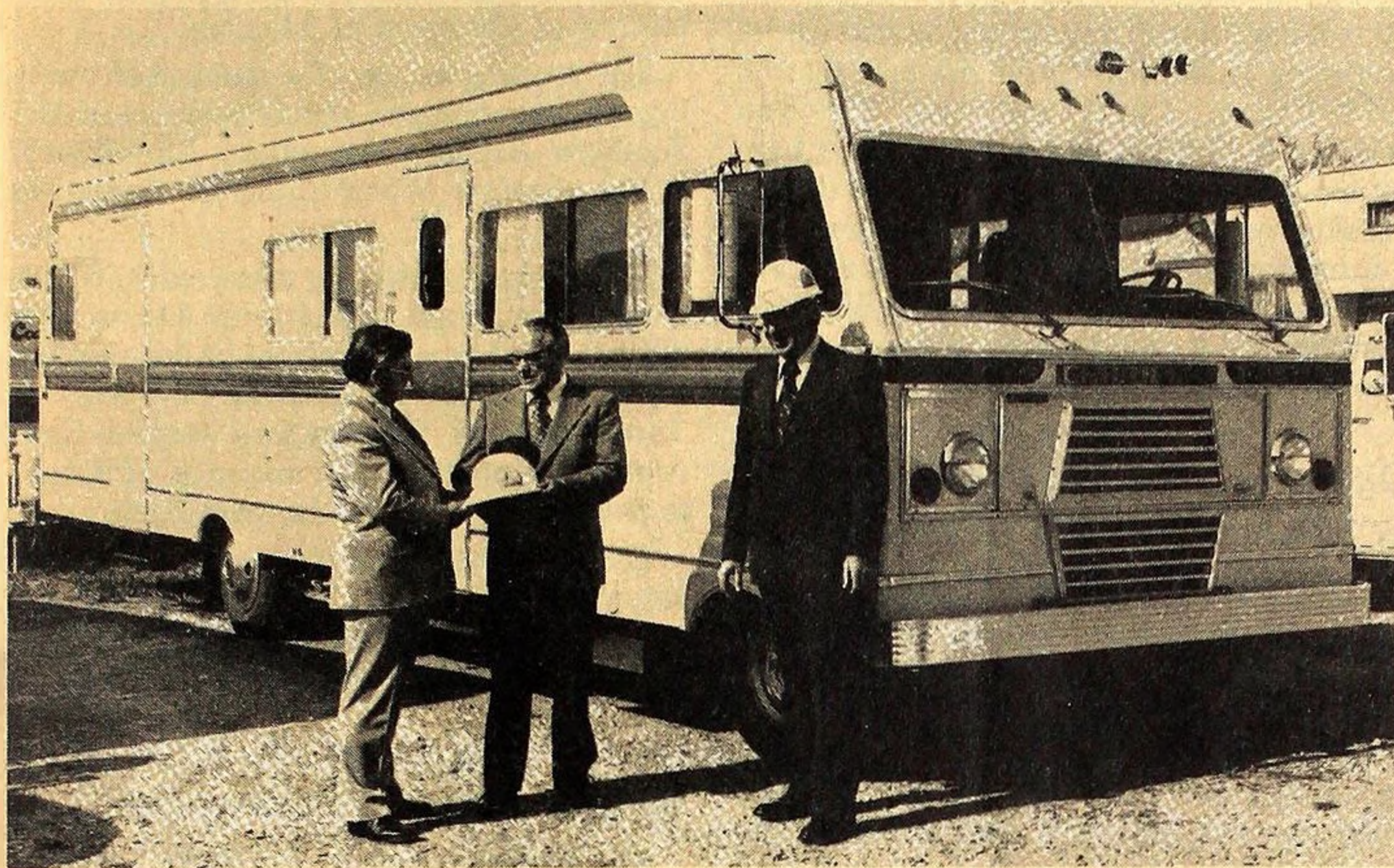


# Baptist and Reflector

Vol. 144/No. 15/April 13, 1978

News journal of Tennessee Baptist Convention



**DISASTER MINISTRY**—In front of the new disaster relief van of the Tennessee Baptist Convention, Archie King, Brotherhood director, (left) presents a "hard hat" to TBC Executive Secretary Ralph Norton, as Tom Madden, convention ministries director, watches.

## March mission gifts barely under record

March was a near-record month in mission support through the Cooperative Program, according to Ralph E. Norton, executive secretary of the Tennessee Baptist Convention.

During the month Tennessee Baptist churches shared \$1,021,297.54 through the unified mission support channel, giving March the second highest total in TBC history. The record month is August 1977 when \$1,032,672.74 was given.

March's Cooperative Program gifts were 12.6 percent greater than March 1977 when \$906,735.83 was received.

The monthly goal for the current budget year is \$879,166.67. Messengers to the 1977 state convention set the budget at \$10,550,000 for the November 1977-October 1978 budget year.

Last month's receipts were \$142,130.87 above (16.2 percent) the monthly Cooperative Program goal.

Norton examined the giving pattern of Tennessee churches for the first five months of the budget year, noting that \$4,712,129.29 had been given. This is 7.2 percent more than the goal for the five-month period which would be \$4,395,833.33 (five-twelfths of \$10.55-million).

During the same five months of last year, Norton observed that receipts for the current budget year are 13.2 percent ahead of the 1977 months.

"There is no way to explain this tremendous increase, except a God-given mission concern in our churches and their members," Norton responded. "All who serve our Lord through our denomination are grateful for this outpouring of mission support."

## Injured missionary flown to Tex. Baptist hospital

**NAIROBI, Kenya**—Mrs. Jack G. Partain, Southern Baptist missionary in serious condition since a car accident March 23, has been flown to Baylor University Medical Center in Dallas, Texas.

Doctors in Nairobi recommended she come to the United States for further treatment. Showing no progress, she remains semiconscious as a result of a brain concussion. Mrs. Partain, who arrived in Dallas April 6, was accompanied by her husband and Southern Baptist missionary nurse C. Evelyn Davis. (BP)

## TBC disaster aid van arrives

Tennessee Baptists now have a van which will be used to assist victims of disasters. The van was delivered last week in Nashville to convention leaders by Cullum and Maxey Co.

The 31-foot van has the capacity to operate on self-contained power for extended periods of time. It was purchased by funds provided by the 1977 Golden State Mission Offering.

The disaster relief van will operate under the direction of the state Brotherhood department, according to Ralph E. Norton, TBC executive secretary. Archie King is state Brotherhood director.

King said the van would be rushed to any area when a disaster strikes, upon requests made to the TBC executive secretary by an associational moderator, Brotherhood or WMU leader, or the director of missions.

"We would work closely with the Red Cross, National Guard, local and civil defense organizations, and of course with local Baptist churches," King stated.

The van would serve as a coordination center for the utilization of volunteers, providing counselling, medical, food, and other services as needed.

King said the van will be equipped with a variety of materials, such as first aid supplies, food, chain saws, and other useful

items. The van can be divided into three rooms which would serve specific needs.

Recently the Royal Ambassadors of the state agreed to raise funds for a motorcycle which could be used to scout around disaster areas to find people in isolated areas.

(Continued on page 4)



**PAID**—Inside the new disaster relief van, Tom Madden (right) hands the payment check to Bob Whitt of Cullum and Maxey Co. Archie King (center) directs the TBC Brotherhood department, which will be in charge of the van's use. The vehicle was purchased from gifts to the 1977 Golden State Mission Offering.



# Carter visits with two heads of state in West Africa—all fellow Baptists

**RICHMOND, Va.**—President Jimmy Carter's visit with the heads of state of Nigeria and Liberia, both of whom are Baptists, points up the prominence of Baptists in these two West African nations, a Southern Baptist Foreign Mission Board official believes.

John E. Mills, the board's area secretary for West Africa, said the visit of Carter, an active Southern Baptist, will give Baptists in West Africa a "new sense of pride and a new sense of prominence."

The president, who stopped in Nigeria and Liberia on the final swing of his seven-day tour of South America and Africa, attended church April 2 with the Nigerian head of state, Olusegun Obasanjo, at the First Baptist Church in Lagos.

The historic church building was completed in 1887 from materials which early-day Southern Baptist Missionary W. J. David of Mississippi took from America on a sailing vessel in 1885. Its tower is a Lagos landmark and can be seen several miles out to sea.

Obasanjo worships regularly in Baptist services, including the influential First Church of Lagos. His chaplain, Solomon Abegunde, was pastor of the Lagos church before he moved to Ogbomosho to do translation work. Abegunde travels to Lagos each weekend to hold services for Obasanjo and others at the military barracks where the Nigerian head of state has his headquarters.

Southern Baptist work in Nigeria dates

back to 1850. At the end of 1977, the Nigerian Baptist Convention reported 780 churches, 1,620 mission points, and a membership of 200,000. That makes it one of the 10 leading Baptist populations in the world, according to Baptist World Alliance figures.

In Liberia, Carter met with President William R. Tolbert Jr., who also is a Baptist pastor, president of the Liberia Baptist Missionary and Education Convention and a former president of the Baptist World Alliance. The Liberian convention has 160 churches, 34 mission points and a membership of 30,000. (BP)

## Oldest active Southern Baptist to celebrate 113th birthday

**COLLINSVILLE, Ill.**—Helen Rushing, 113 on April 20, may be the oldest Southern Baptist active in church.

Mrs. Rushing, a member of Pleasant Ridge Baptist Church in Collinsville, Ill., transferred her letter of membership there when she was 105. Mrs. Ralph Dollar, the pastor's wife, brings her to Sunday School and church "nearly every Sunday" from the Colonial Nursing Home. Mrs. Rushing is also active in church training and evening services.

Mrs. Dollar usually plans a birthday party for Mrs. Rushing, whose husband and four children died about 75 years ago. (BP)

## Directors of missions to meet during SBC

**DECATUR, Ga.**—Directors of missions from Baptist associations across the country will gather at Rainbow Park Baptist Church, Decatur, Ga., June 11-12, for the 17th annual meeting of the Southern Baptist Conference of Directors of Missions.

The meeting is one of a number of meetings surrounding the annual sessions of the Southern Baptist Convention, June 13-15, at the Georgia World Congress Center in Atlanta.

Theme for the two-day conference, which convenes at 3:30 p.m., June 11, in this Atlanta suburb, is "Directors of Missions in Bold Mission." It relates to the Bold Mission Thrust goal of the Southern Baptist Convention to proclaim the message of Christ to the entire world by the year 2000.

Harold Gregory of Nashville, retired director of missions for Nashville Baptist Association, will be among the program personalities. (BP)

## Sunday School leader dies

**ST. LOUIS**—Arthur R. Hicks, director of the Missouri Baptist Convention Sunday School Department for 24 years, died March 23 in Missouri Baptist Hospital after an extended illness. Hicks was 70 years old.

Hicks came to the Sunday School department in 1950. He was pastor of churches in Illinois, Texas, and Missouri. (BP)

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## Baptist and Reflector

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**BELMONT BUILDERS**—The cedar tree used in "topping-out" ceremonies at Belmont Plaza, Nashville, is surrounded by (from left) Jim Goff, division manager of J. M. Rogers Construction Co.; Wade Darby, executive secretary of the Tennessee Baptist Service Corporation; and Yogi O'Guinn, project manager. The traditional ceremony is observed when the structural frame of a building is completed. Belmont Plaza will provide 123 units for senior adults.



