

# Baptist and Reflector

Vol. 151/No. 10/March 13, 1985

News journal of Tennessee Baptist Convention

## Youth conference faces Jesus' lordship

By Al Shackelford

"What have you done with Jesus Christ?" was the overriding question faced by more than 30,000 young people from across Tennessee who attended the annual Youth Evangelism Conference at Vanderbilt Memorial Gymnasium in Nashville last weekend.

The question was asked by Kelly Green, evangelist from Texas, during his two messages which dealt with the lordship of Christ. Green was the closing speaker at the conference sessions.

Tennessee youth packed the 15,626-seat gymnasium during the Friday afternoon session and the repeated duplicate session on Friday night. On Saturday morning, half of the attenders were back at the gymnasium while the rest attended personal witnessing conferences at 10 Nashville-area sites. This plan was reversed on Saturday afternoon.

At the Friday sessions, Green's message was based on Jesus' trial before Pilate, the Roman governor. "When confronted by Jesus, Pilate chose to ignore Jesus and to avoid a decision by washing his hands," he said.

"You can run from your pastor, from your friends, and from your parents, but you cannot run from the Lord," Green told the young people. "You cannot remain neutral."

Green said Pilate went out into eternity unprepared to meet Jesus in judgment, when Pilate was the one on trial.

"Anytime you come into the presence of Jesus Christ, it demands a responsible decision," the Texas evangelist said.

At the Saturday sessions, Green used Jesus' declaration, "I am the way, the truth, and the life" as the text for his message.

"We try many ways — being good or joining a church — to find true happiness, but there is only one way, Jesus Christ," he stated.



**CROWDED GYM** — Texas Evangelist Kelly Green preaches to an overflow crowd at Vanderbilt Gymnasium in Nashville. More than 30,000 youth attended the annual Youth Evangelism Conference, with more than 15,000 at each of four

sessions in the Vandy gym. Youth from west and middle Tennessee and other youth from east Tennessee alternated turns at filling the gym. Another story and additional photographs are on pages 6 and 7 of this issue.

Green said that true life and peace is available right now through Jesus Christ. "Being a Christian is tough sometimes and the Christian life is no bed of roses, but there is no alternative," he added.

"Real peace is not based on how much you drink or how much you smoke," Green declared.

At the conclusion of the services, hundreds of young people raised their hands to signify that they were accepting Jesus Christ as Saviour or committing themselves to the lordship of Christ.

A native of California, Green is a student at Southwestern Baptist Theological Seminary in Fort Worth, Tex., from which he will graduate in May. He is a full-time evangelist with Harvest Ministries, Duncanville, Tex.

Three Tennessee young people shared their testimonies during the conference sessions.

Martha Startup of Morristown, a student at Carson-Newman College, told the conference that God wants our availa-

bility, not our ability. She related experiences she had last year as a summer missionary in Taiwan.

"We do not have a God of fear nor anger, but a God of love," Miss Startup (Continued on page 6)

## Mississippi, Texas Baptists help defeat gambling bills

**NASHVILLE (BP)**— Southern Baptists and other anti-gambling opponents scored back-to-back victories recently when state legislatures in Mississippi and Texas defeated pari-mutuel betting bills.

The twin losses represent a significant

setback for gambling industry leaders who this year have targeted key southern states for expansion of legalized gambling through pari-mutuel betting and state-sponsored lotteries. Pari-mutuel legislation is still under consideration in several other states, including Georgia, Kansas, and Tennessee.

A bill which would have allowed voters in two Mississippi counties to decide whether to establish county racing commissions was defeated in the state Senate, 27 to 21, after earlier passing the House. A motion to reconsider temporarily revived the legislation, but the motion was later tabled, killing the bill for the current session.

A few days later, the Texas House surprised gambling proponents by defeating a pari-mutuel bill 95-52. Supporters of the bill have conceded defeat, admitting they lack enough strength to muster the two-thirds majority required to reconsider the legislation.

The results were particularly sweet for anti-gambling leaders since many observers in both states had been predicting passage of the gambling legislation.

In both states, Southern Baptists figured prominently in public opposition to the pari-mutuel bills. State Baptist

(Continued on page 2)



**SOLOIST** — Teresa Kyker of Hixson, a music education student at the University of Tennessee at Chattanooga, sang during Friday's sessions.

### BTN offers live SBC coverage

**NASHVILLE (BP)**— The 1985 Southern Baptist Convention will be transmitted live from Dallas on the Baptist Telecommunication Network June 11-13.

The gavel-to-gavel coverage of the convention will begin June 11 at 8:30 a.m. (CDT), and conclude with adjournment June 13 at 4:30 p.m., according to officials of the Baptist Sunday School Board.

Anchor for the coverage will be Gomer Lesch, anchor of "SBC NewScene" and senior BTN consultant at the Sunday School Board, and Dick McCartney, editor of the Oklahoma Baptist Messenger.

Joe Denney, manager of the telecommunications department, said coverage will include brief previews and wrap-ups of each session as well as every action of the convention, including business, the president's address, the annual convention sermon, and agency reports. Special events such as the news conference of the newly elected president also will be covered live.

Denney urged all BTN subscribers — churches, associations, state conventions, and SBC agencies — to open their facilities and encourage persons in the area to watch sessions of the convention. All BTN subscribers will receive an "SBC '85 Subscriber Participation Guide," outlining ways to promote viewing of convention sessions, Denney said.

As of Jan. 31, a total of 4,433 churches have access to BTN through church or association subscriptions, Denney said.



Cloninger



Mrs. House



Phillips



Robertson

## March festival to highlight drama, puppetry, clowning

Broadmoor Baptist Church, Memphis, will host the fifth annual drama, puppetry, and clowning festival, March 29-30.

The festival, sponsored by the church recreation section of the Tennessee Baptist Convention's media ministries department, is for anyone interested in the ministry of drama, puppetry, and/or clowning.

The event will climax with a "super Saturday celebration," an extravaganza to demonstrate the effectiveness of the three types of ministry, according to

Eleanor Yarborough, program associate in the media ministries department.

Featured program personalities are Curt Cloninger of Mobile, Ala., a professional dramatist; Patty House, director of the puppet ministry at First Baptist Church, Gallatin; Steve Phillips, instructor of speech and drama at Ouachita Baptist University, Arkadelphia, Ark.; and Everett Robertson, drama specialist and consultant for the church recreation department of the Baptist Sunday School Board, Nashville.

Other faculty members include Roy Cook, minister of senior adults and activities, Baring Cross Baptist Church, North Little Rock, Ark.; Buddy Holland, minister of activities and youth at First Baptist Church, Natchez, Miss.; Roger Orman, minister to youth at Broadmoor Baptist Church, Memphis; Elaine Owen, dramatist, First Baptist Church, Nashville; Cindy Pelphrey, clowning specialist and Acteen leader, First Baptist Church, Tullahoma; Frances Whitson, professional puppet seamstress, First Baptist Church, Gallatin; and Allen and Suzanne Wilson, puppet and clowning specialists, First Baptist Church, Paducah, Ky.

Individuals and groups may perform if arrangements are made in advance. Performers who wish to receive critiques will receive written evaluations by conference leaders.

The festival will begin with registration at 5:30 p.m., March 29, and will adjourn at 4 p.m., March 30. A \$10 registration fee includes refreshments and lunch on Saturday.

To pre-register or for more information, contact Eleanor Yarborough, media ministries department, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.

## Workshop to explore refugee resettlement

A Refugee Resettlement Workshop for Beulah, Dyer, Gibson, and Weakley County associations will be held March 21 at Beulah Baptist Association office in Union City.

The workshop, which will begin at 7:00 p.m., is designed for pastors and other church leaders, according to James Redding of the Tennessee Baptist Convention's mission department.

With more than 10-million refugees in camps around the world, Redding expressed hope that individuals, churches, or associations will sponsor refugees so they can begin a new life in America or in some other country.

Assisting Redding in the March 21 workshop will be James Powers, pastor of Edgefield Baptist Church in Nashville, and Ngoc Tran, a student at Union University, who will share her testimony as a refugee who became a Christian.



**SEBTS ALUMNI OFFICERS** — Tennesseans Jimmy Edwards (left) of the Sunday School Board and Earl Davis (right), pastor of First Baptist Church, Memphis, talk with Randall Lolley, president of Southeastern seminary, during a recent meeting of the seminary's alumni officers. Edwards is director of the national alumni association and Davis is president of the Tennessee alumni.

## Judge dismisses \$5-million suit against Foreign Mission Board

**RICHMOND, Va. (BP)**— A \$5-million damage suit against the Southern Baptist Foreign Mission Board has been dismissed "without prejudice" by U.S. District Court Judge D. Dortch Warriner.

The plaintiff, Nasser Lotfi of Austin, Tex., a former foreign mission volunteer, requested the dismissal. Warriner dismissed the suit Feb. 28.

Lotfi had sought \$5-million in damages and \$60,000 in disability and medical benefits stemming from an alleged beating in 1982. The suit claimed Turkish immigrants beat Lotfi into unconsciousness March 27, 1982, in Augsburg, West Germany, where he was working to develop a congregation of Baptist believers. The suit said Lotfi suffered permanent disabling injuries to his back and spine.

Dismissal of the suit "without preju-

dice" means Lotfi can refile the suit, but the dismissal order stipulates he must refile in the U.S. District Court for the eastern district of Virginia. This is the court where the suit was filed March 26, 1984. Lotfi was given 10 days to contest this requirement.

Lotfi initially filed the suit in the U.S. District Court in Fort Worth, Tex., in March 1983. It was dismissed in September of that year for lack of jurisdiction.

Lotfi, identified by the *Fort Worth Star-Telegram* as a former officer in the Iranian military and a naturalized U.S. citizen, went to West Germany in January 1982 for a two-year volunteer term. He was assigned to work among Turkish immigrants in cooperation with the German Baptist Union and Southern Baptist career missionaries.

Foreign Mission Board officials said Lotfi was originally selected because of his apparent Christian commitment, Middle East background, language skills, and intense desire to serve. Consultations in July 1982 resulted in a decision to end the agreement under which Lotfi went overseas.

## Gambling . . .

(Continued from page 1)

moral concerns agencies helped marshal opposition, editors of both state Baptist papers editorialized against the bills, and many pastors urged their congregations to register their concern with elected representatives.

Paul Jones, executive director-treasurer of the Mississippi Baptist Christian Action Commission, said pari-mutuel supporters in that state were shocked by the reversal of announced intentions of support by a number of senators who apparently "got the message" from voters in their home districts.

The horse lobby, which had flooded the state with a paid advertising campaign prior to the vote, got only 21 of the 31 vote it had predicted.

In Texas, Phil Strickland, director of the Texas Baptist Christian Life Commission, said he was "surprised by the margin of victory, although it became apparent before the vote support for the bill was eroding."

During the last legislative session two years ago, a pari-mutuel bill was passed by the Senate and lost by only two votes in the House.

Texas Baptists, Strickland said, "responded well to the challenge." While pro-gambling legislators in the Senate plan to introduce new pari-mutuel legislation, Strickland said the House vote "certainly puts them in a deep hole. The war is not over yet, but we've won a major battle."

## Baptist colleges, TBC set music auditions

The Tennessee Baptist Convention's church music department and Tennessee's three Baptist colleges have announced audition dates for students interested in music scholarships.

Auditions at Belmont College, Nashville, will be March 22. Carson-Newman College, Jefferson City, will hold auditions April 13. Union University, Jackson, will audition students on March 16 and March 23.

Four \$250 scholarships will be offered at each college. Two are based on vocal excellence, one on keyboard ability, and the other on instrumental aptitude.

Applicants must be Southern Baptist church members, high school seniors or recent graduates who have not yet entered college, and must register in advance with the TBC church music department.

