action.

Proponents also claim that public support in Florida runs 2-1 ahead of opposition.

In Arkansas, lottery supporters will continue efforts to collect 79,000 signatures calling for a statewide referendum. They claim the 20,000 collected in 1984 will continue to be valid, leaving them with another 59,000 signatures to acquire.

In Oklahoma, Gov. George Nigh, a Baptist, has announced his support of a state lottery. And lottery advocates in Texas are expected to sell a lottery as the cure for a projected budget deficit of \$800-million.

Larry Braidfoot, an anti-gambling expert on the staff of the Southern Baptist Convention's Christian Life Commission, believes the gambling industry's success in the 1984 elections will "encourage even more aggressiveness" in 1985. Last year four states approved lotteries and Missouri also legalized pari-mutuel wagering.

"The time to organize opposition and to begin to contact legislators and other elected officials is now," Braidfoot urged. "We must derail the gambling industry before it gets up a full head of steam. Legislators need to hear our message before the pro-gambling propaganda puts stars in their eyes."

## Deported Salvadoran Baptist pastor applies for visa to enter Canada

MEXICO CITY (BP) — Miguel Castro Garcia, a Baptist pastor deported from El Salvador last October for alleged leftist subversion, apparently is living with "church officials" near Mexico City and seeking a visa to enter Canada, according to a Swedish embassy official.

Castro was arrested Oct. 28 near his church in San Salvador and charged with having ties to Marxist guerrillas. The pastor later denied the allegations and said he was blindfolded and forced to sign a statement confessing guerrilla connections. He was deported Oct. 30, reportedly headed to exile in Sweden, but he entered Mexico under the auspices of the Swedish embassy in Mexico City.

The Swedes now say Castro is on his own. "I think he is still here in Mexico but we don't have anything to do with him anymore," said a Swedish embassy officer Jan. 3. "I think he's going to Canada . . . He is living with some church friends and waiting for his visa to Canada to be ready."



TELECONFERENCE — Technicians monitor the broadcast of the 1984 Home Missions Teleconference as William G. Tanner, president of the Home Mission Board, discusses reaching people for Christ in America. Leaders of SBC agencies and home missionaries will be featured for the 1985 Home Missions Teleconference, Feb. 9, from 1 to 2:30 p.m. (EST), broadcast over Baptist Telecommunication Network (BTN).

## High court rejects appeals in church property disputes

By Stan Haste

WASHINGTON (BP) — The U.S. Supreme Court has rejected an appeal from disgruntled members of a Catholic

parish in San Jose, Calif., over their archbishop's decision to raze their church building and school following a fire.

In a separate action, the high court also declined to review the case of a small Minnesota house church denied a property tax exemption.

In the California dispute, members of St. Mary's Church in San Jose brought suit against Archbishop John R. Quinn, after the archdiocese followed a special committee's recommendation to raze the parish buildings following a 1979 arson.

The special panel was composed of members of the parish, the archdiocese, local pastors and parochial school personnel, and the Jesuit order which operated St. Mary's. Only the parish representatives voted not to raze the buildings.

St. Mary's Church dates to 1891 when it was organized as a national parish to serve German-speaking Catholics in San Jose. In making its decision, the special committee noted that such a parish was no longer needed because the German-speaking parishioners had been assimilated into other parishes and because of a growing scarcity of priests and support staff personnel.

After a state court upheld the archbishop's decision to follow the committee's recommendation, the unhappy parishioners asked the nation's high court to review the dispute, arguing that Catholics who want to keep their church property should not be discriminated against by the courts simply because they belong to a hierarchical church.

Courts generally have held that whereas congregational churches may settle their own property disputes, hierarchical churches vest in their leaders the authority to decide such battles.

In its other Jan. 14 action, the high court let stand rulings by the Minnesota Tax Court and the state Supreme Court rejecting a house-type church's application for exemption from real property taxes in Hennepin County.

The tiny so-called "fundamentalist" congregation, consisting of 11 members, was organized in 1980, when it purchased a house to be used as a residence by the minister and as a meeting place.

## First quarter CP gifts climb

NASHVILLE (BP) — Southern Baptists greeted the first quarter of the 1984-85 fiscal year with record levels of giving to their worldwide mission and education programs.

October-December gifts to the national Cooperative Program, the Southern Baptist Convention's voluntary, unified budget, were \$27,949,117. That was 9.58 percent more than the first quarter contributions in 1983-84 — an increase of more than \$2.4-million.

The basic 1984-85 operating budget for the 20 national SBC agencies funded through the Cooperative Program is \$118-million. Over the past five years, first quarter CP receipts have been 22 to 23 percent of the yearly total. The October-December 1984 figure is 23.7 percent of the \$118-million goal.

Of the 35 state conventions affiliated with the SBC, 32 gave more through the national Cooperative Program in 1984-85 than in the same period last year — and 17 are more than 10 percent ahead of their 1983-84 pace.

## News analysis

## Inaugural incident reveals problem area

By Stan Haste

WASHINGTON (BP)— An apparently minor and all but unnoticed incident during President Ronald Reagan's swearing-in for a second term illustrates the main problem advocates of separation of church and state have with his administration.

While the Chief Justice of the United States read the traditional 39-word oath of office, Reagan repeated the words with his hand placed on a Bible opened to 2 Chronicles 7:14, "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

That familiar text long ago became the watchword of the movement known as the Religious Right, the coalition largely put together by fundamentalist preachers recruited to the Reagan team in 1979. It is a movement which likes to take a lion's share of credit for electing Reagan in 1980 and for contributing significantly

to his huge landslide last November.

The problem with these preachers' — and the president's — use of the text is that they apply it directly to the United States. Although it was written for ancient Israel — a people chosen as God's own nation — it is transferred with great ease to modern America.

