

Baptist and Reflector

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Called session draws 1,396 messengers

TBC votes to sell, transfer Belmont Plaza

In a special called session of the Tennessee Baptist Convention, the messengers approved a motion that Belmont Plaza, a 123-unit apartment building for senior adults, be sold or transferred "to relieve the Tennessee Baptist Service Corporation as an agency of the Tennessee Baptist Convention from all liability on said lease."

The vote came at the end of a day-long session at Belmont Heights Baptist Church, Nashville. Unofficial registration was announced at 1,396 messengers.

A Special Study Committee, which was authorized by the TBC Executive Board Feb. 22, recommended the selling of the facility, but this was amended to add the possibility of transferring the lease to another party. The complete motion, as passed, is printed on page 2.

As the messengers registered, they were given four proposals in written form from the study committee. These proposals were basically those printed in the April 4 issue of the Baptist and Reflector: (1) to raise the debt ceiling of the Tennessee Baptist Service Corporation so that the convention could

honor the TBSC's request for a \$1.5-million letter of credit and \$100,000 per year from state convention funds; (2) to transfer the facility to Belmont College; (3) to retain the facility and operate it as a rental-only apartment building for senior adults; and (4) to sell or otherwise dispose of the property.

Bill Coles, Nashville layman who is chairman of the study committee, took about an hour to present in detail the background of the Belmont Plaza problem and to outline in detail the committee's proposals.

He reported that Herbert Gabhart, president of Belmont College, had asked earlier that morning that the offer from Belmont College be withdrawn.

Coles stated that the eight-story Belmont Plaza had been completed on Feb. 1, 1979, but was not opened because of the lack of operating funds. He listed the reasons which led to this financial problem as (1) since TBSC had no assets, it was at the mercy of various lending institutions, (2) we had asked non-experts to negotiate the construction and financing of a project which requires very technical expertise, (3) the bond indenture,

bond prospectus, and feasibility study were not reconciled, so that the demands of one of these were not possible under another document.

Apparently, all of these financial instruments were written to give protection to the bond holders, rather than to the TBSC.

After the conclusion of the presentation of the proposals, the messengers were given the committee's recommendation to sell the facility.

Coles told the messengers that this option was chosen by the study committee when it discovered that the lease contained a limitation of all religious activities at the facility.

The provision (Section 8.10) was approved by the TBSC. It stated, "The Lessee (TBSC) hereby agrees that throughout the Lease Term no part of the Project shall be used for sectarian instruction or as a place of religious worship or in connection with any part of a program of a school or department of divinity of any religious denomination."

Coles said that the committee believes that Baptists stand for the distinction of separation of church and state. "If we abide by what we have signed, we cannot do what the program statement of the TBSC says it would do in providing a Christian environment," he added.

The messengers then approved a motion to adjourn for lunch.

When the messengers reconvened for the afternoon session, an attempt was made by Bill Bargiol to end the special convention early, when he suggested that the committee's recommendation be accepted. He moved the "previous question," which meant that all debate would be stopped and a vote on the

recommendation be taken. His motion was defeated.

The only serious attempt to consider another of the proposals came on a substitute motion by Jack C. Robinson, Nashville, which asked that the proposal to keep Belmont Plaza and operate it as a rental-only facility be substituted for the committee's recommendation to sell it.

After discussion, the messengers defeated the motion to substitute by about a 2-1 margin.

Near the end of the convention, Lee Prince of Memphis offered an amendment to the committee's recommendation which was accepted. The amendment added the words "to transfer" to the original motion's "to sell." Prince's amendment also asked that "every attempt be made to dispose of the financial liability of Belmont Plaza in a way that will, if possible, maintain a relationship with the Tennessee Baptist Convention and that disposition of this matter be at the discretion of the TBC Executive Board."

The idea of transfer seems to hold open the possibility of involving Belmont College in further negotiations. Also, it was mentioned in Thursday's discussion, that perhaps a group of Baptist laymen might be enlisted to form an independent corporation to take over the project for tax depreciation and return Belmont Plaza to the state convention at some time in the future.

Under the motion which was finally approved, convention president Kendall will appoint a committee to handle disposition of Belmont Plaza.