Additional information may be obtained from the colleges, ministers of music, or the church music department, Tennessee Baptist Convention, P.O. Box 347, Brentwood, TN 37027.

## Belmont College appoints Royce

Belmont College has named Lee Royce of Nashville to the position of vice-president for college relations, according to President William E. Troutt. He will assume the office on March 20.

Royce will be responsible for maintaining positive relations with Belmont's key constituents and soliciting their support.

Royce is a graduate of Vanderbilt University, Nashville, and has a master's degree from Vanderbilt's Owen Graduate School of Management.



Royce

Since 1979, Royce has been with Endata Inc. where he served as director of account services. In this position he has been responsible for planning and implementing fund-raising campaigns for non-profit organizations such as colleges, hospitals, and religious organizations.

Prior to that time, he taught business administration at Ouachita Baptist University, Arkadelphia, Ark.

He is a deacon and Sunday School teacher at First Baptist Church, Nashville.

He is married to the former Rhoda Russell of Nashville, who is a Belmont graduate.

## Baylor fund campaign tops \$127-million

**WACO, Tex. (BP)**— Baylor University officials have announced that the five-year campaign to increase net assets by \$100-million, begun in January 1980, has been surpassed by \$27-million.

The project, labeled "Profile '85," concluded in January 1985.

Baylor's net assets now stand at more than \$272-million. As a result of the campaign, the number of academic chairs increased from 18 to 28. Lectureships increased from nine to 13, and student scholarships climbed from 374 to 691.

About 7,000 donors contributed to "Profile '85." More than 22,000 gifts were received during the five-year campaign.

# Home for retarded adults opens in east Tennessee

Rainbow Acres Baptist Home in Jacksboro officially opened its doors to mentally retarded adults on Feb. 16 when it accepted its first three residents.

A ministry of Baptist Homes for Retarded Adults, the facility is the only Baptist-related home in Tennessee and one of the few in the Southern Baptist Convention. The 19 BHRA directors are Southern Baptists from the greater Knoxville area.

The ministry has been endorsed by both the Knox County Baptist Association and the Campbell County Baptist Association, and many churches and church members in the area are supporting the project.

Last June BHRA secured a 15-year lease with a renewable option for a building on five acres near Jacksboro. The facility was built two years ago by another church group as a children's home, but difficulties prevented its use for that purpose.

During the intervening months, the facility has been renovated and equipped, and a Standard II license secured from the state of Tennessee.

A full-time manager, Daniel Luke of Clinton, and a full-time assistant manager, Teresa Leach, have been employed to operate the facility and its program.

Weekend resident workers have been secured, so that there will always be at least two persons on duty at all times.

The license, which was issued last week, follows the usual state policy of granting a six-month Mental Health and



**BAPTIST REALITY** — Rainbow Acres Baptist Home, a facility for retarded adults near Jacksboro, was officially opened last month when its first residents were received.

Retardation Provisional License. After review, a permanent license will be granted.

Under the state provision, Rainbow Acres Baptist Home will be limited to 15 residents as a group care facility.

On Feb. 16, the first three residents moved into the home. After a period of time to work out the arrangements, additional two or three residents will be added each week.

Plans are to eventually have 14 permanent residents, with the additional room reserved for respite care, whereby a retarded adult would stay there temporarily as an assistance to parents.

The directors have a screening and placement committee to assist in the selection of residents. Residents are accepted for a probation period, to make sure they can adapt to community living.

In preparation for the Feb. 16 opening, many area churches contributed equipment and supplies. An old-fashioned "pounding" by churches has helped fill the home's pantry.

One of the immediate needs is a van to take the residents to church and on other outings. In addition, other services, such as Wednesday night prayer service, will be held at the facility.

"We are not just a 'baby-sitting' facility, but will provide a full schedule of activities," Luke said.

Baptist Homes for Retarded Adults was chartered in March 1982 by a group of church members who are interested in this ministry. Sister organizations are located in Memphis and Nashville. Rainbow Acres Baptist Home will begin with an annual budget of \$82,000 which will come from fees, government assistance, and gifts from individuals and churches.

Ted Huckaby, director of missions for Knox County Baptist Association, said that the ministry will probably be included in next year's budget of the association.

## CP sees strong months

NASHVILLE (BP)— Budget support for the national programs of the Southern Baptist Convention was impressive the first two months of 1985.

In January, the SBC's national unified budget received \$10,812,419 from the 37 affiliated state conventions, the largest one-month contribution total ever for the national Cooperative Program and only the third time monthly contributions had broken the \$10-million barrier.

Perhaps more significantly, February figures backed up the record month as \$9,215,791 in voluntary gifts were re-

ceived to fund the SBC's worldwide mission and educational programs.

That marked the first time since 1980, when inflation was in double digits, that the national Cooperative Program has put together a solid January and February. February receipts had declined in both 1984 and 1983 while a healthy increase in 1982 followed a weak January.

The results are, five months into its fiscal year, the SBC has received \$47,977,326. That reflects an increase of 8.21 percent (more than \$3.64-million) over the first five months of the 1983-84 fiscal year.

Last year, for the first time, the national Cooperative Program failed to meet its basic operating budget. The 1984-85 basic budget of \$118-million appears to be within reach however.

## Church sells land, 'tithes' proceeds

SAN ANTONIO, Tex. (BP)— The sale of 22 acres of land by Shearer Hills Baptist Church in San Antonio for \$5.4-million has allowed the church to give a 20 percent "tithe" of the proceeds to mission causes.

Pastor Charles Wisdom, who is leaving to become pastor of First Church in Katy, Tex., said the church paid \$250,000 for the acreage north of San Antonio in the late 1970s with the idea of starting a church.

Instead the land was sold. About \$3-million will go to buy land elsewhere on which to build a church and \$1.2-million will pay off the church's indebtedness and build education space. Another \$100,000 will be placed in a scholarship fund to benefit ministerial students from the church.

Southern Baptist institutions receiving part of the "tithe" include: the University of Mary Hardin-Baylor (\$50,000 for scholarships honoring former China missionaries Mr. and Mrs. Charles L. Culpepper); the San Antonio Association (\$500,000 for a land holding fund); the Baptist General Convention of Texas (\$100,000 for its land holding fund); and Hispanic Baptist Seminary (\$300,000). The San Antonio Educational Television board, which is applying for a full-power license to provide Christian programming in cooperation with the American Christian Television System (ACTS) of the Radio-Television Commission, will receive \$50,000.

## Southeastern faculty affirms HMB for supporting ordained woman

WAKE FOREST, N.C. — In response to controversy over Home Mission Board financial support for an ordained woman pastor, the faculty of Southeastern Baptist Theological Seminary has adopted unanimously a statement of affirmation of her ministry.

Debra Griffis-Woodberry, a 1977 graduate of the seminary, was called recently as pastor by the Broadneck Baptist Mission, Annapolis, Md. Under the arrangement of her employment, a portion of her salary will be paid by the Southern Baptist Home Mission Board.

After approving her salary supplement, the Home Mission Board was criticized for its support of an ordained woman. The criticism follows the adoption of a resolution at the 1984 Southern Baptist Convention which discouraged

churches from ordaining women.

In the faculty statement, Mrs. Griffis-Woodberry, who earned two degrees at Southeastern, was cited as having "distinguished herself as a scholar, as a minister-in-training, and as a Christian person in her preparation here." The statement also said "she has served with competence on our instructional staff," and had done "excellent work" in two Raleigh, N.C., congregations.

"Given this significant history," the statement continued, "we affirm the Home Mission Board's recent approval of her for church pastoral assistance." Further, the faculty said, "she lives out in her pastoral work qualities of ministry we value highly," among which were "commitment to the lordship of Jesus Christ," "able preaching," and "evangelistic concern."

## Five C-N teams spend spring break serving others in mission efforts

JEFFERSON CITY — While most college students flock to sunny beaches for spring break, 55 Carson-Newman students are spending their vacations serving others through missionary efforts.

Five groups are working in New York, Kentucky, Mississippi, Georgia, and Tennessee during the Tennessee Baptist college's spring break, March 7-17.

Seven students are assigned to Tonawanda, N.Y., under the direction of C-N graduate Tony DeYoung, a US-2 missionary there.

Another C-N graduate, US-2 Missionary Cathy McClure, will oversee eight students in inner-city work in Manhattan, N.Y.

Appalachian Outreach, a new program under the direction of C-N's Karen and Kerry Smith, will provide opportunities for 21 persons to serve in the Tennessee-Kentucky area. Plans for this team include construction and working with the underprivileged families.

C-N music ministry teams, Seed Company and Foundation, will tour throughout Tennessee during the student holiday. Seed Company will also visit Mississippi and Foundation will sing in Georgia.

The state BSU missions fund provides the basic funding for these teams. The money is contributed by students in Baptist Student Unions across Tennessee.

## Union campus day set for March 23

JACKSON — Prospective Union University students will get a first-hand view of college life when the school presents its campus day, March 23.

Registration begins at 9 a.m. in the main lobby. Activities conclude at 3 p.m., although all afternoon activities are optional.

The day's activities will include concerts by various college music groups, guided tours of the campus, music auditions for scholarships, goofy olympics, plus women's tennis matches. The new communications broadcasting lab will be open and all campus guests will be treated to a deli lunch.

Area high school students interested in learning more about Union are invited to attend, according to Carroll Griffin, director of admissions.

A student seminar on career choices consisting of the following areas also will be offered: business/professional courses, church related vocations, careers in teaching, nursing health professions, and music occupations.

An adult seminar will be conducted for parents, guidance counselors, and ministers at 10:15 a.m. concerning curriculum needs and financial resources.

Union's bookstore also will be open from 12 noon to 3 p.m.

# Young continues work at hospital in Yemen

By Art Toalston

WEST MONROE, La. (BP)— James Young volunteered. The Yemen Arab Republic accepted.

That agreement in 1964 allowed the unassuming Southern Baptist surgeon to open only the second Christian work since Islam's early days 1,300 years ago in Yemen, the land of Biblical Sheba. The other work entailed three years of medical missions related to the Church of Scotland in the late 1930s.

Young still is unassuming two decades later. "I'm not much of a philosopher," he says. But what philosophy he does have is to the point: "The worst thing you can do is try to argue with someone about religion." In an Islamic country like Yemen, "What we try to do is live our religion ... show the love of Christ."

Young operated a clinic in Ta'izz, Yemen's former capital, until 1968, when he supervised the opening of the Jibla Baptist Hospital in an isolated mountain town of 12,000 people. It is 100 miles from the Red Sea and 125 miles south of Sanaa, the current capital.

The hospital at Jibla now has 80 beds, 14 Southern Baptists on its staff, and a reputation throughout the country for its surgical and obstetrical care.

Another of Young's straightforward outlooks relates to missions: "I think more people ought to go, and I think those who can't go ought to pray more and give more." They "don't realize just how great the needs are."

Yemen, for example, is "a place with some of the greatest needs in the world, both physical and spiritual. It's our job

as Christians to meet both kinds of needs as best we can," says the Louisiana native, on leave of absence in West Monroe, La. He and his wife, June, plan to return to Yemen this summer.

For physicians in particular, he sees a Scriptural basis for entering missions in Luke 9:2: "... and (Jesus) sent them out to preach the kingdom of God and to heal the sick."

Parallels to Luke 9:2 are reflected in Young's reasons for his initial visit to Yemen in 1963. "I had heard it was a place that had very little in the way of medical care."

A United Nations report at the time confirmed the need: Yemen had the fewest number of doctors per capita in the world — one for every 150,000 people. The U.S. ratio was one for 790.

No Yemeni doctors practiced in the country in the early 1960s. Today there are 400, all of whom studied outside Yemen. "There's been a great increase in the number of medical facilities in Yemen," Young says, "but (in Jibla) the number of patients has not decreased."