In so doing, leaders of the Religious Right also conveniently overlook the entire thrust of Paul's New Testament conviction that the church — not any nation or political entity — is God's new people, the true heirs of the covenant with Israel.

The image of the United States as God's chosen people is not a new one, of course. For more than a century, dating to the days when many Americans thought of the strapping young giant of a country as a nation of "manifest destiny," preachers and politicians alike have availed themselves of the "new Israel" imagery. Ronald Reagan is only the latest of the latter to do so.

Nevertheless, the idea remains theo-

logically and Biblically bankrupt and potentially dangerous.

It also creates terrible distortions in the church-state field. If one really believes God is America's God, it is easy to understand why the president can lament again and again that God has been "expelled" from the nation's public school classrooms. If America is uniquely God's people, why not advocate — as the president does — public money for religious institutions? If the nation is really a church, why not send an ambassador to another church?

Yet this president, whose church-state record is far worse than that of any of his 39 predecessors, can still claim to believe in separation of church and state, as do his preacher friends of the Religious Right. But like his, their positions on the critical church-state issues of the day fly in the face of their claims.

For those who have read American history and understand that the nation's founders deliberately separated the two

realms, the best hope over the next four years is that President Reagan will concern himself so much with economic and international issues that he will not too radically alter the delicate arrangement between church and state which has served the nation so well.

Perhaps they can even hold out hope the president will listen to advice from religious leaders other than those of the Religious Right and their distortions of American history. He might listen, for example, to Billy Graham, who five years ago declared: "Now I am grateful for the heritage of our country, and I am thankful for many of its institutions and ideals, in spite of its many faults. But the kingdom of God is not the same as America, and our nation is subject to the judgment of God just as much as any other nation."

—Haste, chief of the Washington bureau of Baptist Press, has an earned doctorate in American church history.

## RTVC seeks authorization for \$12.5-million campaign

FORT WORTH, Tex. (BP)— The Radio and Television Commission will ask the SBC Executive Committee to authorize a \$12.5-million fund-raising campaign to finance the ACTS network through fiscal 1986.

Trustees of the commission unanimously approved the request, as well as two other funding recommendations, during their regular meeting in Fort Worth, Tex. Commission President Jimmy R. Allen has asked to present the board's proposal to the Executive Committee when it meets in Nashville, Feb. 18-20.

"There's no doubt in my mind we can make ACTS the most powerful tool for evangelism this country has ever seen as we strengthen the funding process," Allen said. As an example, he pointed to two new contracts for syndication of ACTS programs totalling \$1.1-million as evidence the network is "on the right track."

The fund-raising campaign would be conducted over a five-year period. In the meantime, the commission would establish a longer-term line of credit to meet capital production expenses for fiscal years 1984-86.

"This campaign will allow us to strengthen our income flows while the network gains momentum over the next two years," Allen said.

By then, income from development, advertising, syndication, and satellite fees from churches is expected to make ACTS self-sustaining.

The trustees also authorized a \$1.4-million short-term line of credit to cover short-term obligations. A third funding recommendation authorized the com-

mission to conduct a pre-campaign survey, at a cost not to exceed \$27,800, which would help the commission design the proposed fund-raising effort.

Trustee chairman John Roberts of Greenville, S.C., said the fund-raising strategy will prepare the commission for the "new day" represented by the ACTS network.

"We were funded adequately for our work in the past," he said. "We will be adequately funded at a target point down the road. What we are doing is bridging the gap."

Allen said the problems encountered by ACTS stem from the complexities of the cable TV industry and the difficulty of organizing on a grass-roots level. But, he added, ACTS has already overcome seemingly impossible barriers.

"We have proven we can produce interesting and competitive programs on a financially sound basis, we can make low-power television work, and local programming can be accomplished," he said. "The problems are real, but so are the affirmations."

"The thing we are most in need of is advertising revenue," Allen explained. Like almost all satellite networks, ACTS lacks the household penetration at this point to attract major advertisers.

The network now reaches almost 3-million homes, Allen said, or about 7-million potential viewers, through cable TV and low-power TV stations. But some industry experts say a network must reach 8.5-million homes before it can command the attention of advertisers.

## Mendoza quake mars churches

MENDOZA, Argentina (BP)— An earthquake early Jan. 26 cracked the walls of two Baptist churches and damaged a children's home in this western Argentina province.

Many Mendoza residents were returning home from theaters and coffee houses when the quake hit at 12:07 a.m. Others ran from homes into the streets, and several died of heart attacks. Early reports listed six dead and 110 injured, including 50 hurt when walls of Carmen Hospital collapsed.

Thurmon Bryant, director for Southern Baptist work in eastern South America, said the two missionary couples in Mendoza received no reports of casualties among Baptists.

The earthquake, registering 5.8 on the Richter scale and lasting about five minutes, cracked walls at Mendoza's First Baptist Church and the suburban Godoy Cruz Baptist Church. A children's home operated in the old building of First Baptist Church also was damaged. None of the buildings' walls collapsed. A third Southern Baptist missionary couple in San Juan, about 100 miles to the north, also felt the tremor.

La Nell Bedford in Buenos Aires told Bryant she had called all three missionary families in the quake area and all were uninjured.

No immediate need was reported for Southern Baptist relief aid, Bryant said, because quake victims' needs were being cared for locally.

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## Rutter to lead choral workshop at Carson-Newman next week

John Rutter, noted British composer and conductor, will be featured at a choral workshop next week at Carson-Newman College, Jefferson City.

The Feb. 5-6 John Rutter Choral Workshop will be jointly sponsored by the college's division of music, the music department of the Tennessee Baptist Convention, and Hinshaw Publishing Co. Born in London and educated at Cam-

bridge University, Rutter has served as director of music at Clare College, Cambridge. His career has been marked by a rapid rise to popularity with compositions in large and small choral pieces, orchestral, and musical theatre. His anthems for church use are well-known.