Several questions were asked during discussion about Belmont College's

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March Cooperative Program passes \$1-million mark

In March, Tennessee Baptists experienced their third \$1-million month in mission support through the Cooperative Program during the first five months of the current budget year, according to Tom J. Madden, executive secretary-treasurer of the Tennessee Baptist Convention.

When the convention's books were closed on March 30, he reported that Cooperative Program mission gifts from Tennessee Baptists through their churches had reached \$1,056,694.79. This is the fifth highest month in TBC history, Madden noted, and observed that it is the third time in five months that mission gifts through the Cooperative Program had passed the \$1-million mark.

"The Cooperative Program receipts for March reflect a miracle in mission giving of Tennessee Baptists," Madden said. "February was an extremely bad month weather-wise, but in spite of this, Tennessee Baptists have again demonstrated their deep concern for world missions. Bold Missions requires Bold Witnessing, Bold Going, and Bold Giving—and Tennessee Baptists are boldly involved in all three."

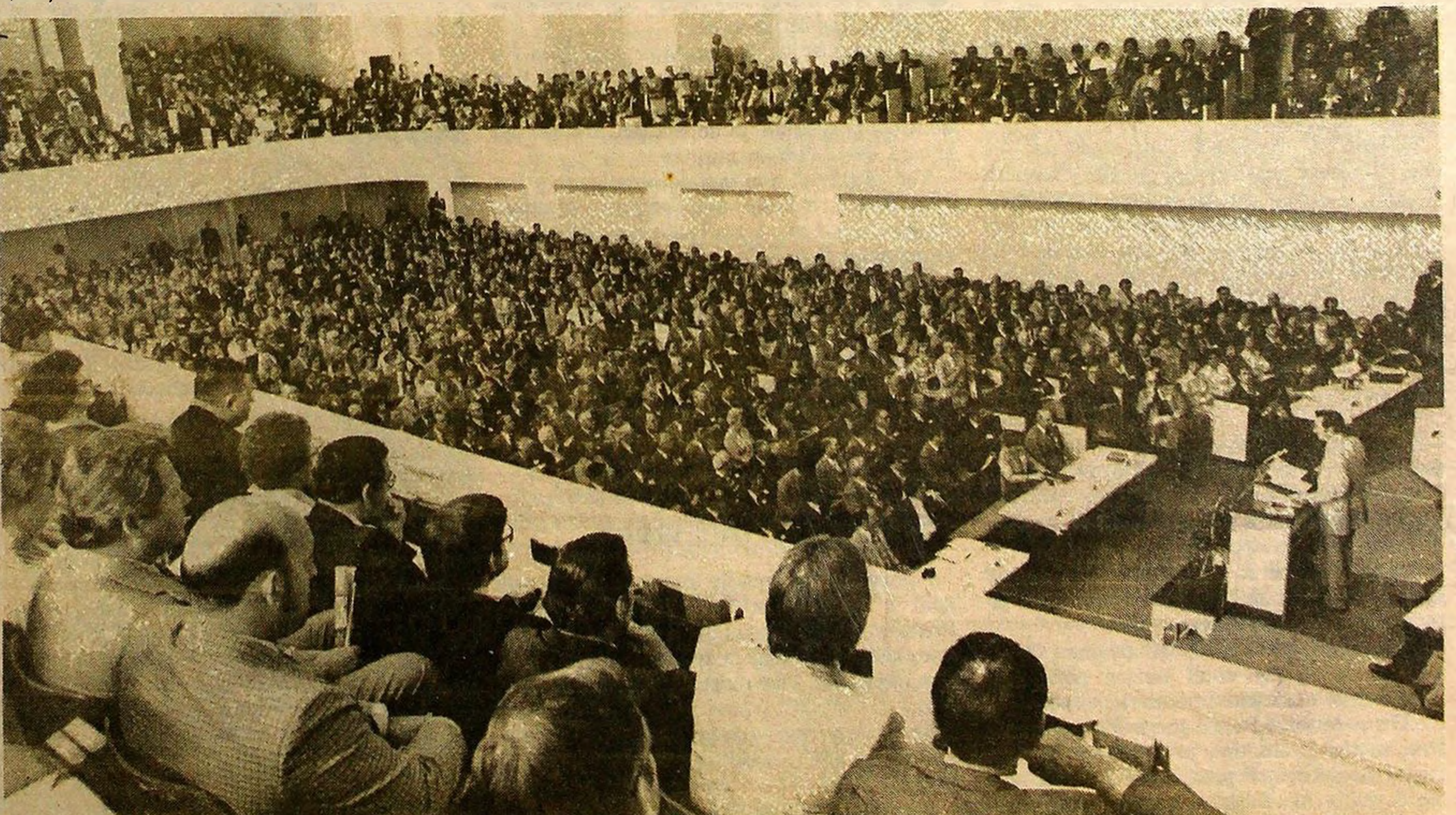
The \$1,056,694.79 received last month was 3.5 percent more than the \$1,021,297.54 given through the Cooperative Program in March 1978.