Although the hospital stays full, primarily with surgery and obstetrics patients, problems from poor hygiene and poor public health measures often confront Young and the other doctors.

Common among adults are tuberculosis and a parasitic disease, schistosomiasis, which causes cirrhosis of the liver. Among young children, major killers are diarrhea and vomiting from poor hygiene and measles.

Childbirth complications, often stemming from poor prenatal care, have become a major part of the hospital's work in the past 10 years. The hospital delivered 75 babies in 1975; in 1984 the number reached 100 a month. Giving birth at home, however, remains the Yemeni custom.

Worship activities at the hospital are limited to non-Yemenis, because government regulations prohibit Yemenis from attending Christian services. "But we can speak to individuals," Young says. "Before I do surgery, I always pray for the patient," who usually conveys gratitude for the concern.

A man injured in an auto accident several years ago transferred himself to Jibla from another hospital where doctors from China were working. When one of the Chinese doctors asked how he was doing, the patient said, "I'm fine, thank God," and the doctor replied, "Don't thank God, thank me. I'm your doctor."

The man said he came to the Baptist hospital "because you pray and believe in God."

## Hospital in Yemen targets child, infant death rates

JIBLA, Yemen (BP)— Measures to save the lives of 1,000 children a year have been initiated in the mountainous region served by the Jibla Baptist Hospital in the Yemen Arab Republic.

The hospital, in cooperation with the Islamic nation's ministry of health, is working to vaccinate all children in the Jibla district against six diseases which remain deadly in Yemen: tuberculosis, measles, diphtheria, whooping cough, tetanus, and polio.

Hospital vaccination teams travel to the small mountain villages where the district's 120,000 people live. The teams of Southern Baptist missionaries and Yemeni hospital workers use vaccines provided by the government. The hospital also provides prenatal and child health instructions and services.

In Yemen the chance of a child dying by the age of 5 is 50 percent. Infant mortality claims 159 out of every 1,000 births. Life expectancy at birth is 37 years.

If the Baptist hospital teams can vaccinate all children in the Jibla district, and can set up effective prenatal and child care programs, infant mortality may drop by 50 percent and childhood mortality by 75 percent in the area, according to Van Williams, health care

consultant for the Southern Baptist Foreign Mission Board.

In all, the project may save 1,000 children's lives each year in the Jibla district, Williams predicted. "The quality of life will improve," he added, "as the paralysis of polio, the deformity of tuberculosis of the bone, abnormal growth and development due to malnutrition, and other chronic diseases are eliminated."

The severity of disease outbreaks became tragically clear during a measles epidemic last year in the DhaSufaal area. The epidemic claimed the lives of hundreds of children, including 30 in one village on a single day.

To help contain the epidemic, the hospital's mobile team vaccinated 3,511 children during a 15-day period of Ramadan, an Islamic holy month of fasting during daylight hours.

One Yemeni immunization worker went to a mosque for noon prayers and met a man burying three of his children. Another worker gave vaccine to the two remaining sons of a man who had lost four children.

But not one child died in a village where the immunization team had worked several months earlier.

## Religious public relations workers recognize Carters with new award

ATLANTA (BP)— Former President Jimmy Carter and First Lady Rosalynn Carter received the first Award of Distinction for communication of religious values from the Religious Public Relations Council in Atlanta March 4.

The award from the national interfaith organization of religious communications professionals was presented to the Carters by RPRC President Lloyd Householder, director of the office of communications of the Southern Baptist Sunday School Board.

Householder said the award was cre-

ated "to recognize persons who have shown consistently unique and outstanding efforts to communicate religious values through channels open to them." He cited the Carters' "devout faith, ongoing churchmanship and participation in local church bodies."

The Carters are both Sunday School teachers in a Southern Baptist church in Plains, Ga., and are deeply involved in Habitat for Humanity, an international, interfaith organization which helps provide housing for the poor.

In accepting the award, Carter paid tribute to the importance of the role of communication in religion. "To devote one's life to the promotion of religious and ethical values is indeed a life worthwhile," he said. Mrs. Carter said, "I hope our future actions will always communicate our religious convictions."

The Carters addressed their remarks of appreciation to the membership of RPRC by videotape from the office of the former president in Atlanta. The tape will be played at the organization's national convention in Chicago April 22-24.

## HBCA alumni start endowment drive

SEYMOUR — The Harrison Chilhowee Baptist Academy International Alumni Association has begun a drive to initiate support for the recently established Hubert B. Smothers Endowment Fund.

Smothers, president of the academy from September 1970 until his death in January 1984, died in a fire that destroyed the president's home on campus.

The alumni association will place all donations in the endowment fund account. Income from the trust will assist worthy HCBA students.

## Baptists endorse Day of Prayer

NASHVILLE (BP)— Southern Baptists, "and Christians everywhere" have been urged to make "every day" a day of prayer, with special emphasis on May 2.

President Ronald Reagan, following a tradition begun in the revolutionary war and re-established in 1952, has declared May 2 the National Day of Prayer.

The Executive Committee of the 14.3-million-member Southern Baptist Convention, at its February meeting, voted unanimously to "concur in the action" and encouraged "all churches and agencies aligned with the Southern Baptist Convention to give special emphasis to the importance of prayer in our relationship with Almighty God."

## Harris retires as pastor after 25 years at Temple

After serving as pastor of Temple Baptist Church, Old Hickory, for 25 years, Darryl Harris retired from the pastorate Feb. 3.

A native of Belleville, Mich., Harris came to Temple Baptist Church from Falkville, Ala., where he served as pastor of Lebanon Baptist Church. Before being ordained into the ministry in 1952, Harris was a design engineer for the Ford Motor Company in Detroit, Mich.

Harris plans to continue serving churches during retirement by leading revivals and serving as interim pastor.

CIRCULATION THIS ISSUE — 75,213

Alvin C. Shackelford, Editor

Charlie Warren  
Associate Editor

Betty Walker  
Production Assistant

**Baptist and Reflector**

Mona Collett  
Church News Assistant

Doris Elliott  
Advertising

Established 1835

Post Office Box 347, Brentwood, TN 37027  
Telephone: (615) 373-2255

**Baptist and Reflector** (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.85 individual; clubs of ten or more, \$5.55; church budget, 9.6¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing offices.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 347, Brentwood, TN 37027.

News journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

BOARD OF DIRECTORS: Ansell T. Baker, chairman; James M. Porch, vice-chairman; Raymond A. Boston, Bill Bruster, Paul Bryant, E. E. Carrier, William H. Coles Jr., Donald Dorris, Marshall Gupton, George Hill, Fred Isaacs, Jack May, James G. McCluskey, Calvin Metcalf, Jerry Oakley, Fred Steelman, Clarence K. Stewart, and Hoyt Wilson

# 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.

## Judgment for conduct

Dear editor:

I wonder if there were other Southern Baptists who were as dismayed as I by the article which appeared in the Jan. 23 issue of Baptist and Reflector under the heading "Pressler addresses 'friends' at Oklahoma City luncheon."

Let me make it quite clear in the beginning that I am not a "liberal," but it seems to me that the facts disclosed in this article underscore the critical need for Southern Baptists to reach accord on a sound operational theology.

It seems apparent that if SBC is to continue to exist as an effective Christian denomination, we must reach some consensus attitude centered around a willingness to accept as the will of God decisions made in open session on the convention floor rather than through political campaigns waged in secret in locked rooms.

I would not have the audacity to challenge the salvation of anyone, but if I understand the Bible correctly, it teaches that even Christians will stand before God in judgment and will be told plainly which part of our conduct here on earth was pleasing to Him and which

part was not. I fear that in that day some prominent personalities in our convention will find themselves standing alongside the misguided crusaders of the middle ages, and will learn to their consternation and embarrassment that Jesus Christ never endorsed or condoned political activism, conspiracy and factionalism as means whereby His followers are to accomplish His purposes.

L. W. Duggins  
R.F.D. #3, Box 112  
Chuckey, TN 37641

## Heal the breach

Dear editor:

I had hoped that by now, eight months after the last meeting of the Southern Baptist Convention, saner thinking would prevail and our denominational leaders would be trying to heal the breach instead of trying to widen it. I shall cite only one example.

In the Dec. 5 issue of the Baptist and Reflector there is an article titled "Georgia moderates control election." Instead of stressing the division in the convention, would it not have been better just to state that Floyd F. Roebuck was elected president of the Georgia Baptist Convention? Instead, the article stated that Roebuck "was supported by a state-wide organization of moderates in Georgia, which has been holding strategy meetings for several months."

The article further states, "three of the four vice-presidents elected were also supported by that group."

The four vice-presidents were not even named. Would it not have been more appropriate to give the names and positions of those elected without further comment rather than leave them nameless and use them as pawns to further a cause?

Instead of prayer meetings for harmony and understanding, many strategy meetings have been held and still more hate letters have been sent to denominational leaders urging them to fight to the finish this year at our annual meeting in Dallas.

I suppose one group is as guilty as the other. I therefore call upon all Southern Baptists, leaders of both factions as well as others of us who have not taken sides, to pray for harmony, wisdom, and love and for all to unite in fighting sin instead of each other.

May God's will be done in our lives, in Dallas, and in every local Baptist church.

Harley Fite  
105 West King Street  
Jefferson City, TN 37760

## Contribution of Inerrancy

Dear editor:

It is regrettable that inerrancy has become practically identified with premillennialism, and more than that, with the dispensational form of premillennialism. I say that as one who is premillennial, but not dispensational.

It does hurt to see dispensationalism referred to as a heresy rather than another optional theory of interpretation. One should note, however, that the revered B. H. Carroll, founder of Southwestern Baptist Theological Seminary, has been quoted almost like a church father in support of inerrancy by the inerrantists, and this in spite of the fact that he wrote one of the best postmillennial commentaries on Revelation I have

ever seen, putting all the jigsaw pieces of prophesy together as beautifully as any dispensationalist ever has.

What I am saying is that among the inerrantists there are honest differences of interpretation on the millennium, and other things as well, such as ordination of women.

If one looks for the truth of the matter he will see that the inerrants all agree that the miracle stories of the Bible, in fact the literal records of the Bible are all accepted as having happened as they are written. Being aware of the problems of textual criticism, they will not let that lead them into the quicksands of uncertainty regarding the absolute authenticity of the entire canonical Bible. And they have a point that needs to be heeded, when form criticism, source criticism, and redaction criticism are removing so much.

The Bible is not full of myths and imaginary stories. It is not full of contradictions. Things happened exactly as they were written by holy men of old. We should appreciate the inerrantists for the good they have done our convention and stop talking about "politicking" and a "holy war."

Maurice Blanchard  
4803 Thirteenth Ave.  
Chattanooga, TN 37407

## Oppose abortion

Dear editor:

Maybe I lean a little heavy to the radical right in espousing my opinion but not to the extent of the left-leaning Louisville liberals who are afforded lengthy Baptist and Reflector space for relentlessly attacking the inerrantist (Fundamentalist). I, too, just happen to believe that the Bible is the absolute, indisputable, indubital, immutable, unquestionable, unchangeable, infallible, and trustworthy inerrant Word of God.

Jesus authenticated the Old Testament (John 10:34) and anticipated the New Testament (John 16:13-14). I believe those who believe less and preach less or have any uneasy suspicions about its relevance will lack conviction and will attract fewer converts.

Perhaps I was overzealous in enhancing Jerry Falwell's (unpopular name among many moderates) abortion message in mentioning the poll declaring him the second most admired man in the world. If the abortion video he is making available to some 40,000 churches (ministers) is appropriated (surely you have heard and read that), laws will likely be changed and millions of lives saved. I urge every church and synagogue in America to show it. The Nazi holocaust was minimal compared to the 15-million U.S. murders since Roe-Wade decision. This intensifies my propensity to alert America.