## Baptists' hospital praised by Ghanaian head of state

**NALERIGU, Ghana**—The head of state in this west African country visited the Baptist Medical Centre here recently and commended the hospital and its staff for service to the people of Ghana.

Gen. I. K. Acheampong, the head of state and chairman of the Supreme Military Council, inspected the hospital facilities, congratulated its staff, and offered his commendation during a tour of Ghana's northern region.

Walter M. Moore, Southern Baptist missionary and medical superintendent of the Baptist Medical Centre, said, "General Acheampong's visit is a first. It is the only time in history that our hospital has been visited by a Ghanaian head of state. We are gratified that our efforts are appreciated by the government."

# Baptists to establish ministry during 1980 Winter Olympics

**LAKE PLACID, N. Y.**—The milling throngs of thousands that will migrate to the upstate New York resort community of Lake Placid for the 1980 Olympic winter games are the focus of enthusiasm among Southern Baptist missions leaders.

Task forces from the Southern Baptist Home Mission Board, Baptist Convention of New York, and Adirondack Association are working together to establish a permanent church in Lake Placid as part of Bold Mission Thrust, the Southern Baptist dream to present the gospel to every person in the world by the year 2000.

"It is one of the few really 'bold' things

we are doing" that's evident to those outside the denomination, says Ken Prickett, who is helping launch the ministry.

The Home Mission Board's first move is to secure key property to house Southern Baptist personnel and provide a place for worship and a coffee shop. In April, Prickett, field consultant for special mission ministries, hopes to move to the Lake Placid site. In June, a special team of students from Kentucky will begin Bible studies, take census, and help in other resort mission work.

By fall, Wayne Fagala and his fiancée, Kathy Nan Manley, who have volunteered for two years of missions service in the U. S., will arrive for follow-up and to coordinate new work and help organize for an influx of Southern Baptist volunteers.

"I believe we have much to offer," said Prickett, "because we are concerned with ministry and sharing the gospel. In all of our preparation and study of this area we will discover many vacuums and needs that Southern Baptists can fill." But, Prickett emphasized, "We have to earn the right to be part of the Olympic scene."

Southern Baptists have had no ministry in Lake Placid, a small (population of several thousand), usually relaxed resort town in upstate New York that's already blitzed with Olympic souvenirs, from T-shirts to bumper stickers. Businesses are changing their names to capitalize on the Olympic image. Real estate has skyrocketed.

In early February, Prickett and members of two task forces met with the Olympic religious affairs committee. Formation of the committee is a "historical first" for the Olympics, according to Jon Meek, New York's director of missions.

"All the other denominations talked about being limited by budgets," he said. And while limited monetarily, Southern Baptists have a large volunteer force "ready to do whatever—waiting and ready to get with it."

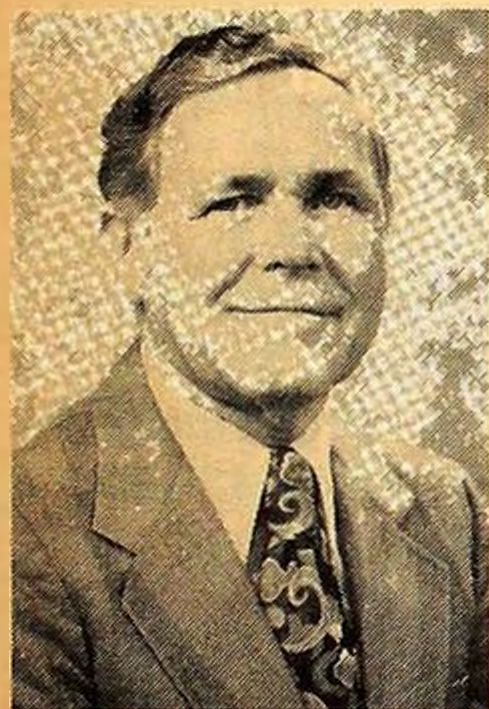
Danny Sanchez, director of evangelism for the Southern Baptist Convention of New York, said, "We plan to use evangelists, entertainers, young people to share around the Olympic complex with athletes and support personnel, as well as in hotels, in lobbies, in restaurants, outdoors—wherever we can get a foothold."

Yet, beyond the two-week period of the Olympic games, there is a more permanent interest in the town. The great majority of residents are unchurched. Prickett estimates a total of only 600 persons are members of churches. (BP)

## 'My Way—God's Way' to be youth theme at Linden career conference, May 5-7

Youth and young adults attending the 1978 Christian Career Conference, May 5-7 at Camp Linden, will explore ways of

knowing and accomplishing God's will in their lives, according to Johnnie Hall, state church training director. The theme for this year's conference is "My Way—God's Way."



**Watkins**

Forrest Watkins, director of missions, Hamilton County Association, will serve as camp pastor and featured speaker. Watkins came to his present post in December 1976 from Atlanta, Ga., where he was director of associational evangelism for the Home Mission Board. He has also served on the staff of the Baptist Sunday School Board and was a pastor and minister of education in Florida.

Conferences on church vocations will offer materials and information on pastoral, educational, youth, music, denominational, missions, and church office ministries. An overall view on exploring all church vocations will be given by Alice Magill, Nashville.

Expertise in the fields of medicine, education, business, science, homemaking, law, and technical careers will be submitted by leaders in the respective fields. Scheduled guides include: Thomas Bryan, Nashville physician; Nancy Ford, Davidson County educator; Charles Robb, Memphis; Ruby Pate, Nashville; Robert Morgan, chemistry

department Union University, Jackson; Ruth Bradley, Nashville; and Randell Smith, Nashville attorney.

A conference for adult sponsors will be led by Bill Estes, faculty member at Belmont College, Nashville.

Conferences on denominational careers will be led by: Tom Madden, Ralph Norton, and Nelle Elder, all of the Tennessee Baptist Convention; Winfield Rich, Belmont Heights Church, Nashville; Carroll Griffin, West Jackson Church, Jackson; Bill Anderson, Baptist Sunday School Board, Nashville; and Mr. and Mrs. Cordell Akins, Southern Baptist missionaries stationed in Dar es Salaam, Tanzania.

Mrs. J. O. Williams, Nashville, will give several chalktalks elaborating on the conference theme. Administrative counselors from Belmont, Union, and Carson-Newman College, Jefferson City, are scheduled to present a picture of the operations of their various schools. An alternative to participation in college will be given by Robb.

The meetings are open to any youth and young adults, age 15 or over, according to Hall. Reservations should be made through the church training department, TBC.

Hall also announced that buses to the conference will be provided from Chattanooga, Knoxville, Memphis, and Nashville. In Chattanooga, Knoxville, and Memphis, young people should contact their associational office if they desire to ride a bus. In Nashville, the church training department, TBC, should be contacted. Any church group is eligible to avail themselves of bus services, Hall said. A \$5 round-trip fee will be charged.



# Musicians plan Atlanta session

ATLANTA—An imposing array of musicians and speakers will be featured at the annual meeting of the Southern Baptist Church Music Conference, June 11-12, at Atlanta's Wieuca Road Baptist Church.

The conference is one of a series of meetings surrounding the Southern Baptist Convention sessions, June 13-15, at the Georgia World Congress Center in Atlanta.

Speakers include John Claypool, pastor of Northminster Baptist Church, Jackson, Miss., who will speak on "The Role of Women in the Ministry," and Mrs. Gladys Lewis of Midwest City, Okla., a writer and speaker and former Southern Baptist missionary, who will speak on "The Problems of Women in Church Leadership Positions."

The opening session, which begins at 7:30 p.m., June 11, features an array of

mini-concerts by vocal and handbell choirs and orchestras and culminates in the premiere of an anthem commissioned by the Southern Baptist Church Music Conference for the 1978 meeting.

The anthem, "Psalm 8," was written by Robert H. Young of the school of music at Baylor University, Waco, Texas, and will be performed by the church choir of Wieuca Road Baptist Church, Jack Gantt, director.

Other speakers and business will be interspersed between mini-concerts and mini-recitals by a number of artists and musical groups, including the famed Atlanta Boys' Choir.

James C. McKinney, music conference president and dean of the school of church music at Southwestern Baptist Theological Seminary, Fort Worth, will speak on "The Church Musician's Dilemma" during his president's address. J. Dan Cooper, pastor, First Baptist Church, Shawnee, Okla., will speak on "The Primacy of Worship."

Monday morning, June 12, will include special sessions for members of the Church Music Conference's local church, denominational and education divisions. Special interest sessions that afternoon include a variety of program personnel leading conferences on what is new in music education of children, missions, music drama and multimedia, service materials for organists, service materials for pianists, sound systems, and auditorium acoustics, and techniques for teaching avant garde choral music to choirs. (BP)

# Brainerd ends search, calls Hendrix as pastor

After a search lasting nearly nine months, the congregation of Brainerd Church, Chattanooga, has called Winford L. Hendrix as their new pastor. The Florida native is associate pastor of First Church, Richmond, Va.



Hendrix

Born in Pensacola, he was ordained by Dawson Memorial Church, Birmingham, Ala. He is a graduate of Samford University, Birmingham, Ala., and earned the master of divinity degree from Southern Baptist Theological Seminary, Louisville, Ky. In 1976, he was awarded the doctor of ministry degree from Union Theological Seminary, Richmond, Va.

Experienced as a pastor, teacher, counselor, and denominational worker, Hendrix has also written for Southern Baptist Convention curriculum and was a Sunday School lesson writer for **The Religious Herald**, Virginia Baptist state paper. He has been on church staffs in Alabama, Indiana, and Mississippi.

Hendrix succeeds Ralph McIntyre as pastor. McIntyre is now director of the church and staff support division of the Baptist Sunday School Board. Gaye L. McGlothlen has led as interim pastor at Brainerd for the past several months.

# Rains to take up Brotherhood post

Kenneth Rains, associate pastor and minister of youth and education at Calvary Church, Oak Ridge, was elected program assistant for the Brotherhood department of the Tennessee Baptist Convention. Rains' election came from the missions committee of the TBC Executive Board.



Rains

The 24-year-old Oak Ridge native graduated from Carson-Newman College, Jefferson City, in August 1977 with a B.S. degree in church recreation. He also attended the University of Tennessee at Chattanooga.

Active in the work of Royal Ambassadors for several years, Rains was elected as the 17th Tennessee RA president in 1971. In 1973, he became the state's first recipient of the national RA service aide award and was given a scholarship for use at Carson-Newman.

Before taking over his present duties at the Oak Ridge church, he was that church's youth director from 1975 until 1977. He also held several part-time positions while attending college.

Under his direction, Calvary Church had its first choir tour last summer for junior and senior high youth. Rains directs the 50-voice group.

He is scheduled to begin his work in Brentwood April 17, according to Archie King, state Brotherhood director.

# TBC disaster aid van

(Continued from page 1)

The van contains a Citizens Band radio which will aid in communications. King said that an amateur radio (HAM station) will be added to further increase communications ability.

Other items to be added as funds become available would be outside cooking facilities (which would utilize the van's power supplies), an awning, tables, and large ice maker, since ice is often needed to cool medical supplies when local power lines are down.

King said that the training of volunteers would begin immediately, with a goal of having a trained team available in each of the state's eight regions. Ultimately, there would be a disaster team in each association, he added.

Also, the state Brotherhood department would compile a list of specialists, such as doctors, counsellors, plumbers, electricians, etc., who could be called upon quickly when such needs are found by the disaster team.