His short Christmas cantata, "Gloria," has been widely performed in America, such as at Ridgecrest Baptist Conference Center's music week.

Rutter has edited the original chamber version of the Faure "Requiem" which will be performed at the Feb. 5-6 workshop.

The John Rutter Choral Workshop will begin at 9:00 a.m. Tuesday and conclude with a performance at 2:45 p.m. Wednesday in the auditorium of First Baptist Church, Jefferson City.

Information about the choral workshop and registration can be obtained from Carson-Newman College division of music.

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**ASSOCIATIONAL AWARD** — The Nashville Baptist Association recently honored James Rose, church media library consultant at the Baptist Sunday School Board, for having served 17 of his 20 years at the board as president of the associational church media organization. Rose also received the BSSB service award for 20 years. Rose is pictured with his wife, Evelyn.

## SBC gifts to world hunger exceed previous records

**NASHVILLE (BP)**— Southern Baptists in 1984 contributed \$7,166,772 to their denomination's program of worldwide hunger relief, shattering the 1983 record by more than a million dollars.

It marked the seventh consecutive year that gifts to hunger funds administered by the Southern Baptist Foreign and Home Mission boards have surpassed the previous year's total.

In 1983, total world hunger gifts were \$5,996,000.

The Foreign Mission Board reported receipts of \$6,548,901 for 1984, while the Home Mission Board received \$617,871 for domestic hunger.

The figures do not reflect monies given for hunger which were utilized in local churches, associations, and state conventions.

The hunger contributions represent an overall increase of \$1,170,772 or 19.5 percent above the previous record set in 1983.

FMB gifts increased \$1,142,865 or 21 percent, while HMB giving was up \$27,196 or 5 percent.

Record giving during November and December, the months following the denomination's observance of World Hunger Day in October, pushed hunger funds at both mission boards beyond the 1983 totals.

At the Foreign Mission Board, receipts

for December alone surpassed \$2.4-million. FMB officials also attributed part of the dramatic increase to extensive news coverage of the Ethiopian hunger crisis by the national news media.

At the Home Mission Board, part of the increase in domestic hunger gifts resulted when a few Baptist state conventions during the year implemented the 80/20 division of undesignated hunger gifts suggested by the Southern Baptist Convention (80 percent to overseas hunger relief and 20 percent to domestic hunger relief). Other state conventions have voted to move to the 80/20 plan in 1985.

## High court hears arguments over driver's license photo

By Stan Hastey

**WASHINGTON (BP)**— A Nebraska woman who refused for reasons of conscience to have her photograph made for a driver's license and the state of Nebraska have presented their arguments to the U.S. Supreme Court in a case pitting competing governmental and individual interests.

Frances J. Quaring, whose attorney insisted before the high court that allowing her photograph to be made would violate the second of the Ten Commandments ("Thou shalt not make unto thee any graven image, or any likeness of any thing . . ."), was denied a driver's license under a Nebraska law requiring the photo.

An assistant attorney general for the state, Ruth Anne E. Galter, told the justices that Nebraska had the compelling interest of an instant identification for police checks and financial transactions in passing the 1977 law, one of many such statutes throughout the country.

Insisting that exempting those who refuse on religious grounds to comply would create a huge administrative problem, Galter said the real question is "how much of a burden" was placed on Quaring's free exercise of religion.

Pressed repeatedly to explain further how such concerns are of a compelling nature, Galter finally tried to turn the religious argument into the state's favor, declaring it would be unconstitutional "to force the state" to provide for exemptions under the law "solely on relig-

ious grounds."

Asked by Justice William H. Rehnquist if providing the religious exemption would not result in other requests for exemptions for "spurious" reasons, Galter quickly agreed, underscoring her argument that a ruling against the Nebraska law would encourage similar challenges to other statutes, including conscientious objection to being assigned a Social Security number.

Quaring's attorney, Thomas C. Lansworth of Des Moines, Iowa, argued his client's free exercise of religion was denied by the law's "no exemption" feature and insisted the real question in the case is whether the state's purposes could be achieved by "less restrictive" means.

Lansworth conceded under questioning by Justice Sandra Day O'Connor that the governmental interest in requiring photos for passports and on unemployment applications is "different" than in the driver's license requirement, but said he suspected Quaring's position in all cases would be the same. Quaring's religious views are "sincerely held," he declared.

Answering Chief Justice Warren E. Burger's query about Quaring's willingness to be photographed by news reporters and television cameramen, Lansworth explained her "distress" over that likelihood "is one reason she is not here today."

A decision in the case is expected sometime this spring.

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## Josephine Ward dies in Florida

LAKELAND, Fla. — Josephine Ward, emeritus Southern Baptist missionary teacher to China and then Taiwan, died Jan. 23 in a Lakeland, Fla., hospital after a sudden illness. She was 87 years old. Miss Ward retired in 1967 after 45 years of missionary service. After her

missionary appointment in 1922, she taught in Baptist schools in Shanghai and Keifeng, China.

She was interned briefly by the Japanese during World War II. In 1952 she moved to Taipei, Taiwan, during the early stages of Baptist mission work there. She taught English in two universities and held English-language Bible classes at Grace Baptist Church.

Miss Ward had lived with a sister in Lakeland the past 17 years and was a member of First Baptist Church there.

The daughter of a Baptist minister, Miss Ward was born in Moberly, Mo., and lived in Missouri and Texas while growing up. She was a graduate of the University of Texas, Austin, and attended Southwestern Baptist Theological Seminary, Fort Worth, Tex., before going to China.

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## Union adds two staff members, approves three position changes

JACKSON — Two new staff members joined Union University's development department in January, while three college employees will make position changes in February.