We are in accord with the work providing the Tennessee Baptist Children's Home but let us not neglect the millions murdered without reaching any home.

W. T. Barner  
3655 Rhodes #4  
Memphis, TN 38111

## Advice for Southern Baptists

Dear editor:

Planned Growth in Giving is the big thing that is being promoted for Southern Baptists right now. I am of the opinion that if we do not do something else first, Planned Growth in Giving will

just be academic because there will not be anything left to plan to give to!

So, since it looks as if no one else is going to do so, I want to make a suggestion to us Southern Baptists that I think might be helpful. It's this:

I propose that we have about 35,000 one-day revivals, that's the most popular kind now, in which about 10-million of us make a new commitment to just keep on being Southern Baptists, whoever is describing us how.

Then we need to say to each other and the whole world that the whole mess of us are going to Dallas: Prayed up, register up, and stand up, and speak up, and vote up, and then shut up, and then get up, and go home, and give God our best in support of all Southern Baptist mission programs and the Cooperative Program until time comes to do the same thing again next year.

J. William Bargiolo  
P.O. Box 444  
Harriman, TN 37748

## Support for Stanley

Dear editor:

The Executive Board of Riverside Baptist Association approved the following resolution on Feb. 19, 1985:

"Be it resolved that the Executive Board of Riverside Baptist Association of Southern Baptists wishes to express our faith in the efficiency, integrity, and motive of Dr. Charles Stanley, president of our Southern Baptist Convention:

"We further resolve to extend our thanks to him for his intense, unselfish, unprejudiced, and dedicated leadership given to Southern Baptists:

"Be it further resolved that we wish to express our confidence in the majority decision made by messengers of the churches at the 1984 Southern Baptist Convention in Kansas City, Mo., in electing Stanley as president of our convention:

"Be it further resolved that we pledge our prayers and continued support to him as he endeavors to provide leadership through the direction of the Holy Spirit for our great convention as we seek to carry out the Great Commission."

Judson Hays  
P.O. Box 417  
Jamestown, TN 38556

## BWA aids visitors

Dear editor:

Hundreds of Baptist leaders from many countries are eager to visit, share, and fraternize with Baptists in the United States.

It could be the opening of doors for service from Southern Baptists.

Interested Baptist churches and individuals may contact the Baptist World Alliance, 1628 Sixteenth St., N.W., Washington, D.C. 20009.

J. B. Hickman  
P.O. Box 723  
Augusta, GA 30903

## SBC's first order

Dear editor:

Thank you for your editorial (Feb. 27) on "What is SBC priority: preaching or practice?"

My heart beats with Charles Stanley in his message to the SBC Executive Committee which you used as a basis for your editorial.

The emphasis on prayer, forgiveness, love, unity, and confession around the cross, revival, and witness are of the first order! These are the basics of the Bible we love, believe, have total confidence in, and proclaim!

As you emphasized with Charles Stanley — let's practice what it says!

Bill Mynatt  
P.O. Box 11603  
Knoxville, TN 37919

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



How tall is God? This question came to me as I read Job 22:12. "Is not God in the height of heaven? And behold the height of the stars, how high they are!"

As I pondered the question, the thought occurred to me that God is small to some people because they are far away from Him. God will get bigger if we have a close-up picture of Him and even bigger still when we have a personal experience with Him through Christ.

God is taller than time. God does not wind clocks at bedtime nor set an alarm by which to awaken. With Him there is no such thing as past or future. All time is present. He is the eternal "I am."

God is taller than humanity. He is taller than the worst of men and He is taller than the best of men. He looks down upon all of us. All of us look up to Him.

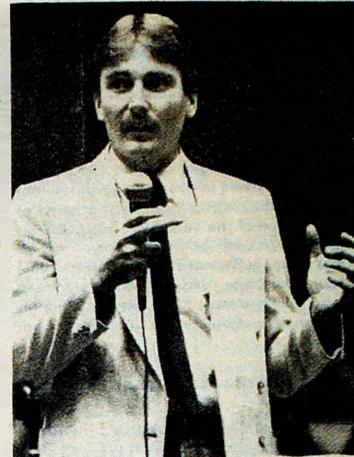
God is taller than our judgments. Human justice does no astray. However, God never makes a mistake. He is tall enough and big enough to always do the right and merciful thing.

God is taller than the dreams we dream, taller than our heartaches, taller than our tears, our failures and regrets, and taller than our sins.

How tall is God? He is tall enough to save and help each one of us any time we ask.



**DYNAMIC PREACHING** — Texas Evangelist Kelly Green challenges Tennessee youth to make Jesus Christ Lord of their lives.



**HOME FROM UGANDA** — Steve Frye, Carson-Newman student and summer missionary to Uganda, told of Baptist work in Uganda.

# Youth Evangelism Conference . . .

(Continued from page 1) observed. "As Christians, we have somebody there with us when we have problems."

Miss Startup urged the young people to be involved in missions by giving, praying, and going. "We must keep Jesus' commandment to go into all the world," she added. "Don't sit on God's love, but share it with others."

Steve Frye, also a Carson-Newman College student from Altoona, Penn., shared his experiences as a summer missionary in Uganda, where he taught Bible studies and worked with young people.

"I learned two very important lessons: that God loves me and that God does not look at a person's skin color," Frye stated. "God wants to take what you have and use it for His glory."

Frye urged the young people to let

God's love flow through them to meet the needs of other people.

Mike Mangrum of Fairview, a student at Rhodes College in Memphis, told how Jesus came into his life and filled the void created by the death of his father. "Jesus came to me at the lowest point in my life," he said.

Recently named Christian athlete of the year, Mangrum recounted the many problems he has had in his life and declared, "With Christ, you can overcome any hardship in your life."

Mangrum said that the power of Christ can help a Christian young person resist the temptations of drugs, alcohol, and sexual activities. Urging the youth not to major on financial abundance, he stated, "You do not have to have worldly possessions to have the best life possible."

Music for the two-day conference was led by the Ware Triplets, who are minis-

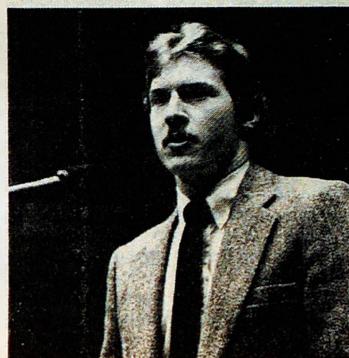
ters of music in Oklahoma and Texas churches. The Wares also provided special music during the Vanderbilt sessions.

Also sharing special music were "Something Special," an eight-member ensemble from Carson-Newman College; Teresa Kyker, a student at University of Tennessee at Chattanooga; and the 131-voice All-State Youth Choir. The choir members came from 40 Tennessee churches and were directed by Richard Hamm, minister of music at First Baptist Church, Richmond, Ky.

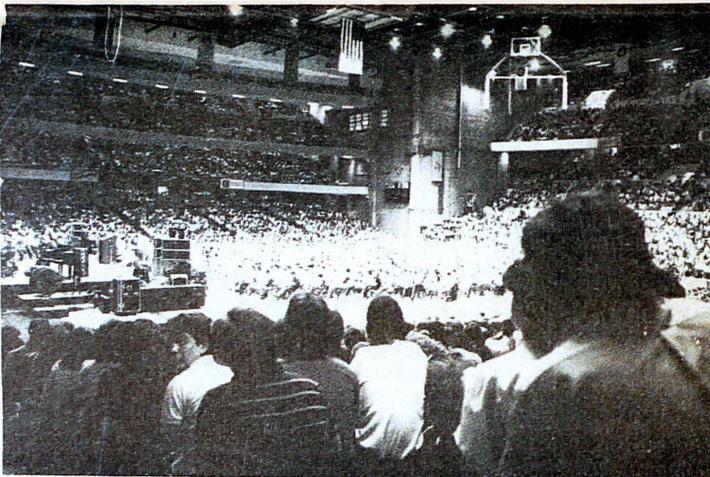
Scripture and prayer were led at the conference by Mary Carnahan from Bluegrass Baptist Church, Hendersonville, and by Joe Vinson from First Baptist Church, Woodbury.

Pianist for the conference was Richard Huggins of Edmond, Okla.

The annual conference, which is the largest attended regularly scheduled Baptist event in the nation, is sponsored annually by the evangelism department of the Tennessee Baptist Convention.



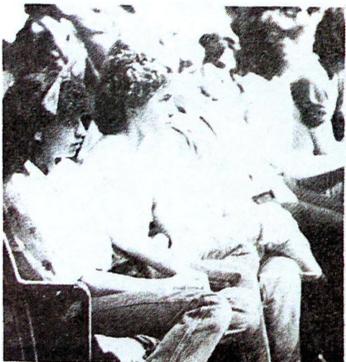
**TESTIMONY** — Michael Mangrum, student and athlete at Rhodes College, Memphis, gave his testimony during Saturday's sessions.



**ANOTHER PACKED HOUSE** — Again this year, youth from across Tennessee packed the Vanderbilt gym during each of the four sessions of the Youth Evangelism Conference.



**COLLEGE MUSICIANS** — "Something Special," a musical ensemble from Carson-Newman College, Jefferson City, sings to the Friday afternoon crowd at Vanderbilt Gymnasium during the Youth Evangelism Conference.



**ATTENTIVE** — Tennessee youth listen attentively to the music, testimonies, and preaching during the conference.



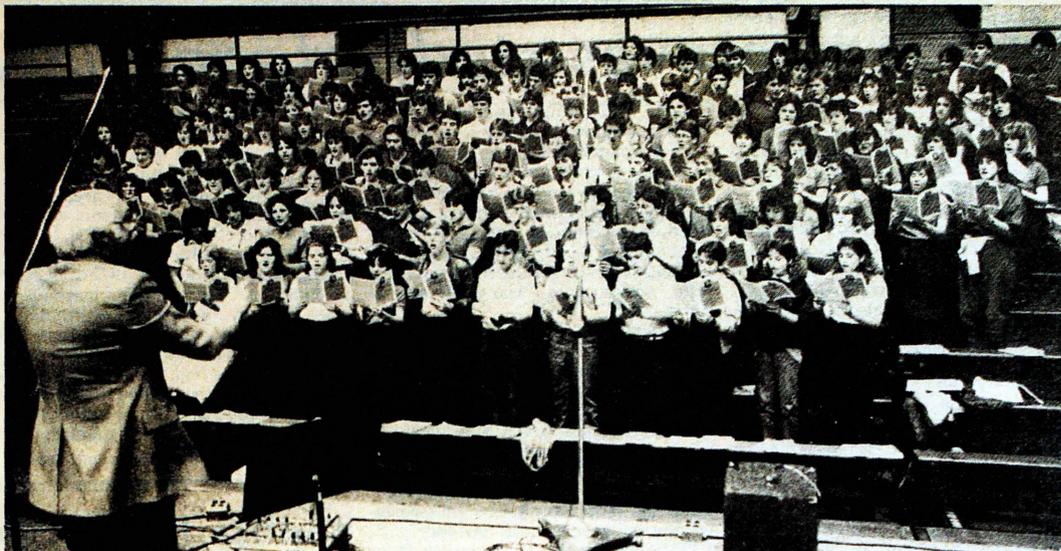
**TRIPLETS** — Darrel, Gerald, and Harold Ware, identical triplets, led congregational singing and provided special music at each session of the conference.



**SIGNING** — Beth Senter of Jefferson City signs as the Ware triplets sing during the Youth Evangelism Conference. A special section for the deaf is reserved each year and sign language interpretation is provided.