# Business women set meeting in Chattanooga

Using the theme "Wait, Renew, Run" (Isa. 40:31), the annual state meeting of Tennessee Baptist Business Women will be held at the Cho-Choo Read House in downtown Chattanooga, April 22-23.

Six missionaries will be featured as speakers at the conference which begins at 9:30 a.m. EST on April 22 and concludes with a breakfast session on the following day.

Speakers will be Forrest "Woody" Watkins, director of missions for Hamilton County Association; Cordell and "Marty" Akin, missionaries to Tanzania; Byron and Dora Harbin, missionaries to Brazil; and Lorene Tilford, retired missionary who served in China and Taiwan.

Special music will be by Frances Bruner, Deloros Cooley, and "Tacky" Grant, all of Chattanooga.



## Dallas pastor succeeds Fletcher in Knoxville

A. Douglas Watterson, pastor of Cliff Temple Church, Dallas, Tex., for the past seven years, has accepted the pastorate of First Church, Knoxville. He is scheduled to be in the pulpit May 14.



Watterson

Watterson succeeds Jesse Fletcher, who assumed the presidency of Hardin-Simmons University, Abilene, Tex., last October.

The new pastor of the east Tennessee congregation was born in Decatur, Ala. He

was educated at Southern Baptist Theological Seminary, Louisville, Ky., where he received the B.D. and Th.D. degrees. He was also awarded the D.Min. degree from Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Previous pastorates were held in Ettrick, Va.; West Point, Ky.; and Marianna, Vero Beach, and Tallahassee, Fla. Active in denominational life, Watterson has served on numerous committees and boards for the Southern Baptist Convention and is now a member of the Christian Life Commission. While in Florida, he led the convention as state president.

## Missouri bill to offer tax credit for tuition

**JEFFERSON CITY, Mo.**—A form of a tuition tax relief bill that is struggling at the national level and that has been called "unconstitutional" by Attorney General Griffin Bell, has been passed by the Missouri State Senate.

The Missouri Senate version of a parochial aid bill would allow up to a \$500 tax deduction to parents of parochial and private school children for tuition and other expenses. The national version, introduced by U. S. Senators Bob Packwood and Daniel Patrick Moynihan, would allow up to a \$500 tax credit.

The bill, which got only the 18 votes it needed to pass, has been sent to the Missouri House of Representatives for consideration.

The bill's sponsor, Democratic majority leader John Schneider of St. Louis, said, "What we are debating here is a concept. If families choose to send the children to private schools, which may be religious, this bill says we are not going to tax them for it."

Senator John Russell strongly opposed the bill. He said that Missouri's Governor Teasdale, a Roman Catholic, would be "suspect" because of his religious views if he signed the bill. (BP)



**BSU OFFICERS**—Newly elected members of the state BSU Council are (front row, from left) Melissa Callison; Donna Housam, state vice-president; and Scott Singerman, state president; (back row) Jim McAdams, Jeanne Veteto, Karen Dowdy, Aricia White, and Susan Bennett.

## BSU commissions missionaries, elects officers at conference

Nearly 300 students from college campuses throughout the state attended the annual Tennessee BSU Conference March 31-April 2 and elected officers, commissioned 43 summer missionaries, and were challenged to develop their leadership abilities for the cause of Christ.

The conference was held at the Baptist Sunday School Board in Nashville.

Scott Singerman, a junior at Vanderbilt University in Nashville was elected state president for the coming year. A native of Dayton, Ohio, Singerman served as a 1977 summer missionary in Israel.

The new vice-president is Donna Housam, a junior at Carson-Newman College, Jefferson City. She is from Plymouth, Fla.

Regional representatives to the State BSU Council elected at the conference were Aricia White of Chattanooga, a student at the University of Tennessee, Knoxville; Melissa Callison of West Columbia, S.C., a student at Vanderbilt; and Susan Bennett of McKenzie, a student at Memphis State University.

Also elected to the council were three at-large members: Karen Sue Dowdy of Cleveland, a student at East Tennessee State University, Johnson City; Jim McAdams of Brownsville, a student at Tennessee Tech University, Cookeville; and Jeanne Veteto of Memphis, a student at Union University, Jackson.

The BSU summer missionaries were commissioned at a candle-light service during

the April 1 session (For a listing of the missionaries, see **Baptist and Reflector**, March 16).

Jack McEwen, pastor of First Church in Chattanooga, brought the keynote address to the opening session of the conference on "What is Christian Leadership?"

Noting that leadership is more than using someone else's plans to accomplish common goals, he urged the students to be bold in performing their tasks—even when their convictions are unpopular. The motive and commitment of a leader should be clear and beyond question, he added.

The closing speaker for the three-day spring conference was Johnnie Godwin, manager of the Broadman products department at the Sunday School Board.

Speaking on "Life's Super Moments," Godwin said such moments come "like ripe fruit waiting to be picked" and usually occur at the "crosspoints of opportunity and dedication."

Four Bible studies by Al Shackleford, editor of the **Baptist and Reflector**, dealt with the four emphases of BSU for the coming year—"A Process of Becoming," "The True Meaning of Fellowship," "Can Evangelism Become a Lifestyle?," and "The True Meaning of Stewardship."

Shackleford used Ephesians for the studies, indicating the "walk" theme of that epistle relates to a lifestyle a Christian must follow to mature "to the measure of the stature of the fullness of Christ."



# Jester Hairston secured as conductor for Tennessee adult music festival

Tennessee's first music festival for adults, featuring the internationally known black director, Jester Hairston, is scheduled to be held April 21-22, according to Frank Charton, state church music director.

Friday's session will be held at the Chattanooga Choo-Choo, Chattanooga, with Saturday's meet at the Worldwide Assembly Auditorium in Cleveland.

Hairston's career in the theater and music goes back to the early 1930s. For 20 years, he was choral arranger for the Hollywood composer, conductor, Dimitri Tiomkin. As an actor, he has performed in many roles including the old Tarzan films and Leroy of the Amos 'n' Andy series. He is a graduate of Tufts University, Boston, and did further work in music theory at the Juilliard Institute of Music in New York.

More than 800 choir members from throughout the state have registered for the Friday evening banquet and singing. Entertainment will be provided by Knoxville's trio of ministers of music, the Tunemasters, and Bill and Linda Cates, Nashville.

On Saturday, 1,200 to 1,500 singers will gather to join in singing the arrangements of conductor Hairston for the area-wide concert. Saturday morning will be devoted to

rehearsals, with the concert scheduled for 2 p.m. (EST). The public may attend.

Ministers of music in the Chattanooga/Cleveland area have planned and promoted the festival with Norman Chase, Central Church, Chattanooga, acting as chairman. Ron Scotton, Cleveland high school director, will be the featured soloist in the Cleveland concert.

Jack McEwen, pastor, First Church, Chattanooga, is slated as master of ceremonies.



# Carters visit with MK's during Liberia stopover

**MONROVIA, Liberia**—President Jimmy Carter's five-hour visit to Liberia included an unscheduled stop at the Southern Baptist MK (missionary kids) Hostel in Congotown.

Six Southern Baptist missionaries had been part of the greeting party at the airport as the Carters arrived April 3. As the Carters and William R. Tolbert Jr., president of Liberia, proceeded down the receiving line, the missionaries chatted with them and mentioned the Mission Service Corps, a project for volunteers overseas suggested last year by Carter.

Tolbert, a Baptist, pointed out that the Liberia Mission (organization of Southern Baptist missionaries), has a woman as chairman, Mrs. Robert N. Bellinger. The missionaries asked the two presidents to look for a banner the MKs had prepared as the motorcade passed the hostel on its way to the executive mansion.

The MKs were waiting with a huge sign on a van parked in front of the MK hostel, or dormitory. Seeing the sign which read, "Your Southern Baptist Missionary Kids Say Hi, Y'all," the presidents and their wives all waved.

In the glow of recognition, the MKs changed the banner to read "Bye" instead of "Hi" as the motorcade returned to the airport. They were surprised when the pilot car stopped just past the hostel. Then the press bus and security cars stopped, and, almost unbelievably, the presidential limousine stopped in front of the MKs. Jimmy, Rosalynn and Amy Carter and William and Victoria Tolbert got out.

They exchanged greetings, handshakes, hugs, and a kiss or two. The press took pictures. After about five minutes they said goodbye, and the motorcade proceeded to the airport.

The MKs spent the rest of the day saying, "I don't believe it." (BP)

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## Two missionaries teach at Israeli universities

**JERUSALEM**—Two Southern Baptist Foreign Mission Board representatives have recently started teaching in Israeli universities where the students are from Muslim, Jewish and Christian backgrounds.

Robert L. Lindsey, pastor of the West Jerusalem Baptist Church, is teaching a course, "Jesus and First Century Judaism," in the comparative religion department of Ben Gurion University in Beersheba. A Bible scholar, translator, and author, Lindsey was appointed for work in Israel in 1944.

Ray G. Register, in Israel since 1965 and engaged in evangelism in the Galilee area, is instructor of English in the civil engineering department of the Nazareth branch of the Technion, the technological institute based in Haifa.



# Our People and Our Churches . . .

## REVIVALS . . .

Revival services at Second Church, Union City, were led by **Robert Campbell**, pastor, First Church, Rockwood. Music was under the direction of **Ben and Annette McNees**, also staff members of the Rockwood Church. Results included 14 professions of faith, two additions by letter, and many rededications. **Noel A. Edwards** is pastor of Second Church.

**Harold D. Tallant**, full-time Southern Baptist evangelist from Louisville, Ky., led revival services at First Church, Sparta. The revival resulted in 12 professions of faith, one addition by statement, and about 50 other decisions. **Steve Playl** is pastor.

Ramer Church, Shiloh Association, was led in a lay renewal weekend last month. The coordinator was **Gerald Arnold**, Humboldt, with other adult team members from Memphis, Millington, and Jackson. The youth coordinator was **Steve Campbell** with team members from Belmont College, Nashville. Coordinators for the children were **Mr. and Mrs. Bruce Sulfridge**, Belmont College. **Gene Cardwell**, a member of Ramer church, was general chairman. **Jetta Forsythe** is pastor.

A team from Union University, Jackson, consisting of **Dennis Jones, Billy Brown, Diane Armour, Kenny Medling, and Nancy Rushing** led revival services at Mt. Tirzah Church, Dyer Association. There were 12 recommitments of life, according to pastor **Darrell Clarke**.

**Henry H. Linginfelter**, Alcoa evangelist, and **Dick Barrett**, music evangelist from Breman, Ga., led First Church, Blountville, in revival services. There were 22 additions to the church, including 14 by baptism, six by letter, and two by statement. There were many rededications. **Omer Painter** is pastor.

First Church, Englewood, held revival services last month with **Wade Clemons**, Morristown, serving as evangelist. **Aaron Curtis**, Etowah, was music director. According to pastor **Fred J. Wohlwend**, the church experienced the greatest revival in its 106-year history with over 200 decisions. There were 87 professions of faith and other decisions, and over 100 rededications.

Second Church, Dyersburg, was led in revival by **George Johnson**, evangelist. **Harold Baker** led the singing. There was one profession of faith and several rededications. **Richard Long** is pastor at Second.

Evangelist **Ernest Mayo** led revival services at First Church, Trimble. Results of the revival were 22 professions of faith, 14 baptisms, four additions by letter, and several other decisions. **Jerry Eggenberger** is pastor. **Mike Walker** led the singing.