Reed Barber, a Memphis businessman, joined the college on Jan. 15 as development officer for Memphis and Shelby County, while Derald L. Harris, former director of alumni affairs and annual giving at Southwest Baptist University in Bolivar, Mo., has been named assistant vice-president for development.

Mrs. Louise Towater Lynch will move from her position of bookstore manager to director of alumni affairs in Feb. 1. Bookstore employee Ann Studards will replace Mrs. Lynch as manager, while Olen Law, who currently holds the post of director of planned giving and alumni affairs, will go full time into the area of planned giving.

Formerly a sales representative for R. L. Polk and Company in Memphis, Barber has served in various sales management positions for the past 16 years. A graduate of Memphis State University, Barber also attended Mississippi College in Clinton and Union.

Harris, a native of California, Mo., is a

graduate of Southwest Baptist University and Central Missouri State University in Warrensburg.

## Citizen's Corner

By Jerry Self

Public Affairs and Christian Life Consultant



Bread for the World's number one priority for this legislative year is to see that the United States Congress produces responsible legislation aimed at helping Africa. Part of their effort is directed toward the Africa Relief and Recovery Act.

Already President Ronald Reagan has approved 300,000 tons of wheat from the emergency food security reserve. He has already moved funds into an emergency relief program. However only one-fourth of the starving in Ethiopia are receiving emergency food aid.

Answers to the problems in Africa will include more than just emergency responses. We can urge our senators and representatives to Congress to support long-term relief projects for Africa.

Also ask your representative to support reauthorizing the House Select Committee on Hunger. In its first year of operation, this committee has played a significant role in analyzing and spotlighting hunger both here at home and around the world.

Write to your senator in care of the Senate Office Building, Washington, D.C. 20510 and your representative at House Office Building, Washington, D.C. 20515.



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The ministry will offer up to 72 hours of care for children through age 18. This type of care will offer parents a brief respite from the continual care of a handicapped child.



This ministry will begin as a pilot project on the Franklin campus. Evaluation of the project after the first six months will reveal whether there is a need to expand the ministry to other areas of the state.

One mother recently wrote to say, "I know you take care of other children, why don't Tennessee Baptists do something to help those of us who have these special children?" Hopefully this is a beginning to respond to the deep need of parents like this and their children across the state.

To help us in this ministry, we need a set of highly qualified houseparents who feel a calling to work with special children. A fine Christian couple could render a valuable ministry to our Lord and these children. While a married couple would be preferred, single persons would be considered.

Please pray for us as we continue to work to strengthen families and add a new dimension to the lives of children, namely the love of our Lord Jesus Christ.

### ? AVAILABLE ?

The Tennessee Baptist Children's Home located in Franklin is taking applications for houseparents, relief houseparents, foster homes, or friends to a child. If you are interested or know anyone who is, please call or write to:

Jerry Blasingame, Supt.  
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## Christmas at Creasman Cottage



It all began in late November when Rev. Mike Johnson, pastor of Rialto Baptist Church, called the West Tennessee Baptist Children's Home and asked that their church might help one child at Creasman as a mission project. Not only did they help a child, they adopted a cottage of children, including the houseparents, John and Shirley Oakes. On the evening of December 15, the church hosted Creasman Cottage, commencing with a Christmas play, continuing with a magnificent dinner, and climaxing with personally selected gifts, including a

shiny new bicycle, for every girl and boy. The folks at Rialto Baptist Church are excited about having a part in the ministry of the Tennessee Baptist Children's Homes.

They now intend on developing a continuing relationship with the Creasman Cottage family. Already plans are being discussed with Rev. Ira Perkins, Director of Missions for Big Hatchie Association, to involve other churches in the Association in such an ongoing outreach ministry. "Thanks be unto God for His unspeakable Gift."

### 'Rock House' Renovation and Remembrance



Seen in the picture is the "Rock House" on the campus of the West Tennessee Baptist Children's Home. Work on it is part of a major renewal and renovation project over a three to five year period involving all of the buildings and grounds. This house was the home of Mr. and Mrs. John Rock, devoted members of Bartlett Baptist Church, who had a vision of a Home for children in the West Tennessee area. In 1951 they donated their farm and left their home and all of their assets to commence and continue the Baptist Children's Home at Memphis. Their great and generous gift has an enduring perpetuity which will go on blessing the lives of many children and families until Jesus comes. Such love is like that from above.



Children at the West Tennessee Baptist Children's Home enjoying the recent snow and a vacation from school!

## SHARING LOVE BRINGS MANY REWARDS



Children's faces have been "aglow" because others have shared their love with them during the Christmas Season. The Children's Home Committee of the Hamilton Association, Fate Thomas, Chairman, have encouraged Sunday School Classes and Mission Groups to supply gifts for the children in the Home as a project. They responded in a generous manner, and as a result, the children in the Chattanooga and Johnson City Homes have had one of their best Christmases. A list of suggested gifts were mailed to the Churches, and Church groups purchased the gifts and brought them to the children. Others provided the children spending money which they greatly appreciated, and their appreciation was shown by their beautiful smiles.

Christmas is also a time when we hear from former residents. They usually write to express their appreciation and love for what has been done for them, and wishing those in the Home God's richest blessings. One young lady wrote this year — "Thank you for being there when I needed you and caring for me. You taught me things I was too stubborn to learn on my own." Sharing love with others brings many rewards in facial expressions and in writing.

### Church presents bicycles

On Thursday night, December 20, Brentwood Baptist Church presented twenty-two (22) bicycles to young people on the Franklin Campus who have come to live with us since last Christmas. This is the fourth straight year this church has given us bicycles. The first year they gave every resident a bike and every Christmas since then they have presented all new residents with bikes. We appreciate Brentwood for the willingness and generosity in sharing of the spirit of Christmas with us.