**SUMMER MISSIONARY** — Martha Start-up, Carson-Newman student and summer missionary to Taiwan, spoke of her missionary experience.



**STATE YOUTH CHOIR** — A 131-voice All-State Youth Choir, comprised of youth from 40 churches, sang during the Saturday sessions at the Youth Evangelism Conference. Richard

Hamm, minister of music at First Baptist Church, Richmond, Ky., directed the choir. Choir members were selected from audition tapes received by the TBC church music department.

## Seed Company tells youth to 'press on,' seek Christ

*Editor's note: During the Youth Evangelism Conference, 20 simultaneous sessions on personal witnessing were held Saturday in the Nashville area. The program at Immanuel Baptist Church was typical of these conferences.*

By Mona Collett

**PRAISE HIM**, was the opening message of Seed Company, as the group from Carson-Newman College in Jefferson City, led an overflow crowd at Immanuel Baptist Church, Nashville, in worship through music and drama.

The Baptist Student Union-sponsored group and Immanuel Baptist Church participated along with 18 other groups from across the state and Nashville churches in leading Saturday worship services as part of the Youth Evangelism Conference.

**BE LIKE HIM**, Mark Buckner, a senior at the college and singer in Seed Company, told the mass of youth. Reading from 1 Corinthians, Buckner urged his listeners to "press on" and become Christlike.

"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect," read Buckner from Romans 12:2. He added that those who love the Lord desire to be like Him.

**PRAY TO HIM**, and do not be surprised if He happens to be listening, demonstrated Lori Lasley in the skit, "The Lord's Prayer." Miss Lasley, from Columbus, Ohio, sings and plays the piano for the group. While trying to recite the Lord's Prayer in 35 seconds (the amount of time she usually takes for prayer), she keeps getting interrupted by God. When asked if she knows that hallowed means honored, holy, and wonderful and whether she really wants it will to be done, Miss Lasley is probed to re-evaluating her prayer life.

**WORSHIP HIM** actively, urged Buckner as everyone joined in singing a chorus: "Lord, Lord, You're beautiful, your face is all I see. For when your eyes are on this child, Your grace abounds to me."

**CHOOSE HIM**, not just on Sunday, or only when it is convenient. The choice to follow Christ cannot be a "Split Decision," according to the song sung by Seed Company. The Christian who is "pressing on" to become Christlike will let God reign daily in all phases of his or her life. In the skit, "Hang in There," members of the group showed that Jesus cannot be left at home when they choose to do things of which Jesus will not approve.

**WALK WITH HIM** was the plea when the time of invitation came. There was no singing during the time of invitation at the service led by Seed Company, only prayer and personal words of testimony from members of the group and those in the congregation. Buckner explained that there will be no singing to inspire the new Christian in a daily walk with Christ. He added that the group did not want anyone to come forward under false pretenses.

A few people did take the first step encouraged by Bobby Leo, a Brooklyn, N.Y., native and drummer for Seed Company. Jesus wants to do so much with each life, said Leo, but He leaves it up to the individual to take the first step.

A final charge to "seek the things above" (Colossians 3:1) and to "press on" was delivered just before everyone joined in singing: "I'm a new creation.

I'm a brand new man. Old things have passed away. I've been born again."

This is the fifth consecutive year that Seed Company has led a Saturday conference at Immanuel Baptist Church. The group's popularity was obvious when hostesses at the church were

forced to turn groups away at the door due to a limited seating capacity.

The Saturday worship services were coordinated by the evangelism department of the Tennessee Baptist Convention, sponsor for the annual Youth Evangelism Conference.



**WORKSHOP AT IMMANUEL** — Youth overflowed a personal witnessing workshop at Immanuel Baptist Church, Nashville. Similar workshops were held at various Nashville locations.



**WORKSHOP LEADERS** — Seed Company, a BSU-sponsored group from Carson-Newman College, Jefferson City, led a workshop at Immanuel Baptist Church, Nashville. Their musical presentation included testimonies and skits with a religious message.



**SEARCHING GOD'S WORD** — Youth from East Athens Baptist Church, Athens, follow the Scripture reading during a workshop at Immanuel Baptist Church, Nashville. They are (left to right) Lia McKeenan, Michele Harrill, and Susan Whited.

# BJCPA approves study of sanctuary movement

WASHINGTON (BP) — The religious liberty implications of the sanctuary movement will be studied by a special task force of the Baptist Joint Committee on Public Affairs.

The study was approved during the annual meeting of the 44-member governing board of the BJCPA. The committee also adopted a proposed budget for 1985-86, reiterated its long-standing position opposing state-sponsored prayer in public schools, and heard reports on pending cases before the Supreme Court and legislation currently before Congress.

Prior to authorizing the sanctuary study, members of the committee heard a report by Charles Z. Smith, professor emeritus and former dean at the University of Washington Law School. Smith, an American Baptist, explained that the sanctuary movement is an effort to harbor refugees from Central America who have been declared illegal aliens by the U.S. Immigration and Naturalization Service (INS).

Smith, who has been a special prosecutor for the United States, said many persons involved in the movement believe the refugees are fleeing for their lives from political oppression. The government, he said, has declared the Central Americans to be "economic refugees" and thus not entitled to refugee status.

He explained the complicated situation by noting if a person from Cuba and a person from Haiti arrived in the United States on the same boat, the Cuban would be entitled to stay as a political

refugee, but the Haitian would be deported as an economic refugee.

First Amendment questions involved, according to Smith, may revolve around whether the government may determine the nature and mission of the church and whether government agents have the right to carry tape recorders into church services to gather evidence against possible "conspirators" who would shelter refugees.

Currently, he said, "there is limited participation among Baptists. I know of (only) seven American Baptist Churches who have declared sanctuary. There are about 150 to 200 churches in the United States across denominational lines who have publicly declared sanctuary."

Smith is an attorney for an American Baptist pastor in Seattle named an undicted co-conspirator in a recent case involving refugees from El Salvador.

Following Smith's presentation, Stanley Grenz, a professor at North American Baptist Theological Seminary in Sioux Falls, S.D., called for a task force to study the religious liberty implications of the sanctuary movement.

In supporting the task force, William R. Estep, a professor at Southwestern Baptist Theological Seminary in Fort Worth, Tex., noted the religious liberty questions "are worth investigating. We are not taking a position for or against sanctuary."

Sammuel T. Currin, U.S. Attorney for the Eastern District of North Carolina in Raleigh, opposed the task force, saying: "Anyone who participates in an illegal activity should be prepared to suffer the consequences."

He introduced a motion to "urge the President and Congress to take every measure possible to deal with the Communist-Marxist problem in Latin America and to stabilize the area, thus reducing immigration problems . . ."

Currin's motion was referred to the task force for study.

Also opposing the task force was J. I. Ginnings, a Texas businessman and a new Southern Baptist representative, who said: "I do not believe we want to see our (SBC) money spent on anything that opposes the legitimate carrying out of the laws of the United States. The sanctuary issue is, 'Will the government be permitted to enforce its immigration laws?'"

In other business, the BJCPA adopted a proposed 1985-86 budget of \$576,000, of which \$418,000 would come from the SBC Cooperative Program budget.

At the close of the meeting, Albert Lee Smith of Birmingham, Ala., introduced a motion to put the BJCPA on record supporting separate measures in the U.S. House of Representatives and Senate identical to President Ronald Reagan's school prayer amendment, which was defeated during the last term of Congress.

With only four votes favoring Smith's motion, the BJCPA reiterated its long-standing policy of opposition to state-sponsored prayer in the public schools.

## Baptist Joint Committee creates search process to fill vacancy

WASHINGTON (BP) — Acting to fill a key vacancy on its staff, the Baptist Joint Committee on Public Affairs has approved a search process for securing the services of a new general counsel and director of research services.

The position is open because of the recent death of John W. Baker, a member of the staff from 1969 until his death in January.

Executive Director James M. Dunn, along with the agency's four current officers, will conduct the search. Besides Dunn, they are chairperson Donald R. Brewer, a Southern Baptist attorney from Chicago; first vice-chairperson Wesley Forsline, pastor of the American Baptist-related Calvary Baptist Church, Minneapolis; second vice-chairperson Violet Ankrum, past president, Women's Auxiliary, Progressive National Baptist Convention Inc.; and secretary Donald E. Anderson of Arlington Heights, Ill., editor of *The Standard*, monthly publication of the Baptist General Conference.

The search panel is currently receiving applications for the position and indicated it welcomes all interested Baptist attorneys to send resumes to Dunn at 200 Maryland Ave., N.E., Washington, D.C. 20002.

Once the panel makes its choice, the entire 44-member Baptist Joint Committee will be asked to approve the selection in a mail ballot.

During its two-day meeting at First

Baptist Church in Washington, the committee paid tribute to Baker in a ceremony marked by personal reflections and testimonies. Baker's widow, Mary, and two of their sons attended.

Baker died Jan. 12 of heart failure following a heart attack suffered last Christmas Day. He was 64 years old.

In another personnel move, the Baptist Joint Committee named its director of information services, Stan Haste, as associate executive director. He will assist Dunn with administrative duties and be a spokesman for the agency. Haste, an 11-year staff veteran, is also Washington Bureau Chief for Baptist Press, news service of the Southern Baptist Convention.

## Citizen's Corner

By Jerry Self  
Public Affairs and  
Christian Life  
Consultant



Why did the citizens of Oklahoma vote in favor of racetrack gambling in 1982? One opinion given recently to horse owners in that state claimed the "Baptist rank and file" voted for gambling and without them it never would have passed.

This analysis of Oklahoma's vote to enter the world of pari-mutuel betting further states that the "only Baptists strongly against it were the hierarchy of the church." It may sound strange to hear Baptists described as a church with a hierarchy, but the point is clear.

These are the observations of Larry Wood of Norman, Okla., who addressed a horse-law seminar a few months ago. His evaluation was recently shared with Texas Baptists by Bill Pinson, the Texas convention's executive director. The thrust of Wood's analysis was that only a few Baptist preachers opposed gambling and they did not influence many people.

That may or may not be a fair characterization of Oklahoma Baptists.

More to the point, what about Tennessee Baptists? The racetrack gambling bill is now in the State and Local Government committees of both houses. The General Assembly appears evenly divided on the issue.

If Baptists are divided or indifferent, Wood's speech can be used again about Tennessee.

Bowling United Industries, Inc.  
Box 2250, Danville, VA 24541  
In VA (804) 797-3277

**To change or correct your address . . .**

Attach in this space your address label from the front page of your latest copy of the **Baptist and Reflector**. Please print your new address in the space provided below — including your ZIP code.

When changing your address, please give two weeks' advance notice.

Please send this information in written form, to insure accuracy.

All correspondence relating to your subscription should be accompanied by your address label from the **Baptist and Reflector**. If a label is not available, please write the 12-digit code from the top of your label here:

--	--	--	--	--	--	--	--	--	--	--	--

Address all requests to:  
**Baptist and Reflector**  
Post Office Box 347  
Brentwood, TN 37027

Name \_\_\_\_\_ Please Print  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

### Caring for Folks from Birth to Death

**Caring for Folks from Birth to Death** brings together in one book predictable developmental crisis and appropriate pastoral care.

Seven competent theorists and practitioners Hightower, Davis, Powers, Minton, Meigs, Gaston, and Meiburg contribute practical ministry ideas relating to the developmental stages of individuals from preschool through adulthood.

Provides resource for ministers, deacons, and leaders who work and counsel with all age people.

**James E. Hightower, Jr.**, is editor of *Proclaim* magazine and a specialist in pastoral ministry, The Sunday School Board, Nashville, Tennessee. He is compiler for *Illustrating the Gospel of Matthew*, *Illustrating Paul's Letter to the Romans*, and author of *Voices from the Old Testament*.