Five persons came for baptism and 37 rededicated their lives in revival services at Whitten Memorial Church, Memphis, last month. The revival team from Union University, Jackson, included **Bobby Belew, Randy Martin, Sandy Booker, Danny Wilson, and Jeanne Veteto**. Pastor **J. E. Tanksley** said that one person also surrendered to the ministry.

First Church, Greeneville, was led in revival last month by **Charles J. Wisdom**, pastor, Shearer Hills Church, San Antonio, Tex. **James Best** is pastor at First Church, Greeneville.

Grace Church, Tullahoma, held revival services last month which resulted in 27 professions of faith, three additions by letter, and many other decisions. **Tommy Sesler** was evangelist. **Tommy Johnson** served as song director. **Johnny Young** is pastor.

## LEADERSHIP . . .

**Calbert Bowden**, minister of music and youth, First Church, Lexington, resigned to accept the position of minister of education and music on the staff of Beverly Hills Church, Memphis. **Bowden** is scheduled to begin his new work April 17. **John Bedford** is pastor of the Beverly Hills Church. **S. R. Woodson**, Jackson, serves as interim pastor of the Lexington church.

First Church, Powell, called **Kathy Ogburn** as minister of education. **Robert J. Burns** is pastor.

**Kenneth Hartley**, head of the music department, Union University, Jackson, is leading the music ministry at First Church, Union City. **Hartley** served previously in this capacity at the Union City church. **W. Fred Kendall II** is pastor.

## CHURCHES . . .

Mountain View Church, Polk County Association, put their pastor on the field full time. **Marvin Morgan** is pastor.

Members of Speedway Terrace Church, Memphis, celebrated the church's 60th anniversary Sunday, April 2. **Jack May** was guest preacher, and **Cliff Billions** was soloist. A reception was held at the church for **Ray Gilder**, the new pastor.

Memorial Church, Hixson, dedicated its sanctuary last month. Former pastor **Dallas Roscoe** led in the dedication of the building. **Vernon Johnson** is pastor.

Birchwood Church, Birchwood, dedicated its new pastorium and remodeled church building earlier this month. **Luke Buckner** is interim pastor.

A new Christian Life Center is scheduled to be dedicated in special ceremonies at Signal Mountain Church, Signal Mountain, Sunday, April 16. **Cordell Maddox**, president of Carson-Newman College, Jefferson, will be the guest speaker.

Construction is underway on a children's building for Broadmoor Church, Memphis, according to pastor **Jack May**. The \$600,000 facility is scheduled for completion sometime next fall. Martin Barnett Associates, Memphis, is the architectural firm; and Obar Contractors, Memphis, is constructing the two-story structure.

## PEOPLE . . .

First Church, Campaign, ordained **Ronald G. Powell** to the gospel ministry. **Powell** is pastor at Irving College Mission, a mission of the Campaign church. **Steve Playl**, pastor, First Church, Sparta, preached the ordination sermon. **Ray Maynard**, director of missions, served as moderator. **Garvin Haley** is pastor.

Stones Rivers Church, Smyrna, ordained **James Gannon** as a deacon earlier this month. The questioning was led by **Harry F. Nichols**. **Thomas Bryant** gave the charge to the church and to the candidate. **Floyd Mayfield** brought the ordination message. **Nichols** is interim pastor at Stones River.

**Leroy Lane**, associate pastor, Whitten Memorial Church, Memphis, was ordained to the gospel ministry recently. The ordination sermon was delivered by **Herchel Lindsey**, pastor, Fellowship Church, Millington. Also participating in the program were **Jim Witherington**, pastor, Ellendale Church; **Don Watson**, First Church, Franklin; **Guy Carrell**, retired; **Vernon Lane**, Whitten Memorial. **J. E. Tanksley** is pastor.

**Shelton Jones** and **Jerry Serratt** were ordained as deacons at Second Church, Dyersburg. **Jerry Eggenberger**, pastor, First Church, Trimble, brought the ordination message. **Raymond Boston**, pastor, First Church, Dyersburg, gave the charge to the candidates and to the church. **Richard Long** is pastor.



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## Pray for two search committees

Tennessee Baptists need to be in earnest, continuous prayer for two search committees which have responsibilities that will greatly influence the future of our denomination.

One is the Tennessee Executive Board's administrative committee which is the search committee to nominate a successor to Ralph E. Norton, executive secretary.

The other is a special committee of the Southern Baptist Convention's Executive Committee. This group will recommend a successor to Porter Routh, executive secretary of the SBC Executive Committee.

Of course, there is no formal connection between these two search committees. It just happened that the retirements of these two Baptist leaders are scheduled to come in the not-too-distant future.

The importance of the task of these two search committees is obvious. The executive secretaries of Tennessee Baptists and of Southern Baptists set the tone and provide the leadership that has much influence on the future of our state convention and our SBC.

The search committees need our prayers because their recommendations will doubtless be approved by the TBC Executive Board and the SBC Executive Committee in each case. Very rarely do such recommendations receive any negative votes.

Again, these search committees need our prayers because they are under tremendous pressures to "play politics" or apply geographic sectionalism in their considerations. We are encouraged

that both committees have members who are above such practices.

God is vitally concerned with the selection of these two leaders. We all must join these search committees in prayer that God's leadership will be unmistakably found and followed in both selections.

These two committees are put together in this prayer request because of the close relationship between Tennessee Baptists and Southern Baptists, and because the spiritual welfare of one group is interrelated with the spiritual welfare of the other.

## Land for churches

One of the great problems a new church or mission chapel faces is where to locate its building so that it can adequately fulfill its ministry to the surrounding community.

This problem expresses itself in two areas (1) getting a location that is near the center of its community, and (2) getting enough land to satisfy future needs of a growing congregation.

Because beginning churches are limited in membership and financial resources, these problems are intensified.

Too often, churches are not located on major thoroughfares near population areas or local centers of growth, such as schools, major intersections, or shopping centers. The land is always cheaper off the "beaten path."

Such churches are required to place signs or a series of signs to indicate their location. Someone has well said, "If your church needs a sign to tell the public where you meet, your building ought to be where the sign is!"

The second problem comes in securing an adequate tract of land.

If a congregation waits until it can gain strong financial support, the best locations have already been divided and subdivided—and the purchase of several small lots can be very expensive.

A few older, established churches in Tennessee have found one way to deal practically with these problems. These churches have determined where churches might be needed in the future and have purchased tracts of land long before the building boom erupts. Then, the land is held undeveloped until a church is needed in that growing area. The property is given (or sold to the new congregation for a small amount) to the beginning church.

We would urge more of our churches to consider this as a distinct mission opportunity.

A church's mission committee or some other designated group could continually study population shifts and future growth patterns. Then, the church could purchase an adequate tract of land (at least 10 acres) and hold it until it is needed.

With projected increases in Tennessee's population and the related increases in the cost of choice property, such action by present churches **must be taken** if we are serious about putting a Bible-proclaiming, Christ-honoring congregation within easy driving distance of every Tennessean.

### Divine Covering





## Cicero's comment



### By the editor

April 16 is Cooperative Program Day.

During my teenage years, I became aware of the Cooperative Program through my home church, First Baptist Church of Carrollton, Ga. It was in that church in the summer of 1950 that I publicly announced that God was calling me into some church-related vocation. The decision came at a youth revival led by a BSU team from a Baptist college.

I transferred to their college, Mercer University in Macon, Ga., which receives a large portion of its operating budget from the Cooperative Program. While there, I received a "ministerial tuition discount," made possible by the Cooperative Program.

After graduation from Mercer, I attended the University of Georgia to get a journalism degree—and there learned of the encouragement of Baptist Student Union on a state-supported campus. The BSU was funded through the Cooperative Program.

Two meaningful summers came during college years. As a Home Mission Board summer missionary (funded through the Cooperative Program), I was pastor of two missions in Cumberland, Md. The following summer, under the Georgia BSU, I served in Hawaii and saw first-hand what the Cooperative Program can mean on what was then a foreign mission field.

At Southwestern Baptist Theological Seminary, Fort Worth, Tex., I was again the benefactor of the Cooperative Program, which provides tuition for students as SBC-supported seminaries.

Since September 1955—nearly 23 years—I have been employed by Baptist organizations which are supported through the Cooperative Program: SBC Radio and Television Commission; Baptist General Convention of Texas; State Convention of Baptists in Indiana; and Tennessee Baptist Convention.

As you have figured out, yes, during most of my adult life my salary has been paid out of Cooperative Program gifts. Also, I have had the privilege of seeing—and sharing in—what the Cooperative Program is doing!

I am a debtor—not merely to the "Cooperative Program," for that is only a tool, but to you and the millions of other Southern Baptists who have used the Cooperative Program for 53 years to build a great denomination—and have allowed me to be a part of that denomination!

## 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.

### 'Mixed multitude'

Dear editor:

The history of the mixed multitude repeats itself.

Southern Baptists have 13,000,000 members, 5,000 missionaries, and we contribute \$300-million annually to missions. What a glorious thrill!

But an awful chill cools that thrill. There is a decline in baptisms; also in Sunday School enrollment, as well as WMU membership and in Brotherhood work. Of several possibilities, one major cause is the mixed multitude. Visible activities have been magnified above invisible worship (II Cor. 4:18; John 4:24). Members can be received without divine power, but they can not be converted without it. Many are not counselled before baptism or instructed afterward. Hence, some drop out.

In one church of 500 (attendance about 50 percent) a man absent for five years was nominated to be a deacon. This church practically disregarded the four wonderful Training Union "dropout" lessons.

Another church with 85 dropouts adopted the suggested program of discipline. There, one dropout had joined two other churches and had been excluded from both. But his name was still on the original roll.

God desires a separated people—not a mixed multitude. While some consider discipline outdated, it is still unquestionably taught in the Scriptures (e. g.: II Thess. 3:6). Explaining the tares parable, Jesus plainly said the field is the world (not the church)! Wayward members who will not repent when counselled in a spirit of brotherly love should be excluded—not in a "kick them out" attitude, but with a vision of Jesus weeping over Jerusalem.

No visible activity is more important than the invisible power of God. Conditions for the manifestation of that power should be a major concern of congregations as well as of pastors. Inactive members are certainly a dead weight hindrance. Acts 2:1-4 records a marvelous demonstration of God's power when all members were present and in one accord.

Clifton F. Bridges  
P. O. Box 437  
Crossville, TN 38555

### Missions replace meeting?

Dear editor:

We are told by the Home Mission Board that there are some 600 counties in the far west and northwest sections of our coun-

try where there is no evangelical witness—no Baptist church. The executive secretaries of the pioneer states have indicated there are many great cities and not enough churches or workers or money to do the job needed any time in the near future. I have thought of the host of people in these areas that are lost and without Christ.

We have launched Bold Mission Thrust and set a goal to confront every person in these United States with the gospel of Jesus Christ in the next two years. Each state convention is trying to do something about this, but these areas mentioned above could use some help.

Why not do something BOLD?

Why not recommend to the next Southern Baptist Convention that we cancel the convention in 1981 and ask our churches to spend the millions of dollars they would spend to send their pastors and church staff to the SBC to send them into these needy areas for two weeks to establish new churches and to confront the people with the gospel of Jesus Christ? Add to this group the staff of every state convention and every SBC agency, and we could really do something about this need.

We could vote a two-year budget in the 1980 convention and assign to the Executive Committee any convention needs that would arise in 1981.

There are a lot of reasons some will give not to do it. But think what it would mean to the work of our Lord if this host of workers went into these areas to do this in our homeland.