### In person: Jerry Reed

Forty young people and staff from the Franklin Campus had the opportunity to see Jerry Reed in concert on Saturday night, January 12, in Columbia, Tennessee. We were treated to two and one-half hours of country music presented by Jerry Reed and the Thompson Station Band, David Lee Murphy, and Robin Lee. Businesses from Franklin and Columbia provided this opportunity for us to enjoy quality country music. Jerry Reed was preceded by the two up and coming stars and then we were treated to an hour and a half of rompin-stompin Reed.

## BIBLE BOOK SERIES

Lesson for Feb. 3

## Pharisaical controversies

By Rice Pierce  
deacon and Sunday School teacher, Mt. JulietBasic Passage: Luke 5:17 to 6:11  
Focal Passages: Luke 5:27-36; 6:7-10

Is there something wrong with or about someone who is always stirring up controversy? Perhaps we could say that there is not necessarily anything wrong with such a one, but there could be something wrong about such a one.

The thing wrong about Jesus' many controversies is that the religious leaders opposing Jesus were entirely wrong in their concept of true religious practices. They placed religious tradition and ritual above the needs of God's children. "We have always done it this way" came before. "What do our people need? What will get a better response from those we say we are trying to reach?"

Organized opposition to Jesus was mounting. The scribes and Pharisees ("doctors of the law") were not coming to honor and to learn from Jesus. They came to collect evidence with which to accuse Him before the religious authorities in Jerusalem.

## Call of Levi (5:27-28)

As Jesus walked along, He came upon Levi, also known as Matthew. (Matthew 9:9) seated at his booth collecting taxes for Herod Antipas and/or Rome (and himself). Publicans were classified by respectable Jews with prostitutes, robbers, and murderers. Levi's business was a most prosperous (and hated) one.

Pharisees tried to avoid all contact with the spiritually defiling publicans, certainly all social contact. But Jesus came up to Levi and fixed His eyes upon him. Likely Levi knew who Jesus was, being a well-informed part of the lower world of prosperous Capernaum's business life. Even possibly he had listened to Jesus and witnessed His miracle working.

Jesus knew what Levi could become, so He said simply, "Follow Me." Not just follow Jesus down the road a piece, but follow Him for the rest of his precarious life for better or for worse — take on a new view of life and a whole new life-style! Jesus knew His man, for Levi left everything and became a loyal follower and writer of the first Gospel.

## Controversy about eating (5:29-32)

Levi not only committed himself to becoming a disciple of Jesus, he also gave a great feast with Jesus as the guest of honor. This banquet took place in Levi's own spacious house.

The Pharisees, of course, were not invited, nor would they have come. Custom allowed outsiders to stand around on the edge of the party and watch. The Pharisees and their scribes would be certain to do this. What an opportunity to gather evidence and make trouble! Like the sound of buzzing bees they came up to Jesus' fledgling disciples and "murmured against" them, "Why are you eating and drinking with hated tax collectors and notorious sinners?" (v.30).

Jesus came to His disciples' aid, since the scribes really were attacking Jesus. He was doing exactly what He had said in Nazareth that He had come to do (4:18). He was here at this feast ministering to the spiritually blind and sick.

Since the Pharisees considered themselves righteous and not needing spiritual healing, He was focusing on avowed sinners. Who are often the hardest ones for us to help find Christ? They are self-satisfied persons who feel no need of forgiveness or of a Saviour. Is your church a gathering of the spiritually elite, "holier than thou"? Or is it a redemptive body of saved sinners, trying to grow in grace and help others find healing in Jesus?

## Controversy about fasting (5:33-35)

Fasting was practiced in the Old Testament during times of deep repentance or sorrow. It was a genuine and natural response to spiritual struggle. Jesus fasted for 40 days in the wilderness (4:2), but now fasting had become for the scribes and Pharisees a ritual required to be performed twice a week, an end in itself.

John the Baptist's disciples also fasted "often" (v.33). John had called Jesus the "bridegroom" (John 3:29). Jesus reminded His enemies and other hearers that while the wedding feast was going on (while Jesus was in joy with His disciples) was not a time to fast. The time to fast (when Jesus would be killed and then leave the earth) would come soon enough (v.35).

## The old and the new (5:36)

The Pharisees, zealous and often devoted religionists, were first dismayed at Jesus' insistence on destroying Judaism's religious fabric.

Why not do spiritual patchwork here and there? Jesus said that the new covenant and the old could not mix. They were like oil and water.

Salvation by works and by grace were radically opposed.

## Controversy about the Sabbath (6:7-10)

The scribes (religious lawyers) and Pharisees were furious over Jesus' determined course. The Sabbath and its observance was a pillar of the Law.

Jesus' disciples broke several traditional prohibitions as they walked one Sabbath through a grain field. Infuriated, the Pharisees challenged Jesus for allowing such Sabbath desecration (6:2). Jesus cited the revered David's putting of human need above religious tradition (1 Samuel 21:1-6) when his soldiers were hungry. As David had been in command at that time, so now was Jesus the Lord of the Sabbath (v.5).

Again, the scribes and Pharisees watched closely to see if Jesus would heal a man on the Sabbath. Knowing what they were thinking, He asked if it were lawful to do good or to do evil on the Sabbath. Of course, they could not say evil, so Jesus boldly healed the man before all. He had clearly struck the issue with institutional Judaism, which was now to side with Jesus or against Him. Jesus wanted this choice to be clear.

Can you think of ways in which your traditional church and Christian practices have kept you and your fellow Christians from witnessing and ministering to persons who need Christ? Are there new, Spirit-led avenues you can go down hand in hand with Jesus to reach a hurting, lost world?

## UNIFORM LESSON SERIES

Lesson for Feb. 3

## The Light of Life

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

Basic Passage: John 9

Focal Passage: John 9:24-41

It is always constructive in reading John's Gospel to observe the reaction of Jesus to a given situation and contrast it with the reaction of the disciples.