Messengers to the 1978 state convention set the Cooperative Program budget goal for the November 1978-October 1979 convention year at \$11.8-million. The monthly goal would then be \$983,333.33. March's gifts were 7.5 percent above the monthly goal.

In reviewing the Cooperative Program receipts for the convention year to date, Madden commented that \$5,167,677.70 was received during the November 1978-March 1979 period. This is \$455,548.41 more than (9.6

percent increase) the \$4,712,129.29 received during the same five months of last year.

He said that the five-month goal would be \$4,916,666.67. The receipts for this period were \$251,011.03 more than the goal (5.1 percent).



IN SESSION—Approximately 1,800 Tennessee Baptists fill the auditorium of Belmont Heights Baptist Church, Nashville, for the special called session of the Tennessee Baptist Convention, concerning the future of Belmont Plaza.

At the end of the day-long session, the 1,396 messengers (count unofficial) voted to sell or to transfer the senior adult facility to some other group or organization.

Sell, transfer Belmont Plaza...

(Continued from page one)

withdrawal, since the trustees had voted 30-1 on March 29 to offer a proposal.

Herbert Gabhart, college president, stated that the college was definitely interested in the building, but "we felt that the withdrawal of our proposal which was extended to Frank Ingraham in writing word for word, which did not appear en toto to the public and did not appear to you today (in the committee's written report), was not an adequate presentation of our proposal."

In response to a later question, Gabhart declined to explain how their proposal differed from that printed in the *Baptist and Reflector* and in the committee's report. He did note that the motion, which was later adopted, "would not preclude Belmont College being back in the picture."

The only other motion made during the April 5 special convention was declared out of order by President Kendall in that it did not fall under the scope of the call of the convention, which was "for the express purpose of dealing with the present problems of Belmont Plaza." The messengers sustained the president's ruling.

The disallowed motion was presented by Murray Mathis of Murfreesboro. It asked that "the consensus of this called convention is that this type of ministry as proposed through Belmont Plaza is not a sufficient Christian ministry for which Cooperative Program funds should be designated."

During discussion, questions were allowed on other TBSC projects. Raymond Boston of Dyersburg asked specifically about Holly Oaks Retirement Village, Deer Lake Retirement

Village in Nashville, and Baptist Health Care Center in Lenoir City.

Ken Ross, chairman of the TBSC Board of Directors, responded that Holly Oaks has been abandoned. He said that Deer Lake is being developed by two individuals, and the TBSC can manage that project on completion if it chooses, but thus far no TBSC funds have been put into that project. The TBSC has a sublease to operate the Baptist Health Care Center, but there is no obligation to the Service Corporation. The TBSC receives a fee to operate that facility, and can "walk away" from it at any time, Ross said.

Bill Dodson of Martin asked the committee how much the state convention could lose if Belmont Plaza were sold. Coles responded that the building had not been appraised, so it would be difficult to say. He stated that the total loss could be between \$500,000 and \$2-million. Some of this could be recovered over a period of time, depending on the sales agreement.

In response to several questions about the prohibition of religious activities in the building, Bill Sherman of Nashville observed that this was not to be a "church" but to meet the need of senior adults for safe housing in a Christian setting.

At another point in the discussion, Sherman noted that Wade Darby became TBSC executive director on Jan. 1, 1978. "He did not create this dilemma; he inherited it," Gene Kerr was TBSC executive director from its organization in December 1974 until his retirement in December 1977.

Just prior to adjournment, Darby on a point of personal privilege, said "I want to do the very best I can to sell Tennessee Baptists on the idea of a loving, efficient, business-like, Christian ministry to the elderly. I ask your prayers, your support, your understanding, and I appreciate being a Baptist more today than I ever have."