Paperback, \$6.95

At your Baptist Book Store  
**BROADMAN**

**BAPTIST AND REFLECTOR**  
brings you news first

# Tennessee Scene

## PEOPLE . . .

Don Hicks was ordained into the ministry Jan. 30 by Bellevue Baptist Church in Memphis where Adrian Rogers is pastor. A native of Nashville, Hicks is a graduate of Liberty Baptist College in Lynchburg, Va. He also attended Oklahoma Baptist University and is presently working on a master of divinity degree from Mid-America Baptist Theological Seminary in Memphis. Hicks is serving as pastor of Harvest Baptist Church in Dyersburg.

Robert S. Walls was ordained as a deacon at Ooltewah Baptist Church, Ooltewah. Larry Williams, pastor of the church, preached the ordination sermon.

Mr. and Mrs. Mitchell R. Jones celebrated their 50th wedding anniversary Feb. 20. The couple belongs to Poplar Grove Baptist Church in Trenton where William Boyer is pastor.

First Baptist Church, Dunlap, recently ordained Jan B. Johnson and Winfred Smith as deacons. Participating in the service were Jack Goodwin, moderator for Sequatchie Valley Baptist Association; Buddy Stricklan, pastor of Deerfield Baptist Church, Lawrenceburg; and G. A. McGrew, pastor emeritus of First Baptist Church, Jasper. Deacons

from First Baptist Church, Dunlap, assisted in the service along with the church's pastor, Gary A. Anderson Sr.

Brogan Avenue Baptist Church, Fayetteville, ordained Terrell Burns as a deacon on February 24. Joe Mayberry, director of missions for William Carey Baptist Association, delivered the ordination sermon. John F. Taylor is pastor of the church.

Mack's Grove Baptist Church, Dresden, ordained Mike Morris as deacon. David Abernathy is pastor of the church.

## REVIVAL PRAYER REQUESTS . . .

The spring revival at New Bethlehem Baptist Church, Dyer, will be March 24-29. Evangelist for the week is Don Witt, pastor of First Baptist Church, Milan. Greg Tucker, music and youth minister at New Bethlehem Baptist Church, will lead the music. Randy Wheeler is pastor of the church.

Zion Baptist Church, Waynesboro, will have revival services March 31 through April 5. Steve Hardwick, pastor of Sharon Baptist Church, Savannah, will lead the services. Timothy W. Smith is pastor of Zion Baptist Church.

## REVIVAL . . .

First Baptist Church, LaVergne, was led in revival recently by Earl Taylor, an evangelist from Alcoa. There were three professions of faith, two new members by letter, and 33 rededications as a result of the services. Nathan Hale is pastor of the church.

## LEADERSHIP . . .

Millie Moore began serving First Baptist Church, Memphis, as minister to children Feb. 18. A native of Roanoke, Va., Miss Moore is a graduate of Roanoke College in Salem, Va. She has graduate degrees from the University of North Carolina at Greensboro, George Peabody College of Vanderbilt University in Nashville, and Southwestern Baptist Theological Seminary in Fort Worth, Tex. Miss Moore has been a professor at West Georgia College, Carrollton, and George Peabody College as well as Rockingham Community College in Wentworth, N.C., and Roanoke College in Salem, Va. She served as director of preschool ministries at First Baptist Church Clarendon in Arlington, Va., and was director of the Governor's Office of Child Development for the state of Tennessee. Miss Moore also served as child development/parenting specialist at the Lewis-Gale Clinic in Salem, Va. The pastor of the Memphis church is Earl Davis.

Center Hill Baptist Church, Counce, has called Charles Fowler as part-time minister of music/youth. Fowler, a stu-

dent at Union University in Jackson, began serving the church Feb. 24. He recently served at Ramar Baptist Church, Ramar. Chester Harrison is pastor of Center Hill Baptist Church.

Greg Tucker has accepted the position of music and youth minister at New Bethlehem Baptist Church, Dyer, where Randy Wheeler is pastor. Originally from Milan, Tucker is presently a student at Union University, Jackson.

Buck Jones has joined the staff at Bellevue Baptist Church, Memphis, as full-time director of communications. He previously served in the position part time. Adrian Rogers is pastor of the church.

Thomas Smythe Richburg Jr., has been called by Trinity Baptist Church, Manchester, to serve as minister of education and youth. Assuming the position March 24, Richburg comes from Smyrna, Ga., where he served Green Acres Baptist Church as associate pastor of youth and education. He is a graduate of Mercer University in Atlanta, Ga., and Southern Baptist Theological Seminary, Louisville, Ky. Steve Bingham is pastor of Trinity Baptist Church.

Call for Free BROCHURE  **BAPTISTRIES HEATERS. PUMPS FACTORY DIRECT**  
TOLL FREE 1-800-251-0679  
TN CALL COLLECT 615-875-0679  
FIBERGLASS BAPTISTRY CO  
3511 HIXSON PIKE • CHATTANOOGA, TN 37415

**NEEDED**  
An audio duplicator (cassette)  
Call or write  
Sue Betshaus  
Harpeh Heights Baptist Church  
8063 Highway 100, Nashville, TN 37221  
(615) 646-5050

## House committee begins hearings on violence against abortion clinics

WASHINGTON (BP)— A House Judiciary Committee panel has begun hearings on whether violence and related activities directed at clinics which perform abortions violate the Constitutional rights of patients and employees of the clinics.

At a Subcommittee on Civil and Constitutional Rights hearing March 6, Chairman Don Edwards declared the purpose of the hearings "is emphatically not to debate the pros and cons of abortion."

Instead, Edwards said the hearings would examine the violence and other disruptive activities at abortion clinics and consider what role the federal government has in protecting the Constitutional rights of employees and patients of the clinics.

In its first hearing, the committee heard witnesses — including a patient and operators of clinics performing abortions — describe a variety of disruptions staged by abortion foes, ranging from arson to harassing phone calls and chants to patients and employees.

Edwards suggested "the harassment and intimidation of patients and staff" may be as injurious as the recent rash of bombings and burnings "in discouraging the exercise of Constitutional rights."

In later hearings, Edwards said the panel hopes to hear from the Justice Department on why a federal civil rights law making it a crime to interfere with the exercise of a Constitutional right "is not being applied to violence against women exercising their rights to enter reproductive health centers."

Edwards said he fully supported the exercise of First Amendment free speech rights by abortion opponents but said the allegations being investigated

by his panel "go beyond legitimate First Amendment protests."

An Oregon woman who elected to have an abortion for physical health reasons, described the yells and harassment which occurred outside a Portland, Ore., clinic the day she visited.

"No woman who has chosen to go to a clinic should have to go through the kind of torment the picketers caused me," said Katherine Taylor. "The powerful vocabulary that was forced upon me as I entered the clinic was nothing more than a tactic of intimidation."

Besides the impact on their patients and staff, other witnesses told of the financial costs of providing extra security necessitated by activities directed at their centers.

After hearing the panel's testimony, Patricia Schroeder, committee member, said abortion clinic demonstrations have "gone way beyond free speech." She compared the harassment tactics to lining up people outside a church to stop others attempting to enter, asking them if they know what they are doing.

One opposing witness disagreed with the panel's general assessment that the so-called "sidewalk counseling" occurring at abortion clinics goes beyond mere exercise of free speech rights. "For every critic who calls our offer of help 'harassment,' we can present many women who call it a godsend and a last minute reprieve," said Joseph M. Scheidler, director of the Pro-Life Action League.

Scheidler said while some anti-abortion leaders have condemned the violent destruction of abortion facilities, his organization and others "refuse to condemn it because we refuse to cast the abortionists in the role of victims when they are in fact the victimizers."

# Baptist and Reflector

## 60 DAYS FREE TRIAL

1. Under this plan, a FREE subscription to the *Baptist and Reflector* will be sent to the home of each resident family in your church for 60 days.
2. During that time your church is requested to vote in business meeting whether or not to continue the *Every Family Plan* at the cost of 9.6 cents per family per week.
3. If your church decides to continue the subscriptions, the *Baptist and Reflector* will bill the church on a monthly basis.
4. Unless our office is notified to stop the *Baptist and Reflector* subscriptions at the end of the trial period, your church will be billed at the end of the next month.

## INTERESTED?

For more information, phone us or fill out the form below and mail it today. This offer is available to ALL Tennessee Baptist churches, regardless of the number of members.

CHURCH \_\_\_\_\_ ASSOC. \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
Pastor's Name \_\_\_\_\_  
Mail to: Baptist and Reflector, P.O. Box 347, Brentwood, TN 37027

BIBLE BOOK SERIES  
Lesson for March 17

## Priorities for disciples

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

Basic Passage: Luke 10:25 to 11:13  
Focal Passage: Luke 10:29-42

Remember that Luke did not always write his gospel in chronological order. He was led of the Spirit to highlight some main emphases of Jesus, like Jesus' life-journey to the cross and to the Father and His concern for all people, for outcasts, for women, for ordinary people, for the suffering (also a concern of Luke, the physician).

The parable about the good Samaritan brought some of these emphases together. It also gave Jesus' closest disciples some lessons in life's priorities.

The good Samaritan (10:25-37)

Jesus continued His slow journey to Jerusalem, stopping at each town. It seems that He now left the larger group of followers and went to Jerusalem quietly with the closer disciples to attend the Feast of Dedication in December before His last Passover in the spring.

On the way (perhaps near Jericho), the group was seated while Jesus taught them. A scribe, who also was a lawyer (expert in Jewish law and a judge), stood up to test Jesus (v.25), perhaps about His right to be a rabbi. The lawyer asked Jesus a very good question, "What good work must I do to inherit eternal salvation in the messianic kingdom you have been talking about?"

Jesus welcomed dialogue like this. It enabled Him to give a true answer to the inquirer, and also to teach His disciples and all other hearers about His messiahship and kingdom.

But Jesus made His questioners think. He turned this question right back on the lawyer (v.26). The scribe had come to interview Jesus so as to know Him better. Jesus questioned the man so that the man could know himself better. Verses 27-28 show that the lawyer knew the answer to his question quite well. So to "justify" his asking Jesus such an easily answered question, the scribe came back and said, in effect: "Wait, it's not all that easy. Just who is my neighbor?"

This was another good question, one that the rabbis had debated endlessly and generally limited "neighbor" to include only Jews. Jesus must have thrilled at the chance to turn this whole section of rabbinic law upside down. He told the lawyer about a man who fell among bandits on the rocky, desolate road from Jerusalem down (a drop of some 3,600 feet) to Jericho (vv.30-37).

Jesus did not describe the man as to race or nationality. He was just a human being! He was naked and near dead, with no identification.

The priest, surely the most likely to show special concern since he was the

most religious, took one quick look and passed as far on the other side of the road as possible. The man might be dead and he would be religiously defiled by touching him. Besides, he had worked hard all week in the Temple. He was tired. To become involved with this wretched man would mean a delay in getting home and no telling what other complications.

The Levite, a lesser Temple worker, at least came over and "looked on him." He was tempted to help the battered man. But he managed to stifle the impulse. He decided that it was better just to go on.

Several years ago, a woman was attacked in a large city. Two men raped her while she pleaded for help from the crowd nearby. No one responded. When asked why he had not helped, one man said, "I didn't want to get involved."

Next in the parable, a Samaritan came along (v.33). Jews hated Samaritans. They despised these uncouth half-Jews. The hostility naturally was mutual. But when this Samaritan saw the pitiable man lying on the road, he thought, "That man needs help!" He went over and dressed the man's wounds, pouring on antiseptic wine and soothing oil. He put the man on his own donkey, walked them to a nearby inn, and cared for the man through the night. The next morning he gave two days' wages to the innkeeper, enough to care for the man for several days, and promised to pay any balance the next time he came by.