The Home Mission Board and state conventions could coordinate it. The Brotherhood and WMU could recruit lay persons to join in.

Let's do it—for Jesus' sake!

George E. Bagley  
Alabama Baptist Convention  
P. O. Box 11870  
Montgomery, AL 36111

Another possibility might be to have a brief convention each year in one of these sections of our country. Then the messengers could spread throughout the whole area for one or two weeks of mission work. (editor)

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## The trial of Jesus

By Herschel H. Hobbs

*"And they that laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and elders were assembled."—Matthew 26:57*

This verse introduces the trial of Jesus. Actually, it consisted of two phases of three parts each: Jewish (before Annas, John 18:12-14, 19-23; before the Sanhedrin at night, Matthew 26:57, 59-68; before the Sanhedrin after dawn, Matt. 27:1) and Roman (before Pilate, Matt. 27:2, 11-14; before Herod Antipas, Luke 23:6-12; before Pilate a second time, Matt. 27:15-26). Space does not permit details, but they were illegal in numerous ways.

Apparently Jesus appearance before Annas, a former high priest, Caiaphas' father-in-law, and still the power behind the office, was to ascertain what charge to bring against Jesus. It failed to produce such. Though under Jewish law it was illegal to hold a trial at night, Jesus was then taken before the Sanhedrin. False witnesses testified against Him, but even their testimony did not agree. Finally, in desperation Caiaphas put Jesus under oath and asked if He was the Christ (Matt. 26:63). Jesus' reply "Thou hast said" was His admission to being the Messiah. The high priest falsely accused Him of blasphemy, and all those present voted that He was guilty of death. Thereupon, He was abused mercilessly by the temple police

(vv. 67-68). The Sanhedrin met again after dawn to affirm their decision. They would do an illegal act legally!

Since under Roman law the Sanhedrin could not inflict the death penalty, that body then took Jesus before Pilate. But the charge there was not religious but political (Luke 23:2). It also was false. Upon examination the Roman governor was convinced of that fact (John 18:36-38). Hearing that Jesus was a Galilean, Pilate sought an out by sending Him to Herod Antipas, the tetrarch of Galilee (Luke 23:5-12). But after making sport of Him, he returned Him to Pilate.

The Romans had a custom on certain occasions of releasing a prisoner of the people's choice (Matt. 27:15-22). Pilate used this in an effort to release Jesus. But the people followed their religious leaders in asking for the release of Barabbas, a revolutionary robber and murderer. They demanded that Jesus be crucified. In all likelihood the name of Barabbas was erased from the list to be crucified and Jesus' name put in its place (Luke 22:37). In truth Jesus died as his substitute.

Though four times Pilate declared Jesus innocent (Luke 23:4, 15, 22; Matt. 27:24), under pressure he handed Him over to his soldiers for crucifixion. The flag of Rome's proud claim of justice was ground into the dust that day.

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## HISTORICALLY

FROM THE FILES

### 50 YEARS AGO

R. A. Todd, pastor of First Church, Loudon, resigned to accept the pastorate of Smithwood Church, Knoxville.

Eastern Heights Church building, Memphis, was blown from its foundation during a storm. W. L. Smith was pastor.

### 25 YEARS AGO

Eudora Church, Memphis, broke ground for a new educational building. Fred M. Wood was pastor.

Barney Flowers was the new pastor of Medina Church, Gibson Association.

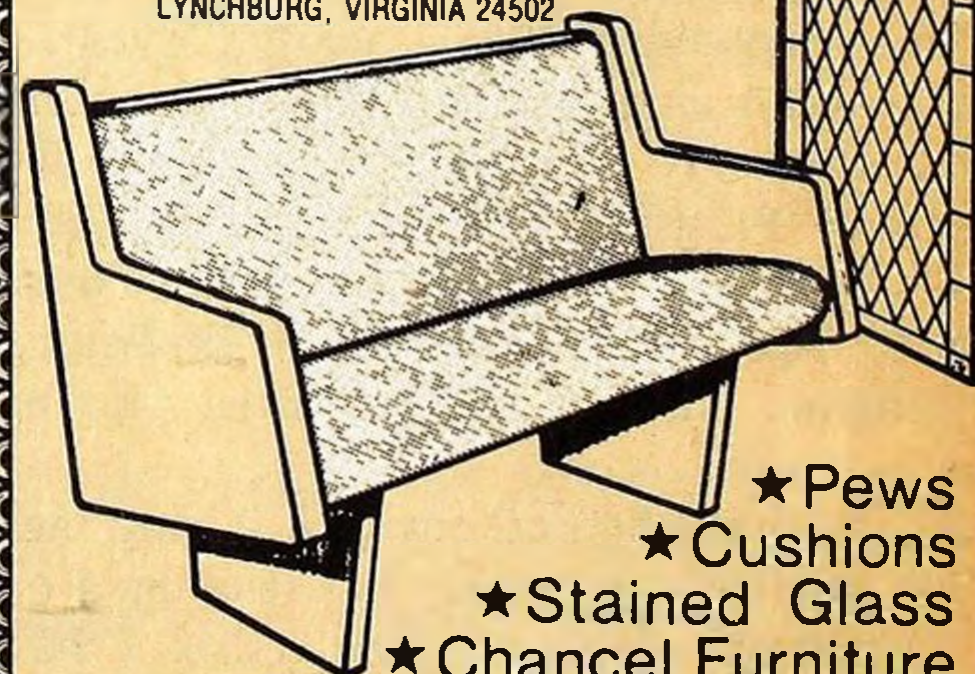
### 10 YEARS AGO

Dedication services were held for a \$15,000 addition to the educational plant in memory of the late Archie Partain at First Church, St. Bethlehem. Partain was instrumental in organizing the church in 1958.

First Church, Dandridge, observed its 182nd anniversary and also dedicated its educational building and pastor's home. Robert D. McCray was pastor.

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# Pulpit To Pew

By Jim Griffith

In an interesting magazine article, a minister has written that every congregation has "grace builders."

I think I know of whom he speaks. There are those who come up to the pastor and steam out the words: "I don't like to complain, but . . ."

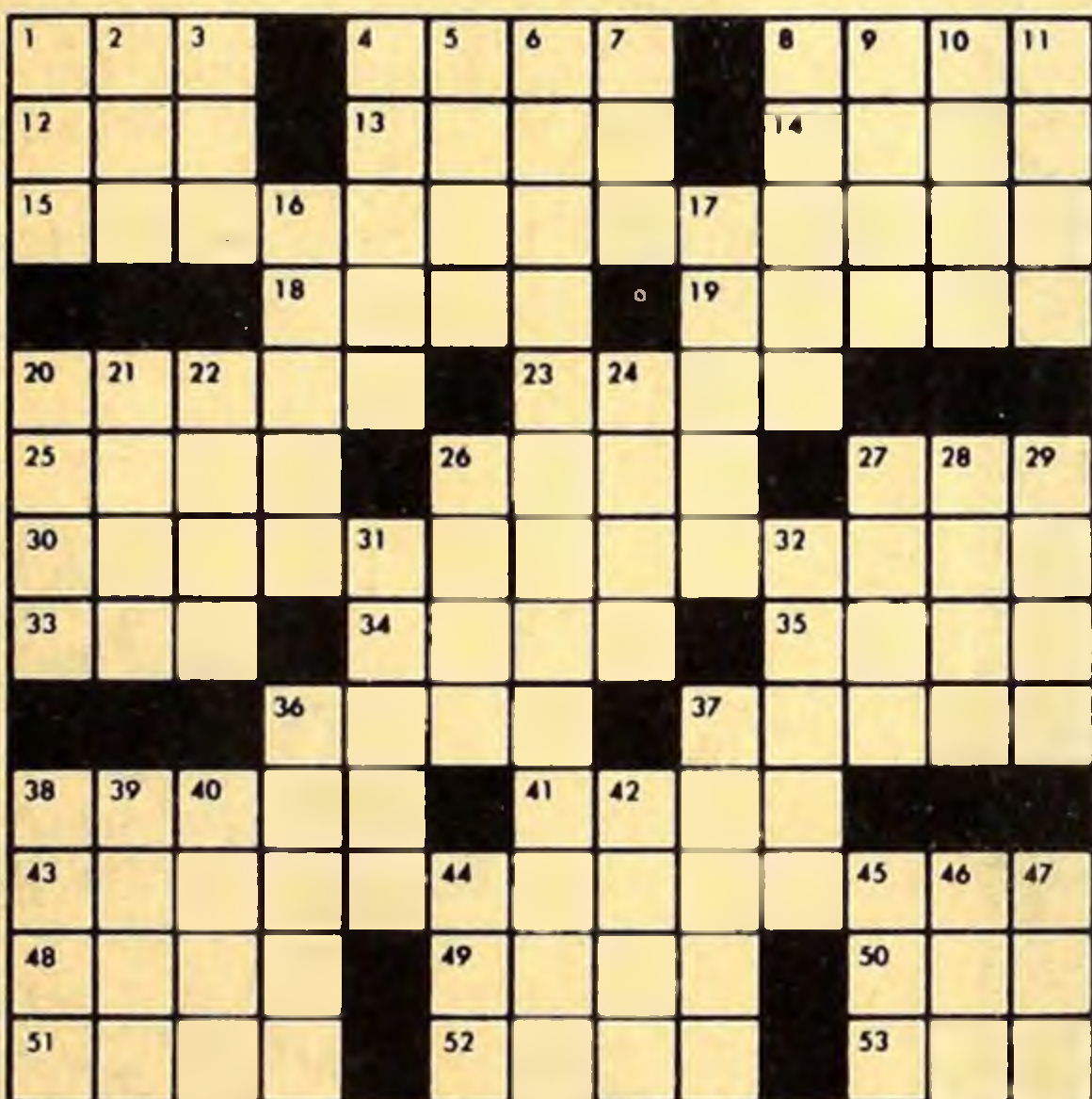
Or the ones who are quick to moan. "My feelings have been hurt, but I'm not going to say anything about it." ("except to everybody I meet!")

However, it is true that the sweet ones in the congregation keep you encouraged while the disgruntled help you to grow. They can improve your prayer life, frequently sending you to your knees, and teach you many valuable lessons about patience and longsuffering.

One seminary professor says that you might as well face it: every church has at least one "grace builder." And it just may be that like the old rancher said of his wildcats: "One is a gracious plenty!"