While Jesus is walking with the disciples in Jerusalem, He looks and sees "a man who had been born blind" (v.1). The disciples look at the same scene, and instead of seeing a person in need, they see a theological problem. Their way of looking leads to an attempt to refine their theology. The "seeing" of Jesus leads Him to take the initiative in doing something to help the person in need.

It is much easier to debate the cause of illness than it is to try to alleviate the problem.

This chapter continues the theme of "light," which was introduced in 8:12. In this chapter, the theme is dealt with in an extended narrative. John first tells a simple healing story and then expands on it until the reader can see that it is not just about the healing of physical blindness.

There are seven segments in this courtroom-like drama. The first segment (vv.1-7) is the healing story which centers around the theological question raised by the disciples (v.2).

The second segment (vv.8-12) describes the reaction of the crowd which is divided in its assessment of the healing. In this section the healed man gives his first testimony about "the man called Jesus" (v.11).

The third segment (13-17) is centered around the first questioning of the healed man by the religious authorities. They are determined to find out if the Sabbath has been violated. The healed man gives his second testimony to Jesus the "prophet" (v.17) but the religious leaders are not interested in a person being healed but are interested only in the Sabbath regulations.

The fourth segment (vv.18-23) deals with the interrogation of the man's parents, who are frightened and intimidated by the authorities.

The fifth segment (24-34) concerns the cross-examination of the healed man. He gives his third testimony and taunts the interrogators with, "maybe you, too, would like to be His disciples?"

Segment six (35-38) recounts the second meeting of the man and Jesus. The healed man makes his highest confession, "I believe, Lord."

The last segment (39-41) concludes the chapter. A summary of the whole chapter is found in the declaration of Jesus, "I came to this world to judge, so that the blind should see" (v.39).

Through the whole drama, the healed man shows an increasing openness to Jesus and finally recognizes Him as Lord. Over against his belief, the religious leaders reveal tightening circles of frustration until in their unbelief, they excommunicate the healed man (v.34).

## The cross-examination (vv.24-34)

To complete their investigation, the religious leaders call the healed man in and ask him to repeat his story. This little scene in the drama is the most fascinating part of the chapter.

The word "know" is used seven times.

(It is used 11 times in this chapter.) The two types of knowledge are contrasted.

The dogmatism of the religious leaders reveal closed minds toward anything new. They want the healed man to say what they want him to say no matter what has happened. Their approach is clear: "We know this man is a sinner" (v.24) and that "God has spoken by Moses" (v.29) but as for Jesus' revealing God, "we know not" even where He has come from (v.29).

The healed man answers by speaking from his experience. He first acknowledges that theoretically he cannot answer their charges about Jesus being a sinner, but he does know that He has been healed (v.25). What else can matter? The healed man points out that Jesus has opened his eyes and only a "man from God" could do such a sign. Why argue about His ancestry when the sign is adequate enough for belief?

Instead of trying to answer his arguments, they attack him. Their self-righteousness refuses to acknowledge that his argument could make sense. They expel him for trying to teach them!

## Lord, I believe (vv.35-38)

This section records one of the most touching scenes in the New Testament. Jesus, the Divine Light, seeks out a common beggar, who has been cast out by family and religious leaders, and offers him a place in God's kingdom. Jesus has been offstage in the drama as the action has focused on the religious leaders and the healed man. Now, Jesus returns to center stage with a word of redemption.

In contrast to the religious leaders, the healed man demonstrates the ability to accept the conclusion towards which the evidence leads. John's Gospel constantly emphasizes that every person exposed to the Light either rejects or accepts. That reaction is the way in which judgment occurs. When one accepts the Light, he is no longer under judgment but has passed "from death unto life." The impenitent lives out his life here and in the future under condemnation.

## Are we blind (vv.39-41)

In Jesus' answer to the question of the Pharisees (v.40), He indicates that their blindness is self-imposed. If the Light had not come, they would be guiltless, but they have seen the Light and have resisted it. Because of their prejudice, the Light, for them, has become darkness.

The truth of God's revelation only deepens the darkness of those who refuse to see. Hence, the blindness of the unbeliever is of his own making. The ones who have been conducting the trial to condemn Jesus are found to be guilty.

Chapter 9 shows how the faith of the healed man grows from first testimony to confession. He says Jesus is a man (v.11), then a prophet (v.17), then a man from God (v.33), and finally confesses that He is Lord (v.38).

The religious leaders reverse the process and fall deeper into unbelief.

## Convocation at Union to feature Jack May

JACKSON — Jack May, president of the Tennessee Baptist Convention and pastor of Broadmoor Baptist Church in Memphis, will lead Union University's spring convocation, Feb. 18, at 10 a.m.



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**LIFE AND WORK SERIES**  
Lesson for Feb. 3

# Help for the frustrated

By Philip Dougan, pastor  
Gath Baptist Church, McMinnville

Basic Passage: John 5:1-16  
Focal Passages: John 5:2-3, 5-15

Bethesda was a pool near the sheep market in Jerusalem. Its exact location cannot be determined. It was possibly fed by hot springs. This would account for the occasional "stirring of the waters."

The explanation in verse 4 of an angel troubling the water, resulting in healing, is not in the original text of John and was omitted in later manuscripts and versions. It seems to be an insert to explain to the reader why so many infirmed people gathered there.

No doubt, there were some healing properties in the bubbling waters, for some people had been healed or relieved of pain.

Out of the "multitude of impotent folk," Jesus seemed to pick the most impossible case. The man had been in this condition for 38 years! That is almost a man's entire productive lifetime. Also, he was so helpless that he could not even drag himself into the pool.