For no reason at all, except for God-like (agape) love which Jesus was teaching, the Samaritan had assumed responsibility for the hapless man's plight.

To answer the scribe's initial question, Jesus turned it completely around (v.36). The lawyer had asked Jesus, "Who is my neighbor?" Jesus ended His parable by asking the scribe which of the three men was a neighbor to the beaten man. The lawyer accepted Jesus' lesson, but he could not bring himself to speak the hated word "Samaritan." He acknowledged that "he that showed mercy" deserved to be called neighbor. Our neighbor is anyone in need whom we can help.

A matter of priorities (10:38-42)

While on this trip, Jesus and possibly some of His disciples went to Bethany on the outskirts of Jerusalem. Martha welcomed Him into "her house" (v.38). This home was dear to Jesus. Lazarus was not mentioned here. Evidently Mary helped prepare dinner for a time, then sat down at Jesus' feet to give Him her full attention and to hear what He was saying.

Martha grew angry and perhaps jealous at Mary's decision to leave the kitchen and be with Jesus. Indeed, Martha rushed in and accused Jesus of encouraging Mary in her action ("Dost thou not care? ... Bid her ..."). What a spot for Jesus to be in! This was a more ticklish situation than the scribe's question! But Jesus gently chided Martha, calling her name twice. Martha was all torn up over everything that had to be done in preparing much more food than was needed. He would not scold Mary, who had chosen the one most important thing, to have fellowship with and listen to Jesus.

These two incidents teach two sides of the Christian coin: Religious interest without practical ministry is dead, and practical ministry without spiritual hunger and nurture becomes ineffective.



Pierce



Brewer

UNIFORM LESSON SERIES  
Lesson for March 17

## Unity in the new life

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

Basic Passage: John 17  
Focal Passages: John 17:1-11, 20-21

In chapters 13-17, all of John's thoughts have been blended together and empowered through repetition. Every teacher knows that ideas have to be repeated many times in order for them to be grasped clearly. In this sense, John is a master teacher for the church. The power of his theological presentation of Jesus derives in one sense from the way he relates and repeats his themes.

One theme that we have seen throughout this section is that of "abiding." We have been taught that Jesus abides in the Father and the Father in Jesus (14:10), and that both Father and Son abide in the disciples (14:23). To reinforce this teaching, he has declared that the disciples abide in Jesus and Jesus in the disciples (15:4). He has also claimed that the Holy Spirit abides in the disciples (14:17). To clinch his idea and make it even more forceful, he has declared that the disciples are in Jesus and Jesus is in the disciples (14:20). The story of the vine and the branches also has illustrated this theme (15:1).

In this week's lesson, the theme is restated as Jesus prays that the disciples might be in God and in the Son as the Son is in the Father and the Father in the Son (17:21). The key to discipleship in John's Gospel has thus been portrayed over and over again. The relationship between the disciple and Jesus is modeled after the relationship between Father and Son. In this parting prayer, a picture is painted of the nature and life of the believer which arises from the nature of the One Who has revealed God to His disciples.

Prayer for Jesus' own glorification  
(17:1-5)

The dramatic phrase "the hour" has been used throughout John's Gospel. It has now arrived. God's mighty work is to be revealed decisively, not in generalities but in a concrete act of redeeming love.

A key word for understanding this section of Jesus' prayer is the word, "glory." In the Old Testament, the prophets used this word to name a central category for understanding God. Anytime God acted in a decisive way in history, that action manifested His glory or His very nature. For them, nothing was more powerful and eternal than God's glory. The manifestation of glory was a disclosure of the mysterious being of God Himself.

When God manifested His glory, He also conferred glory on those who received and beheld His activity. His glory existed to be shared. When shared, it also led to a response on the part of the receiver which glorified the giver.

In this circle of meaning, Jesus expressed His feelings of glory in His prayer. In Him has been manifested the glory or presence of God. Anyone who has truly seen Him has also seen the very heart of God (John 12:45; 14:9). In His mission, God has conferred glory on Him and now He responds to the Father in praise. "I have glorified Thee on earth by completing the work which Thou gavest Me to do" (17:4 NEB).

Eternal life (v.3) is known when a believer receives the glory (presence) of God as revealed in Jesus Christ. In this

gift of life, a new power is released that bursts the seams of the old life and reaches to eternity. Eternal life is received from the eternal realm and the response to such a gift is to walk the glory road with the One Who has brought it. The high ideal for such a life is the closeness of the Father and the Son, a glory which has been from "before the world began" (v.5).

Jesus prays for His disciples (17:6-11)

This section of Jesus' prayer has two sub-divisions. Jesus first relates His concerns for the disciples (vv.6-8) and then makes His requests on their behalf (vv.9-11). The expression "I pray" (v.9) has the connotation of making a request. The tone is not one of abject supplication but a request given to another on the basis of equality.

Three times Jesus refers to the disciples as those who have been given to Him by God (vv.2, 6, 9). They are disciples because God has called them and initiated salvation. John makes it very clear that self-effort, education, and exhortation alone cannot bring salvation. In this prayer of Jesus which John records, he places strong emphasis on the grace of God.

Jesus then indicates what He has done in bringing these called ones to the Father. He has manifested God's "name" (v.6) to them. To manifest God's name means that He has revealed the very nature of God to them. In Him they have received the true being of God which is a necessary prerequisite for service. In addition, Jesus has delivered "the words" (v.8) of God. The words refer to God's commandments or teachings. Because He has completed this mission, Jesus now commits the disciples to the Father's care.

It is interesting to note how the disciples have responded to their calling. Jesus suggests that they have "received," "known," and "believed" (v.8). The seed has been sown in good soil and thus will bear much fruit.

Jesus makes two requests for the disciples in our focal passage. He prays that they be preserved from evil and worldliness (v.11). His phrase "protect them" means to keep them loyal to the way that He has taught them. They are to be in the world but fortified to resist its temptations. He also prays that they may be one (v.11). It is in a spiritual unity that support can be supplied to resist evil.

Jesus prays for you and me (17:20-21)

The burden of this section of the prayer is unity. This spiritual fellowship is mentioned in verse 11 and repeated four times in verses 20-22. The oneness Jesus desires for His disciples today is not a union of expediency, convenience, nor mutual friendship but a spiritual oneness. This spirit that disciples experience together is a result of Jesus. Since all disciples belong to Him, they also belong to each other. It is not organizational unity but a oneness that results from sharing God's glory in Jesus Christ. The model for it is the kinship between the Father and the Son.

Such oneness is not an end in itself. It is given by God's grace in order that the world can believe (v.21). Christian discipleship is not a "Lone Ranger" mysticism nor is it an isolated fellowship. The family of God shares an interdependence which fuels its mission in the world.

Pews, pulpits, baptistries  
steeple, chairs, tables,  
lighting, stained glass,  
folding doors,  
carpet

**VAN WINKLE  
CHURCH  
FURNISHINGS &  
PEW UPHOLSTERY**

Box 501, Fulton, MS 38843  
In MS TOLL FREE 1-800-624-9627  
Outside MS TOLL FREE 1-800-821-7263

**LIFE AND WORK SERIES**  
Lesson for March 17

# Spirit-led life

By Philip Dougan, pastor  
Gath Baptist Church, McMinnville

Basic Passage: John 14  
Focal Passages: John 14:1-2, 15-18, 23-27

In John 14, Jesus prepares the disciples for His leaving. Now only a few days before the crucifixion, He must teach them how they are to survive without Him.

**The promise of Christianity**

The chapter opens with the great, inspiring promise of mansions in heaven for those who follow Him. This is our motivation. This is our destiny. The knowledge that we will live forever in His presence where there is no sorrow, disappointments, sickness, or fear helps us to keep on keeping on here.



Dougan

**The proof of Christianity**

After the inspiration comes the instruction, "If ye love Me, keep My commandments" (v.15). The proof of our profession lies not in how much we know, nor how well we can teach, but how much we obey.

James says, "Faith without works is dead." Jesus says, "If a man love Me, he will keep My words" (v.23). He has a specific mission for everyone.

## Seminary establishes Dehoney study center

LOUISVILLE, Ky. — The Wayne and Lealice Dehoney Center for the Study of the Local Church, named to honor the retiring pastor of Louisville's Walnut Street Baptist Church and his wife, has been established at Southern Baptist Theological Seminary.

Seminary President Roy Honeycutt announced the center's creation at Walnut Street Baptist Church, during Feb. 3 ceremonies marking the retirement of the church's pastor after 18 years of ministry in Louisville. He also announced Dehoney's appointment as a senior professor at Southern.

The Dehoney Center for the Study of the Local Church "promises to become a major center for research and training in the growth and development of churches," Honeycutt explained.

Are we walking worthy of the vocation wherewith we are called?

**The power of Christianity**

Fortunately, Jesus did not leave us to do His work unaided. The very heart of this lesson is the promise and the power of the Holy Spirit. Notice the many facts about this third Person of the Trinity.

- (1) He is an answer to Jesus' prayer to the Father (v.16).
- (2) He is called Comforter, or counselor, advocate (v.16).
- (3) He is with us forever! (v.16). We may quench the Spirit and thereby lose His influence and power, but we never lose Him. We are "sealed with the Spirit" (Ephesians 1:13).
- (4) He is the Spirit of Truth (v.17).
- (5) The world cannot receive Him (v.17). It neither sees Him nor knows Him. That is why the world does not understand Christians and their affection for spiritual values.
- (6) He was with the disciples then, but later He would be in them (v.17).
- (7) He is a teacher (v.26).
- (8) He will help us remember the things we have read and heard about God (v.26). However, we cannot expect God to help us remember that which we have not first studied.

So the Holy Spirit is God within us! That is what Paul meant when he told the Corinthians, "Your body is the temple of the Holy Ghost" (1 Corinthians 6:19).

A former drug addict, who was delivered from the bondage of drugs when he was converted, was asked what the Holy Spirit meant to him. He gleefully replied, "He gives unction to my gumption so I can function."

There has been much confusion in understanding the Holy Spirit's work today. Some say He is not even active. Others infer they have a special corner on Him. Many do not differentiate properly among the gift, the fruit, and the gifts of the Spirit.

**WANTED**

Any books by R. L. Middleton  
Write:  
W. V. Burns  
P.O. Box 223  
Orblsonia, PA 17243

Space does not permit a full treatise on the subject. Suffice it to say that the main evidence of our being led by the Spirit is that we will act like Jesus, elevate Jesus, and try to win people to Jesus because the Saviour said, "He (the Spirit) shall testify of Me" (John 15:26).

**The peace of Christianity**

Without a doubt, one of the greatest blessings of being a Christian is the peace that Jesus gives, "not as the world giveth... Let not your heart be troubled, neither let it be afraid" (John 14:27).

This peace that passes understanding is not a human trait, nor is it acquired through effort. It is a gift from God. We have peace with God when we receive Christ as Saviour (Romans 5:1). We have peace from God (inner peace) as long as we walk in the Spirit and obey His Word.

"Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165).

WORLD'S LARGEST MANUFACTURER OF **FIBERGLASS** CHURCH PRODUCTS

- STEEPLES • WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS

Call 1-800-527-1459  
Write for free color brochure

*Fiber-glass Specialties*

In Texas (214) 657-6522 Box 210 Henderson, Texas 75652

Ride the Ocoee River with **Cherokee Rafting**

Group rates available  
P.O. Box 111  
Ocoee, Tennessee 37361  
615-339-5124

**BUILD BUILD BUILD CHURCHES**  
designed, built, and furnished on your lot, average price \$47 sq. ft. We design for seating 150 or more (Not prefabricated)

Includes: Masonry and wood construction, social area, offices, classrooms, nursery, choir, robes room, baptistry, steeple, carpet, and Sanctuary with padded pews.