## Bible Puzzle

Answers on page 14



### ACROSS

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1 Eurasian vine                      | 27 Pronoun                         |
| 4 Broken fibers from flax            | 30 "according to his — —" (Col. 1) |
| 8 Place (Isa. 16:1)                  | 33 Issue: abbr.                    |
| 12 S. American herb                  | 34 Stratagem                       |
| 13 Nigerian people                   | 35 City (1 Chron. 1:50; poss.)     |
| 14 On the east (Gen. 12:8; poss.)    | 36 Most of leeway                  |
| 15 Temple area (John 10:23; 2 words) | 37 For washing (Jer. 2:22)         |
| 18 In his right hand (Matt. 27:29)   | 38 "The Lord is —" (Luke 24)       |
| 19 Bowler's milieu                   | 41 Brother of Ozem (1 Chron. 2:25) |
| 20 "one of the —" (Mark 14)          | 43 " — — — of God" (Heb. 9)        |
| 23 Plant genus                       | 48 "thyself as — —" (Prov. 6)      |
| 25 —de-camp                          | 49 Card game                       |
| 26 "large upper —" (Mark 14)         |                                    |

### CRYPTOVERSE

DP   RTKPID   EZSPG   IZ   IDP   JLT CI   LCF  
IZ   IDPX   IDLI   DLKP   CZ   XTRDI   DP  
TCNGPLWPID   WIGPCRID

Today's Cryptoverse clue: W equals S

- 50 Sea eagle  
51 Join by stitching  
52 Distinctive doctrines  
53 English river

### DOWN

- 1 Exclamations  
2 Where the Benjamites dwelt (Neh. 11:35)  
3 Assyrian king (2 Ki. 15:19)  
4 Schedules  
5 Musical instrument  
6 "the — — of God" (Job 37)  
7 Specific soluble substance: abbr.  
8 A Chaldean (Ezek. 23:23; poss.)  
9 Get  
10 Plague (Ex. 8:16)  
11 Tree: poss.  
16 — of business  
17 Having ample flesh  
20 The wise men  
21 Afflicts  
22 Artificial languages  
24 Stockings  
26 Rake  
27 Strike  
28 "an — of God" (Gal. 4)  
29 Irish Gaelic  
31 Girl of song  
32 State  
36 Beth— (2 Sam. 23:14)  
37 Birds have them (Luke 9:58)  
38 Inlets  
39 Concerning  
40 Portico  
42 Countersink  
44 Greek letter  
45 Word with Jersey or Mexico  
46 Show grief  
47 Compass reading: abbr.

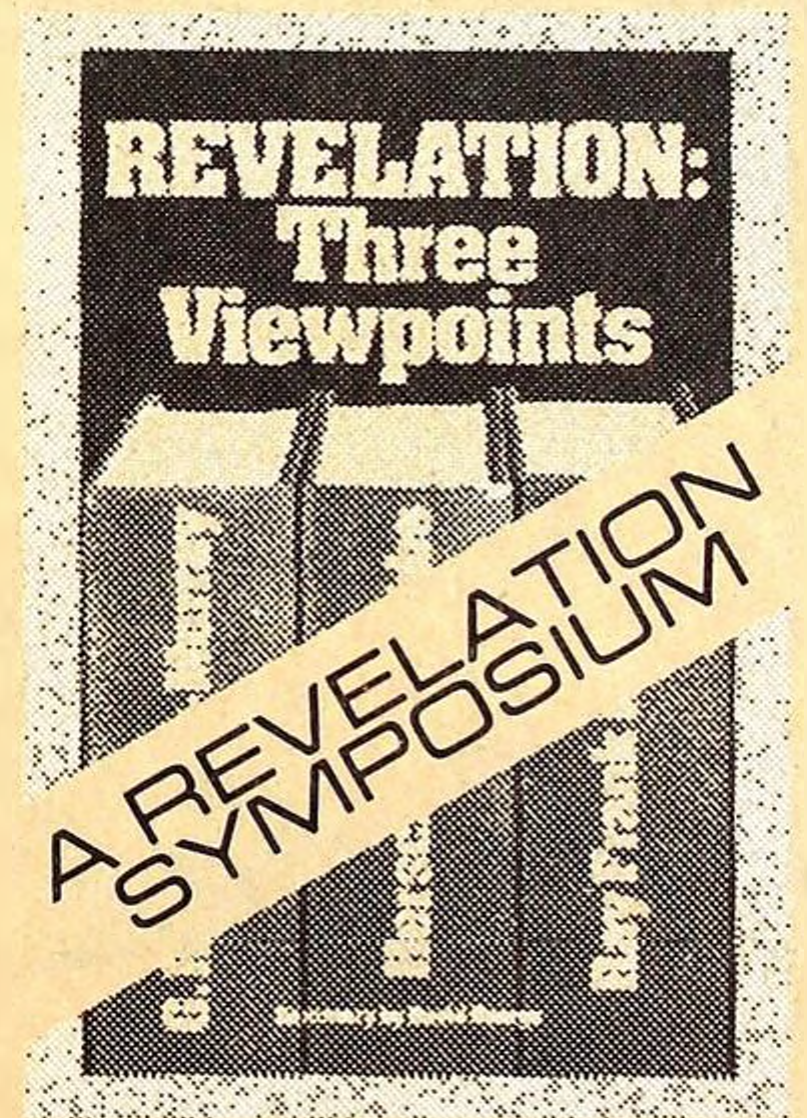
## Galilee Baptist Center to construct addition

**TUR'AN VILLAGE, Galilee**—In a special ceremony ground was broken for the second wing of the Baptist Center building in this village located in the valley between Nazareth and the Sea of Galilee.

Suhail Ramadan, lay evangelist in charge of the center since 1971, said the addition will double the present space and will allow for expansion of all the Baptist activities. Included in the building will be more rooms for Sunday School classes, the day kindergarten, an office, an air raid shelter, and the first lending library in this village of 5,000 Muslims and Christians.

Ramadan, a native of Nazareth, moved to Tur'an with his family after graduating from the Baptist Theological Seminary in Ruschlikon, Switzerland. He became the first trained evangelist in a tentmaker ministry in Israel. He commutes each day to Nazareth to work as a glazier in his family's hardware business and spends his evenings and weekends in Christian ministry in the village.

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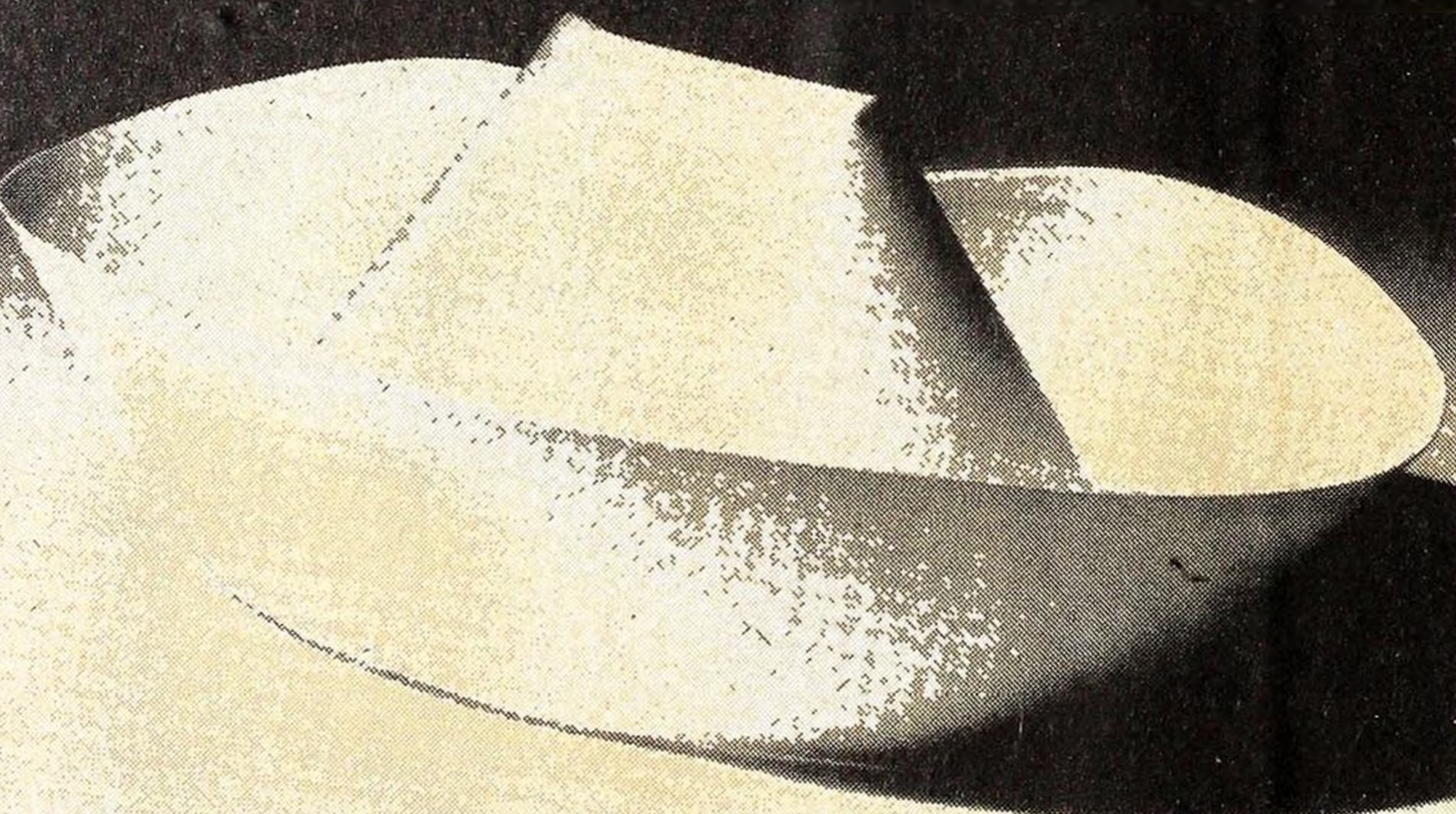
**Revelation—Three Viewpoints** gives you opportunity to compare interpretative views of Revelation by noted scholars. Professor Beasley-Murray of Southern Seminary writes on premillennialism; pastor emeritus Hobbs of First church Oklahoma City, discusses amillennialism; and New Orleans seminary professor Robbins deals with the apocalyptic view. Nashville pastor George gives a summary. **\$6.95**

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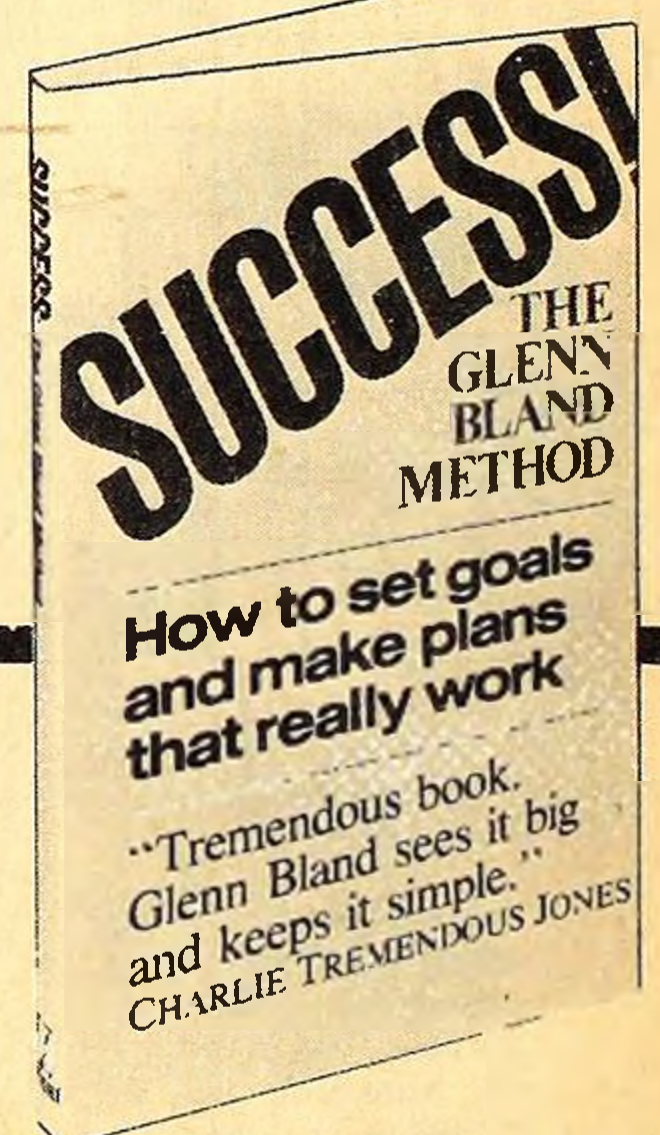
## Belmont starts classes on English for aliens

In response to Nashville's increasingly large international community, Belmont College has begun an intensive English language program to help prepare foreign-born residents for admission to American colleges and universities.