It was to this man that Jesus posed a startling question, "Will thou be made whole?" (v.6). This seemed a foolish question to ask a sick person. But Jesus knew what was in man, how he thought and why. Perhaps, the cripple had given up any hope of ever being well and had just resigned himself to his fate. Or could he have been one of those neurotics who obtained a certain amount of satisfaction from the sympathy and attention he got from his infirmity, or one who enjoyed worrying others with his worries?

The question did bring out his problem — the man had no one to help him into the pool. He was willing if he had help. The first step toward wholeness is willingness.

The next words Jesus spoke were as astonishing as the question. To a man who had not stood for 38 years, the Master said, "Rise, take up thy bed, and walk" (v.8). He told the man to do the one thing he could not do, rise!



Dougan

But when that lame man got his eyes off the pool and all the people milling about and looked up in faith into the eyes of Jesus, healing power surged through veins and muscles, and "immediately the man was made whole" (v.9). Notice the passive mood, "was made."

God does not ask us to save ourselves or heal ourselves. He asks that we be willing and that we trust Him. If He ever asks us to do the impossible, He Himself will provide the means.

This would be a good place to end the story, but unfortunately there is a bitter addendum. Just when everyone is rejoicing over healing and long-awaited victory, a group of people enter the picture and throw a wet blanket on the whole scene. The Jews tell the man, "It is not lawful for thee to carry thy bed."

We still have these legalists with us today and one cannot help but wonder, are they really that interested in doing right or are they just disturbed over our en-

thusiasm? There are people in churches today aptly described in the Bible as "wells without water," "clouds without rain," "grumblers and faultfinders." They are easily recognized by their fascination for law and trivia and their ignorance of the spiritual. They are more concerned, for instance, over budgets than baptisms, methods than men.

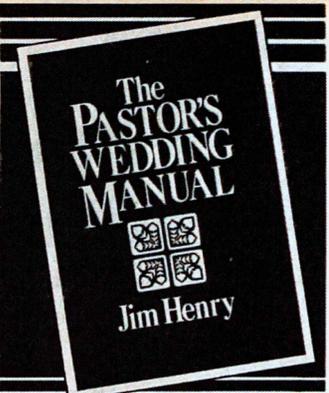
Jesus has yet one more message for the healed man and that is that healing is not the only need in his life. Jesus never performed a miracle just to be sensational. There was always a purpose,

often a teaching to go along with it.

In this case the lesson was, "Sin no more, lest a worse thing come unto thee" (v.14).

Some interpret this as meaning that if the man continued in sin, he might be stricken with a worse affliction. But this would be contrary to Jesus' teaching (John 9:3) that suffering is not necessarily the result of sin. A more likely interpretation is that sin would cause crippling of the soul, a much worse thing than the crippling of the body.

The Far Hills Baptist Church, 5200 Far Hills Ave., Dayton, Ohio 45429, will be celebrating its 50th Anniversary, April 10-14, 1985. If you are a former member or know someone who was a member, would you please send their address to the church office. The church was formerly Westside and Westwood.



Attractively bound in a convenient pocket-size book, **The Pastor's Wedding Manual** provides a handbook of fresh, Christ-exalting wedding ceremonies and resources. Includes sermons; Scriptures; orders of service; a variety of ceremonies with full instructions; marriage counseling, rehearsal, and service suggestions. Makes a valuable reference for all involved in officiating and counseling with couples preparing for marriage. \$6.95

**Jim Henry**, a specialist in creative wedding ceremonies, is pastor of First Baptist Church, Orlando, Florida. He served Two Rivers Baptist Church in Nashville, Tennessee, and is author of **Heartwarmers**.

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# Peter Jenkins describes Everest expedition

By Bonita Sparrow

FORT WORTH, Tex. (BP)— The beloved Ernie Pyle is dead and buried but his special heartbeat for the people of the United States is alive and well and writing. The byline, however, is that of Tennessean Peter Jenkins.

Jenkins, who wrote two best sellers (one with his wife, Barbara, about a walk across this country) is working on two more books.

One of them is about the recent American expedition which scaled Mount Everest and about the visit he made to China after the climb.

"And Barbara and I are writing alternate chapters about our walk with the Lord for a book for Thomas Nelson publishers," he said.

Jenkins, who was in Fort Worth, Tex., recently to visit with Lawanna McIver, co-hostess for "Lifestyle," the talk show seen daily on the ACTS network, described the Mount Everest experience.

"The guys on the Mount Everest climb were a combination of 'The Dirty Dozen' and 'The Right Stuff,'" he said. "Lou Whittaker, 55, was our leader. Dave

Mahre, the father of the Olympic skiing twins, had made many first ascents."

They were the first Americans to climb Everest from the Chinese side. "We went through Tibet. Usually climbers ascend from the Nepal side."

That climb set a number of other precedents. "We took the north wall route that no human had ever climbed before," he said. "Five attempts were made on the summit, more than any other team. Usually, when you climb 25,000 feet there's a negative effect on the body. Five attempts is really a record."

Jenkins, a member of First Baptist Church, Spring Hill, trained four or five months for the expedition. "One must be in incredible condition to even consider climbing Mount Everest," he said. "In mountain climbing it's not just what good shape you are in physically. A lot has to do with inner strength."

Jenkins did not climb to the top of Mount Everest. "I went up to over 21,000 feet — higher than Mount McKinley (the tallest peak in the United States)," he said.

He described his reaction to the moun-

tain. "You cannot disassociate Mount Everest from the Tibetan culture. It's halfway around the world. It takes weeks to get there. You travel by donkey cart, going places where maybe only a thousand white people in the entire world have ever been.

"And there, above a glacier, is the most gigantic mountain you have ever seen. It's 29,000 feet high — as high as you fly in a jet plane — and you are going to walk up there." Base camp, 17,000 feet up, was still 12,000 feet from the top.

"The thing about Everest is that you know it's hairy when it looks steep a long way off. Mount Everest is razorblade steep. Even at a distance it looks straight up."