**FAMILY ACTIVITY CENTERS**  
Steel or masonry from \$22/sq. ft.

**CHRISTIAN SCHOOL DESIGNS**  
4 classrooms and larger

Write or call for FREE information and brochures  
(803) 268-7297 (803) 268-7090

**NORTHWAY CONTRACTORS INC.**  
P.O. Box 591  
Taylors, SC 29687

Over 300 buildings constructed in Southeast

**CHURCH FURNITURE**  
Pews, Pulpits, Altars, Communion Tables

Free Brochures - Free Estimates  
Write R.G. Katron Church Furniture  
or 3401 Montlake Dr.  
Call: Knoxville, TN 37920  
Phone (615) 577-8716

**ADD-A PAD**  
**PEW UPHOLSTERING & REVERSIBLE CUSHIONS**

Our installers have upholstered over 125,000 lineal feet of pews 15 year wear warranty. We can upholster your pews on site for less than loose cushions! Call us for a FREE estimate.

TOLL FREE 800-334-8130

**Church Interiors Inc.**  
CHURCH FURNITURE & STAINED GLASS  
2029 N. Centennial Street  
P.O. Box 5346 • High Point, NC 27262-5346

**Be An Effective WITNESS**

Register NOW for our International **EVANGELISM EXPLOSION CLINIC**  
April 26 - May 1, 1985

Pastors: Join 60 other pastors and staff workers in learning to develop an effective witnessing program for your local church. Commit a week of your life to gain a lifetime of faith-sharing confidence and fruitfulness... and, at the same time, learn to enable others to do the same.

Beginning with an inspiring kick-off banquet, this will be a demanding week of classroom instruction combined with on-the-job training.

Call for complete details at (615) 688-4343.

**Wallace Memorial BAPTIST CHURCH**  
701 Merchants Road, Knoxville, Tennessee 37912  
Dr. James McCluskey, Pastor

**MissionsUSA**  
we're coming on strong this summer

Hold on America... Here Comes "Missions USA!" It's more than the title of our video and print magazines. It's the theme of our 1985 Home Missions Summer Conferences at Ridgecrest and Glorieta. "MissionsUSA" is also home missions in action—it's winning our nation for Christ. As the theme reflects the object of our missionary and evangelistic concerns, it lends support to our Home Mission Board's launch of the Bold Mission Thrust 1985-1990 focus. Let this be the summer you become a part of "Missions USA." Attend a Home Missions Conference!

**HOME MISSIONS CONFERENCES**

GLORIETA JULY 13-19, 1985  
RIDGECREST AUGUST 6-12, 1985  
FOR RESERVATIONS AND ACCOMMODATIONS, IMMEDIATELY CONTACT:

RESERVATIONS GLORIETA BAPTIST CONFERENCE CENTER BOX 8 GLORIETA, NM 87535	RESERVATIONS RIDGECREST BAPTIST CONFERENCE CENTER BOX 128 RIDGECREST, NC 28770
--	--

Home Mission Board of the Southern Baptist Convention

# Overseas volunteers top 6,000 in 1984

By Deanie Johnson

RICHMOND, Va. (BP) — Southern Baptists participating in volunteer missions overseas topped 6,000 for the first time in 1984, and many volunteers report the involvement is revolutionizing their local churches.

Nearly 6,100 long- and short-term volunteers served in 45 countries last year and helped lead more than 17,000 people to faith in Christ. The total, almost a 30 percent increase over 1983's count, takes in all types of volunteers, including Mission Service Corps personnel, medical and relief volunteers, and participants in partnership evangelism projects.

More than half of the volunteers worked in evangelistic projects, and the great majority of evangelism-related volunteers were lay people. About 95 percent of all requests for evangelism volunteers were filled, according to Ronald Boswell, volunteer enlistment director for the Southern Baptist Foreign Mission Board.

Still, the mission board filled only 65 percent of total 1984 requests for volunteers from missionaries on the field, according to Boswell. About 11,000 volunteers have been requested so far for 1985, he said — a dramatic turnaround from the early days of the volunteer program when many missionaries had to be persuaded of the merits of using volunteers.

Board officials project the Bold Mission Thrust goal of placing 10,000 volunteers overseas every year by the end of the century will be the first Foreign Mission Board goal met and will be reached by 1992.

One volunteer, Southern Baptist Pastor Calvin Partain of New Mexico, said he knows from experience what participation in volunteer missions can mean to a church. "I am convinced God blesses

churches that get involved in missions," he declared.

When Partain first arrived as pastor of Crestview Baptist Church, Farmington, N.M., he found the church financially bankrupt and almost dead. Having just returned from an exciting volunteer mission overseas, he began working to involve the congregation in missions.

"When I went there, they had virtually stopped giving to the Cooperative Program," Partain said. "It was on the budget, but you gave only if all the other bills were paid, and the other bills were never all paid."

Two years later the church sent a team of young people to Mexico for a week. Partain went alone on two more evangelistic trips; then a team of adults from the church went to Mexico.

The pastor watched his church decide to give 10 percent of its budget to the Cooperative Program, increase the budget more than 500 percent, and establish two local missions. The congregation eventually moved into new \$850,000 facilities which were 80 percent paid for the day they moved in.

More than 200 people at Applewood Baptist Church, Wheatridge, Colo., have participated in volunteer missions, according to member Peggy Oxford. She and her husband, Bob, who have participated every year since 1973, went with a team that spent five days in South Korea last year.

"Korea is really open to the gospel right now," she said. "You feel the warmth and the love the people have for you."

Members of the team visited non-Christians and conducted nightly church services. After one service, a Korean church member asked Bob Oxford to visit her non-Christian husband and talk about Christ. He did, but as far as he



**VOLUNTEER AT WORK** — Charles Shelton, a South Carolina layman, talks with youth in a park in Ecuador. He was one of 6,100 SBC volunteers who worked in 45 countries last year.

knew the man did not make any spiritual decision. On the day the team left to go home, they heard the man had just been killed in a mountain climbing accident.

"We were all just crushed," Mrs. Oxford said, "but we felt like the gospel was presented to him." His wife has since visited the United States and feels her husband made a decision to accept Christ before his death, she said.

The Oxfords have both seen an increase in church giving, particularly in the Lottie Moon Christmas Offering. Mrs. Oxford said when her church started participating in volunteer missions, they were giving around \$2,000 annually to Lottie Moon. But now their goal has surpassed \$85,000 per year.

"Volunteers come back better church members, they pray more effectively and give more generously," said volunteer specialist Boswell. "Lottie Moon has a face now in the form of a missionary they worked with."

Occasionally a volunteer will have problems when idealism clashes with realities overseas, said Boswell. The board has sought to prepare volunteers by beefing up orientation programs, but no amount of orientation can fully prepare a person for crossing cultures.

Weather, food shortages, and poor sanitation sometimes cause culture shock which sends a volunteer home ear-

ly. But Boswell has been surprised to learn most volunteers who come home early give the same glowing reports as those with happier experiences. Some even find learning the hard realities of mission work makes their time overseas more rewarding.

Other problems crop up. Although volunteers are sent only when requested by missionaries, the process is lengthy. A missionary may return home because of illness or other reasons and leave co-workers to supervise an unexpected volunteer.

Sometimes a missionary writes a job description that is too brief or too complicated. The missionary, the volunteer, or both may find out they are not getting what they expected. Sometimes local Baptists and missionaries in a country may have conflicting job descriptions for the same volunteer. Some missionaries want a need filled but fail to realize the time they must give to help a volunteer adjust to a new culture.

But Boswell said the feedback he gets as he travels around the Southern Baptist Convention is overwhelmingly positive. Recently he visited two states which have sent large numbers of volunteers overseas in partnership missions. Kentucky Baptist leaders reported a new vitality in their state because of their partnership with Kenya and Tennessee Baptists said their partnership with Burkina Faso (formerly Upper Volta) was one of the best things they have ever done.

"When I was growing up, it seemed that if you were going to be called to do something at home that was one thing, but you had to have some kind of special call to be a foreign missionary," said Treva Gibson, dean of students at Grand Canyon College, Phoenix, Ariz.

But last year a team of 39 college students, pastors, and college administrators from Arizona and other states spent two weeks in Brazil working in a Baptist Student Union project.

"Most college students are seeking what they're going to do with their lives, and many are interested in foreign missions," she commented. "They are somewhat apprehensive about missions and this just helps them to decide."

The volunteer program makes foreign missions less "foreign," she said.

—Deanie Johnson, a senior journalism student at the University of Richmond, is an intern at the Richmond bureau of Baptist Press.

## Baptist American Indian leaders propose bold mission strategy

DENVER (BP) — Baptist American Indian leaders from seven tribes have proposed a mission strategy for Southern Baptists to reach the nation's 1.4-million native Americans.

Meeting at the annual language missions leadership conference sponsored by the Southern Baptist Home Mission Board, Indian leaders called on Baptists to begin 175 new Indian churches and train 670 Indian pastors and 4,280 lay leaders.

They also urged Southern Baptists to establish 129 ethnic leadership development centers for training Indian leaders by 1990.

Southern Baptists currently work among 97 of the 495 American Indian tribes and bands in the United States and Canada, noted B. Frank Belvin, former national consultant among American Indians for the SBC Home Mission Board. He added 70 percent of all baptized Christian Indians are in six "civilized" Indian tribes.

The 360 Southern Baptist American Indian congregations includes 12 language "families" and 22 dialects, Belvin said.

An ad hoc group of Baptist Indian leaders, led by Russel Begaye, Home Mission Board national consultant for American Indians, recommended goals tied to the denomination's Bold Mission Thrust. Southern Baptists' plan to share the gospel with every person on earth by the year 2000.

Indian leaders called on Southern Baptists to present the gospel to all native

Americans while also leading American Indian churches to achieve 13,500 baptisms among American Indians during the next five years.

In addition to starting 175 new Indian congregations by 1990, the ad hoc group called for Southern Baptists to establish 838 new Indian congregations by the end of the decade. They also set a goal of leading 65 Southern Baptist American Indian congregations to start a new mission-type church each year.

The group also encouraged American Indians to be involved in ministry projects and to increase the number of church missions committees in American Indian churches by 5 percent each year during the next five years.

Oscar I. Romo, director of the Home Mission Board's language missions division, noted most Baptist Indian work is on reservations. But the strategy proposed by Indian leaders calls for increased Southern Baptist work among urban Indians, he said.

"If the denomination intends to be serious about evangelizing the United States and the world, we must take into consideration these recommendations," said Romo.

He added Baptist Indian leaders had given state language workers "the benefit of their thinking" by pinpointing key areas for future outreach to native Americans. "At the same time," said Romo, "they have offered themselves to help."

## Interpretations

### Doubting Thomas

By Herschel H. Hobbs

*"Except I see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (John 20:25).*

Thomas was absent when Jesus appeared on resurrection Sunday night. Hearing about it, he made the statement in our verse. For this he is called "Doubting Thomas." On the basis of John 11:16, why not call him "Heroic Thomas"?

Consider our chosen verse. Thomas only asked to see the evidence the others already had seen. He started with what he knew to be a fact — the marks of the crucifixion. Acceptance of the report of the other disciples must be based upon what he already knew was true.

Furthermore, if he were to proclaim a living Jesus, it must be based upon personal experience, not hearsay. He must not say, "I heard," "I think," "I suppose." It must be "I know" from personal experience. He was not doubting but demanding evidence that would stand up under fire.

The next Sunday night, Jesus appeared again with Thomas present. Jesus challenged him to examine the evidence. Christian truth is not afraid of examination. Thomas did none of those things. Instead, he confessed, "My Lord and my God" (v.28). He is the only person recorded in the gospels as calling Jesus "my God."

Doubting Thomas? A more fitting title would be "Thomas the Confessor!"