Many students are attracted to the area because of its concentration of colleges and most will remain in Nashville only long enough to complete their studies before returning home. The English Language Institute at Belmont is aimed at helping improve their English skills so they can cope with the demands of American university work.

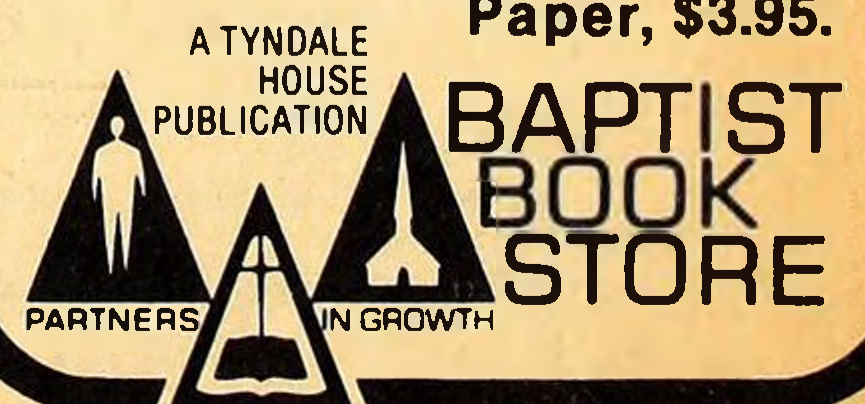
As a result, the institute was established last fall to offer appropriate instruction to students at all proficiency levels who are preparing to enter an American university.

Students enrolled in the institute have come from Japan, France, Germany, Iran, Sweden, and Indonesia. While most are in the program in preparation for college, some students have enrolled to improve their abilities to cope with English in their daily affairs.



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# Missionary, teenagers file suit to allow voluntary Bible clubs

**BUFFALO, N. Y.**—A Southern Baptist missionary and area teenagers are headed for an April showdown on the constitutionality of Bible clubs in high schools.

Byron Lutz, an inner-city missionary in Buffalo, is fighting on behalf of students who attend his teen center for permission to establish voluntary Bible clubs in three Buffalo high schools.

According to a report in the April issue of *Home Missions* magazine, Lutz and the students were denied their petition in January. Should New York's highest court uphold that denial, Lutz and the group's attorney, Michael J. Brown, promise to carry the suit to the U.S. Supreme Court, which has never ruled on voluntary religious exercise in schools, according to Brown.

On four separate occasions, Brown said, the court has declared unconstitutional "state required or state inspired and mandated prayer or religious instruction."

"Unfortunately, most people have taken those cases and decided the Supreme Court has outlawed anything to do with God or religion," he said.

The suit brought by Lutz and the students will ask the courts to resolve the question of voluntary religious participation in schools. Brown said, "What we propose (in the Bible clubs) is something the state has no involvement in. It is not required of anyone, either students or sponsors. It is merely a voluntary activity of a student in his or her free time in an unused part of the school."

In his January decision, New York Supreme Court Justice Norman Stiller said, "No persuasive reason is given how school property supported and maintained with public funds can be lawfully used for religious purposes."

Brown, a Catholic layman and member of the Christian Legal Society, argued in the suit—*Trietley et al vs. Board of Education*

of City of Buffalo—that non-mandatory participation in religious-oriented clubs is constitutional. Trietley, named in the suit, is one of the students who attend Sycamore Tree, a youth center run by Lutz.

The suit grew from Lutz's failure to secure permission from the Buffalo school board for the students to hold Bible clubs before or after school. Several students already had enlisted teacher sponsors and had begun daily studies when the school board informed a principal the practice was illegal.

Lutz said his most vocal opposition has been from other Southern Baptists, who have misunderstood the church-state separation issues. Baptists traditionally have championed church-state separation. But Lutz said his suit did not attempt to establish any state-supported religious program. (BP)

## SBC mission gifts gain 9 percent at mid-year

**NASHVILLE**—National Southern Baptist Convention receipts total \$28,269,406 in Cooperative Program budget contributions and \$59,425,427 in total contributions after the first six months of the 1977-78 fiscal year.

Total contributions include the Cooperative Program figure, made up of undesignated contributions for world mission needs of SBC agencies, and another \$31,156,021 in designated contributions.

The Cooperative Program figure is running 9.3 percent ahead of the same period last year, and the total contributions show a 10.4 percent increase.

During March, the sixth month of the fiscal year, Cooperative Program contributions totaled \$4,740,260, or 15.26 percent ahead of March, 1977, and total gifts amounted to \$11,743,402, or 15.2 percent ahead of last March. The total gifts included \$7,003,142 in designated gifts, a 15.2 percent increase over last March. (BP)

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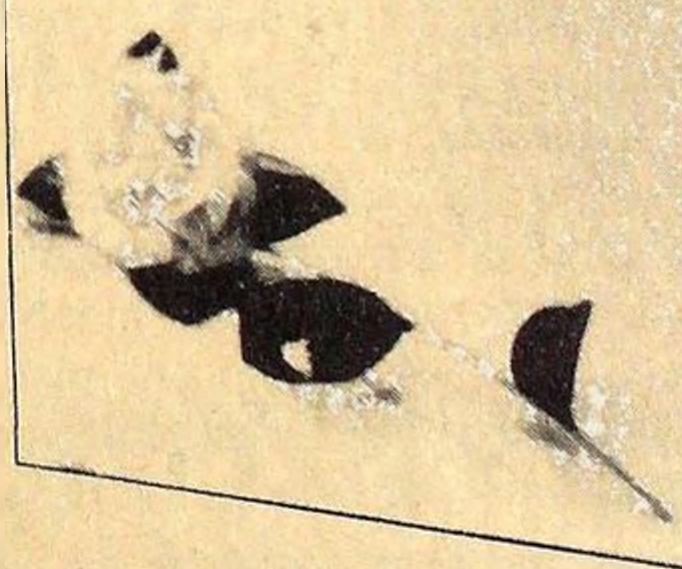
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# Stephen: martyred messenger

By Paul D. Brewer  
Chairman of the Humanities Division  
Carson-Newman College, Jefferson City

Basic Passage: Acts 6:1-8:3  
Focal Passage: Acts 7:2, 44-53, 58

Our next four lessons will focus on individual men who are used of God to help the young church understand that the gospel is for all men. This universal claim will be opposed by people both inside and outside the church. Narrow sectarianism and ugly prejudice will oppose the message from within. Outside, not only the Sadducees but also the masses will oppose those who preach that God is no respecter of persons. Stephen will take the center stage first with this revolutionary understanding of the gospel, and it will cost him his life.

**Lord of all people      Acts 7:2**

Sometimes life seems so unfair. Simon Peter preaches a stinging sermon at Pentecost and comes away not only with his life but also with three thousand converts. Stephen preaches essentially the same message and is killed. Is Peter the guy who can catch a two-pound bass in a rain barrel while Stephen drowns in a bird bath? No, there is a reason for the different reaction. Peter's sermon came like a bolt from the blue, and the masses did not understand the implications of the new "way." By the time Stephen preaches enough time has passed that the people have been taught by their religious leaders what is going to happen to the traditional religion if the new "way" continues. Also, Stephen has been carrying on open air street debates to explain the universal claim of Christianity.

As the resistance hardens against the message of the church, the opposition resorts to an old religious trick. They frame Stephen with false witnesses. In his answer to the charges brought against him, Stephen explains that God is not limited to any particular place or to one kind of people. To confine the God of all men to one place and one tradition such as Jerusalem and his leaders, is to hinder knowledge of Him. Any

ground where God has been encountered is holy ground. When any person feels His presence, he can respond. Abraham, the "father of all the faithful," received his call in a place far away from Canaan. The Father of the nation did not own any of the promised land when he first responded to the call of God.

It is interesting to note that one of the group, designated to serve tables, discerns the deeper meaning of the gospel even before the Apostles seem to. Stephen provides much needed spiritual leadership with a message which embraces the whole world rather than just a small racial group. A national religion is rejected because God desires all men to be brothers.

**Lord of all places      7:44-53**

In his sermon Stephen points out that Judaism has given the law a permanence it was not intended to have. The religious leaders have also made a mistake in regarding the temple as the only place of authority. He feels that the temple has become an idol honored as much for itself as for the God who is supposed to be worshipped within its walls.

In his repeated stress on the action of God outside of Palestine, Stephen seeks to undermine the belief that the real presence of God is found only in the Temple at Jerusalem. He points at history to suggest that the Tent had been an adequate place of worship in the glorious days of Moses, Joshua, and David. Even though the place of worship had been moved continuously it had never moved beyond the presence of God. The tent had even been carried into Gentile territory but again, never away from the God who ruled the whole earth. Even when a permanent place was built by Solomon, the wise king had acknowledged that God was not bound only to it. This idea of Solomon's was endorsed by the great prophet, Isaiah, who is quoted by Stephen to substantiate his theme (Isa. 66:1-2).

Sensing their resentment of his message Stephen reproves his listeners. He points out that they have given lip service to the law but have not lived it. He sees their whole history as resisting the work of God's Spirit. Their past has been a story of accepting privileges and avoiding responsibility. Stephen meets their accusations against him by insisting that he is not speaking against the law but pointing out Israel's failure to keep it.

The enemies of Stephen understand him well enough. He has become a real threat to their way of life. It is so easy to cry "blasphemy" when pet ideas are challenged. Not able to withstand the wisdom of Stephen, his enemies resort to violence by appealing to the prejudices of the people. Any time people think they serve God by resorting to violence in persecuting "heresy" they have confused themselves with God. They are substituting their own traditions for the God of Love who ever leads His people into the new land of promise.

**Lord even over evil      Acts 7:58**

Stephen is dead the moment he preaches his sermon. The society in which he lives will not tolerate the truth he speaks. The stoning of Stephen is certain because his message sounds the death knell for priestly control. The word he preaches threatens national pride and local pocketbook. It affects pride because the law gives them a privileged position over against the Gentiles. It affects their pocketbooks since the temple is the source of income for all Jerusalem. When economics, nationalism, and religion become synonymous any rebel has to die. The mangled body of Stephen is one answer to God's call to love the whole world.

From the world's viewpoint Stephen's life is an apparent failure. So far as one can see he has convinced neither friend nor foe. His preaching has brought the popularity of the church to an end. It has also caused such a widespread persecution that many have had to flee. But even in such a situation and ugly tragedy God is not absent. A failure to the world may be God's first step to victory.

A young man by the name of Saul is standing nearby and is never able to forget this bloody scene. He is eventually called by God and carries on the message and work of Stephen. Also, the church is forced to flee Jerusalem, but it is in order to scatter the gospel everywhere. Further, this martyrdom creates a concept of the distinctiveness of the Christian life. Christianity is discerned as the way of life which commits itself to loving all men regardless of the consequences. Here, as Stephen prays for those who stone him, he reminds us of this ideal.

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"He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29).

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# What is sin?