Neither does that take into account the constant wind. "The wind blew so hard one team leader was thrown 50 feet," Jenkins said. "He was in such excellent condition he wasn't hurt. One man's eyeballs froze — they looked absolutely opaque — and he was blind for a week. Another member became tremendously ill and his blood pressure went to zero. The doctor at the base camp saved the first man's eyesight and the second man's life."

While with the Mount Everest expedition, Jenkins took the opportunity to explore neighboring China as he had explored America. He expects his book about China to be out the same time as

the Nelson book.

"In the walks across America I had lived with families and I wanted that opportunity in China," he said. "These Chinese at first said no. However, one official went to the Mongolian grasslands, 15 miles from the Russian border, and found a family who agreed I could live with them. I was the first foreigner since the communist regime in that country to live with a Chinese family in that area. God is a great door opener."

Jenkins is about to finalize a contract to make a feature film based on the walk across America. It took almost a year because he held out for some very important clauses in the contract.

The filmmakers will not be allowed to change the moral tone of the book, Jenkins will write the lyrics of one of the songs to be used as background for the film, and no merchandising in relation to the film will do anything to cheapen the book.

"I get thousands of letters from people who have read about the walk and they say we have rekindled a love of this country, its diversity, and the good people in it," he said.

"If this movie has another direction from the tone of the book, I'm the one who will be blamed, not the Hollywood film producers. I'd rather not see the movie made than see it made with the wrong moral tone."

## Baptist RAs raise \$27,000 to buy goats for Bangladesh

By Jack Childs

MEMPHIS (BP)— At last count, Royal Ambassadors from 383 Southern Baptist churches had raised \$27,639.96 to purchase goats for needy Bangladesh families, the result of a story in the September 1984, issue of Crusader magazine.

Money for the goats continues to arrive daily at the Foreign Mission Board.

"Dilip's Goat," a story written by Frances Tennell Carter in the Brotherhood Commission's monthly magazine for Royal Ambassadors in grades 1-6, told how missionaries gave goats to families who could not afford them to provide them with milk. It focused on the excitement of the young boy named Dilip whose family had received a goat.

When asked why anyone would give them a goat, Dilip's poverty-stricken family was told by missionaries: "It is because God loves you and He wants others and us to help you."

The story concluded with a statement that \$13 would buy one goat for one family. Royal Ambassadors were invited to send their contributions to buy goats to world relief in care of the Foreign Mission Board.

At that price, Royal Ambassadors had purchased a herd equal to 2,126 bleating billies and nannies. More importantly, that same number of poor families have been given hope through the caring of boys involved in missions.

In letters to the Foreign Mission Board which accompanied the money donated for the goat purchases, many Royal Ambassadors personally signed their names, ranging from the printed scrawl of early graders to more practiced pen-

manship of older Crusaders.

Many youngsters requested the names of families receiving goats so they might correspond with them, and there were numerous requests for photographs of the goats.

The most common means of raising money was through the collection of aluminum cans. Other groups made rice banks and placed them on tables for donations during Wednesday night church suppers. One enterprising RA chapter sold hot dogs to choir members between Sunday afternoon rehearsals and church training.

Some conducted fund-raising campaigns in their churches using posters and bulletin inserts featuring pictures of goats. Others raised money by mowing lawns. One chapter donated money they had been saving to buy Royal Ambassador baseball caps. Yet another group performed a skit about world hunger and charged admission. A bunch of fifth graders gave up snack food for a month and saved their money.

There were bake sales, newspaper collection drives, special suppers, and added chores for a price at home — anything to raise money to help buy goats. One lad from Clarksville gave the money he had received from the tooth fairy.

RAs at First Baptist Church, Dallas, Tex., and their counselors planned a hike at White Rock Lake in Dallas, and every boy enlisted sponsors to pay specific amounts for each mile he would hike.

On Oct. 6, 30 boys and 20 adults took part in the 10-mile hike and raised pledges totaling about \$1,300. After they send their missions gift, the RAs and counselors plan to write the Southern Baptist missionaries in Bangladesh to learn about their work and discover how their money is put to work.

"Dilip's Goat," a simple story about a boy and his needy family and their happiness from the gift of a goat prompted thousands of Crusader Royal Ambassadors to do more than recite their motto, "Help others in Jesus' name." They lived it.



BACK FROM EVEREST — Author Peter Jenkins, who wrote *A Walk Across America*, describes to Lawanna McIver, co-hostess of "Lifestyle," his experiences as part of the first American team to scale Mount Everest from the north wall.

## Interpretations

### The death of Jesus

By Herschel H. Hobbs

"And He bowed His head, and gave up the ghost (spirit)" (John 19:30b).

All four gospels agree that following His cry of victory (v.30a), Jesus died.

Luke 23:46 says that just prior to His death, He literally placed His spirit alongside the Father. "Placed alongside" was used of making a deposit in the bank. Jesus deposited His redemptive work in the Father's bank of grace and mercy to be used in saving all who believed in Him as Saviour.

Of interest are the words used by the gospel writers to describe Jesus' death. Mark (15:37) and Luke (23:46) say that He breathed out His spirit or expired. John says He handed over His spirit to

the Father. But Matthew (27:50) says He dismissed (apheken) His spirit.

Matthew's Gospel is the gospel of the King, in which He presents Jesus as the King-Messiah of the Jews.

Throughout His trials, Jesus remained silent except when He spoke relative to His kingship. He would die, but as a King, not as a criminal. He guided the events of His trials to establish that fact.

It is significant, therefore, that when He died, Matthew says "He dismissed His spirit." When He had completed His redemptive work, He said to His spirit, "You can go now."

"No man taketh it (My life) from Me, but I lay it down of Myself" (John 10:18). He was King all the way!

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