By H. Eugene Cotey, Pastor  
First Baptist Church, Murfreesboro

Basic Passage: Genesis 3  
Focal Passages: Genesis 3:1-10, 15

### Sin is death

The world makes fun of sin. Look at almost any television play, any modern book, or any popular magazine, and you will find sin depicted as fun and games. Contrary to popular belief, sin is serious business, and it will exact its toll on human experience, the final fee being death.

The first four verses of Genesis 3 show the relation of sin and death. The scene is in the beautiful, luxuriant garden. Eve and one of the creatures are having a nice, friendly dialogue. Much is said about dialogue today. To understand each other better, we are encouraged to enter into dialogue, but one needs to be sure of his own position. If you don't know the intricate and winding ways of logic, you will soon have lost your convictions to the rules of reason.

The warning is even more true when you have dialogue with the forces of evil. Dialogue can soon lead to doubt if you don't know your place before God.

Eve underestimated her opponent. What she took to be one of the simple forest creatures, was actually the devious emissary of evil. It was not long before the dialogue turned from an innocent conversation to a disagreement that planted doubt in Eve's mind.

The serpent subtly suggested that God had lied to Eve in order to keep all the goodies to Himself. Out of her weakness, selfishness, and greed, Eve accepted the serpent's theory. The fruit of the tree (v. 3) was not the deadly aspect of the situation; the danger was in disbelieving and disobeying God.

Evil talks about things over which it has no control. Matters of spiritual life and death are in the hands of God; yet, the serpent said soothingly, "Don't worry, you won't die if you disobey." No matter what the freethinkers of the world say, man must listen to the Authority on spiritual matters; God says that sin will lead to death.

A bit of irony is found in the argument of the serpent. Where the King James trans-

lates "Ye shall not surely die," the Hebrew states, "dying ye shall not die." When one enters into the way of sin, he begins dying then. Any person with a grain of sense knows that once the process of dying has been initiated, you will die unless a remedy is found. The only remedy to death by sin is God, not the serpent and all he represents.

Dialogue, doubt, death—this is the course of sin if not interrupted by the power of God.

### Sin is selfishness

So self-centered are we that we want to be like God, to have His power, and the glory that goes with the position. Man craves the heights of heaven even at the expense of the Creator of heaven and earth. Oh, to be wise as God! It is interesting to note that the characteristics that made the fruit tempting to Eve (v. 6) are the same qualities that our temptations wear. The fruit tempted her appetite; it was pretty to look at, and it appealed to her desire to be smart. Think of your own temptations. Are they related to your physical appetites—overeating, drinking, sex? Are you lured into overspending on good-looking cars or pretty clothes? Do you succumb to Satan's flattery because he makes you feel smarter than God? We have changed little since the days of Eve.

God never said that the fruit of the tree was not good to eat, or that it wasn't pleasant to the eye, or that it wouldn't bring wisdom.

God knew that sensual pleasure would detract from appreciation of the summum bonum, the highest good. There are some things you don't have to eat. There are some forms of "pleasantness," that it is not necessary to behold. There is worldly wis-

dom that you don't have to participate in to be a well-rounded person. One does not have to "sow his wild oats" to become a man; he can simply follow the leadership of the Lord.

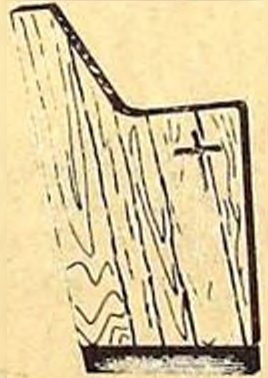
The "I want what I want when I want it" life-style leaves one naked and bare. Adam and Eve found that sin left them unclothed before the Lord. Selfishness does not adorn the personality; it strips it of all its glory and honor.

### Sin is fear

God does not leave us alone in our sin. Even when we have chosen to carry on dialogue with the devil or indulge ourselves in selfish desires and ambitions, God breaks through asking, "Where are you?" He did not create us and then cut us adrift to wander aimlessly through life. God keeps reaching out to help.

To know God's will is not always to follow God's will, but God seeks us when we have been irresponsible and disobedient. God sought Israel in Egypt, in the wilderness, and in the promised land. He made a covenant on Sinai for instruction and guidance, and He made a new covenant on Golgotha for salvation and deliverance. Despite God's repeated attempts to reach mankind in love, we sinful persons respond as Adam did, "I'm afraid." Mankind, you, and I, have yet to learn that perfect love casteth out all fear.

God's incipient promise of release from that fear is to be found in verse 15. In the verse the principle is given that God will be triumphant, and the good will prevail. Evil will have its day, but the knock-out blow will finally be delivered to the Satanic forces. The serpent will be able to bruise the "heel of man," a relatively unimportant part of the body, but God will bruise the "head" of the serpent. The wound to the head will be the death blow to all that is evil.



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# Coal strike still divides Kentucky town, church

By Jim Newton

**STEARNS, Ky.**—Easter morning newspapers across the nation were dominated by the news that the nationwide soft coal strike had finally come to an end.

But in Stearns, Ky., the news offered little encouragement. For the people of McCreary County, the strike that had been going on for 20 months at the Justus Mine in Stearns was continuing, unsettled by national negotiations.

At a sunrise service at the golf course, not a word was mentioned about the strike that had pitted brother against brother, dividing the community with violence, fear, intimidation, and ugly rumors. Sincere Christians had lined up on both sides of the issue and polarization had intensified.

"The whole county is filled with fear," observed Billy J. Turner, pastor of the First Baptist Church of Stearns. "You just don't talk about the strike unless you know who

you are talking to. Houses and cars have been dynamited. Cars have been shot at, and people have been threatened."

The coal strike at the Justus Mine in Stearns is the longest strike in the nation, lasting almost six times as long as the 110-day national strike. On Easter Sunday, the Stearns strike had gone on for 618 days.

Miners claim the major issue is safety in the mines, not wages and benefits. Blue Diamond Coal Co., which bought the Justus Mine Dec. 31, 1975, also owns the infamous Scotia Mines near Whitesburg, Ky., where two methane gas explosions in March, 1975 killed 26 persons.

William Smith, retired coal miner who now serves as pastor of Hill Top Baptist Church, says the Justus Mine is one of the "safest" in the nation, but is very high in potentially-explosive methane gas.

"If the fan is down and the mine has poor circulation," he says, "It's just like standing in front of a shotgun. You risk your life every time you go in the mine, hoping and praying that you'll be able to come out at the end of the day."

Blue Diamond officials contend the issue is not safety at all, but rather is the right to strike and conditions for "legal" strikes.

It has been a violent, bloody stand off. Thousands of bullet holes riddled the Justus Mine offices, warehouse, and elevator. About eight or 10 bombs have exploded on the mine property. Seven security guards and

one striking miner have been injured by gunfire.

"We never had any trouble until they brought in them 'gun thugs,' (the guards employed by Storm Security Co.)" said Harold Coffey, one of the striking miners.

Clifford Keith, the purchasing agent for Justus Mine and a deacon and Sunday School teacher at First Baptist Church of Stearns, countered the argument that the violence started after the security guards were hired, saying he had been the victim of violence even before then.

Keith recalled an incident in February of 1976 when he was going home from the mines at 11:00 p.m. A burning log blocked the road out of the mines. As striking miners tried to surround his car, he gunned it over the burning log, barely escaping. Keith said that same week, the strikers were firing 15 to 20 shots a night (mostly small-arm fire) toward the mine complex.

Coffey, the mine superintendent, who grew up in Stearns, said past friends he had hunted, fished, and played with as a boy now hate him as a bitter enemy.

He's been beaten up, suffering several broken ribs, and has been the target of snipers who shot out the tires on his truck.

Almost everyone, regardless of their support or opposition to the strike, agrees that they're ready for it to be over.

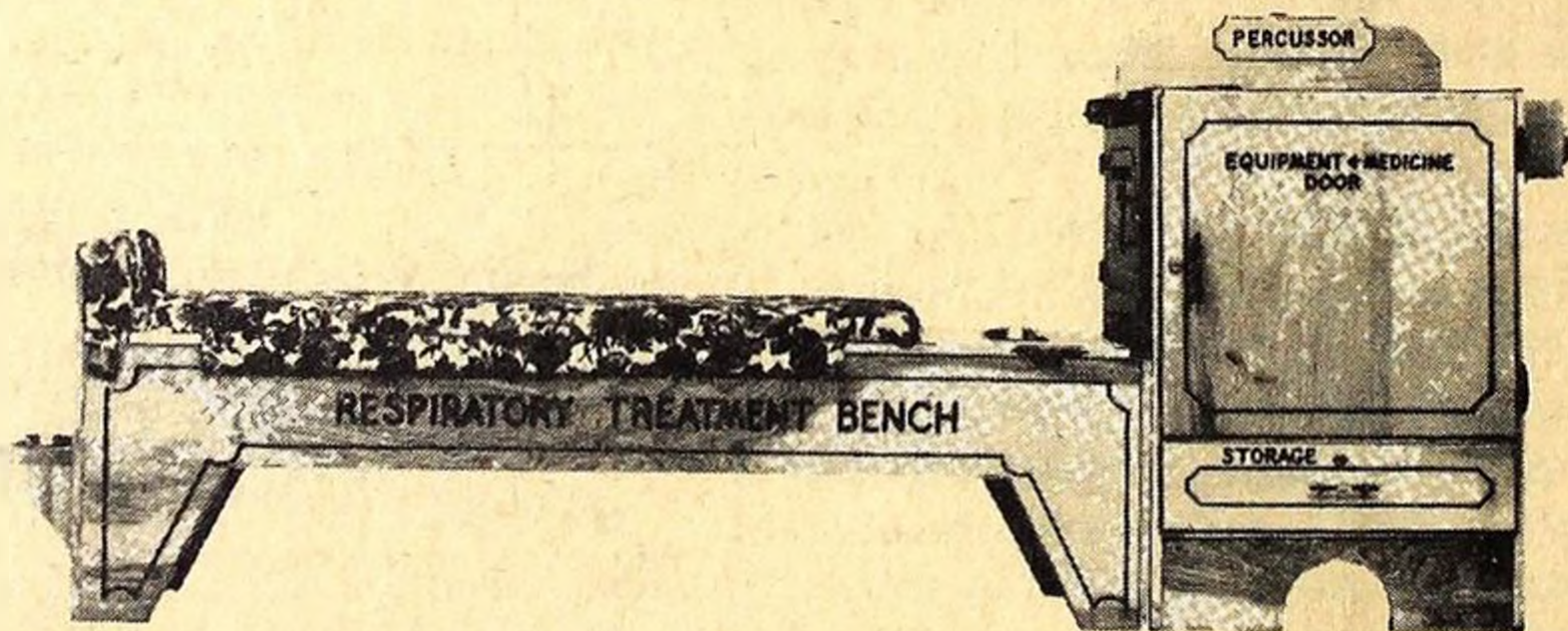
"The strike has totally destroyed us," said Judge Jimmie Greene, a Baptist Sunday School teacher who grew up in the county, and has friends on both sides. "Somehow, we've got to get people back together again. It may take two or three generations to heal all the wounds."

*Jim Newton is editor of "World Mission Journal," from which this article is condensed.*

## Meadowbrook calls Franklin

Bennie Franklin, former pastor of Fitzgerald Church, Wynne, Ark., has assumed the pastorate of Meadowbrook Missionary Church, Chilhowee Association.

While in Arkansas, he was moderator in his association and a member of the state Executive Board. Prior to that, he served 12 years in pioneer missions in northern Illinois.



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