Brief devotionals were led at the beginning of the two sessions by Courtney Wilson of Hendersonville and Grant Jones of Sevierville. Congregational singing was led by Frank Charton, director of the TBC music department.

Radio-TV Commission seeks nominations

COSBY, Tenn. (BP)—The chairman of the search committee has issued a request for nominations for president of the Southern Baptist Radio and Television Commission to succeed Paul M. Stevens.

Anyone wishing to nominate a person for this office should write to Fred W. Isaacs, Box 666, Cosby, Tenn. 37722. Isaacs said all nominations should be in writing. He will not accept telephone suggestions.

The letter of nomination should give the candidate's history and present position. Anyone wishing to apply should follow the same procedure.

"In our effort to have input from all Southern Baptists we will consider every name that comes before us," Isaacs said.

Other committee members are George Miller, Oklahoma City; Jess Odom, Little Rock, Ark.; Franklin Perry, Laurel, Md.; and John Hughes, Independence, Mo.

Middle Tenn. pastors set meeting for this week

Pastors in the middle Tennessee area will hold a meeting of the Middle Tennessee Pastors' Conference at the Tennessee Baptist Convention building in Brentwood on Thursday, April 12. The meeting will begin at 11 a.m.

Tom Madden, executive secretary-treasurer, TBC, is scheduled to address the group.

According to Jim Owen, pastor of Saturn Drive Baptist Church in Nashville, the pastors will consider some important business regarding a quarterly meeting.

Lunch will be served following the meeting, Owen said.

This motion relative to Belmont Plaza was passed by the messengers to a special called session of the Tennessee Baptist Convention on April 5, 1979.

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The Special Belmont Plaza Study Committee, as appointed by the Executive Board of the Tennessee Baptist Convention, is charged to "explore all possibilities dealing with problems of Belmont Plaza and bring them to the Convention" and because of the preceding reasons, moves the following as one recommendation divided into eight parts:

1. That we sell or transfer at the earliest possible date the Belmont Plaza leasehold interest and all personal property incident to Belmont Plaza to relieve the Tennessee Baptist Service Corporation as an agency of the Tennessee Baptist Convention from all liability on said lease; and
2. That every attempt be made to dispose of the financial liability of the Belmont Plaza in a way that will, if possible, maintain a relationship with the Tennessee Baptist Convention and that disposition of this matter be at the discretion of the Executive Board of the Tennessee Baptist Convention; and
3. That the Convention authorize the president of the TBC to appoint a committee to negotiate the best possible terms and conditions for the said early sale or transfer and authorize the Executive Board to pay all incidental expenses incurred in and concerning the disposition of the property of the Plaza from the emergency and/or general fund; and
4. That the Convention instruct the Trustees of the Tennessee Baptist Service Corporation upon the request of the appointed committee to execute the necessary documents to effect the sale or transfer and until such time to continue to be responsible for the security and maintenance of the property in its present condition; and
5. That any gain or loss realized from the sale or transfer of Belmont Plaza will be a gain or loss of the Convention; and
6. That should there be a loss, the Convention authorize the Executive Board to borrow such monies as is necessary on a continuing basis upon the best possible terms; and
7. That the Executive Board be instructed to pay through the Tennessee Baptist Service Corporation from the emergency and/or general funds all necessary expenses and costs to maintain the facility and to make payments and to keep the lease on Belmont Plaza from default until such time as the sale or transfer can be consummated; and
8. That the Executive Board report back to the next annual meeting of the Tennessee Baptist Convention concerning all aspects of Belmont Plaza.

Six TN churches pass 500 in music

NASHVILLE—Six Tennessee churches reported more than 500 in church music enrollment in 1978, led by Bellevue Baptist Church, Memphis, which ranked fifth in the Southern Baptist Convention with 1,006.

Other Tennessee churches over the 500 mark during 1978 are West Jackson Baptist Church, Jackson (768); First Baptist Church, Clarksville (571); Two Rivers Baptist Church, Nashville (547); Brainerd Baptist Church, Chattanooga (541); and First Baptist Church, Alcoa (531).

Almost 100 churches in the Southern Baptist Convention reported more than 500 persons actively participating in the church music program in 1978. Music enrollment for the Southern Baptist Convention was over 14-million this year, up 3.1 percent from the previous year. This was the 14th consecutive year for the SBC ongoing church music enrollment to increase.

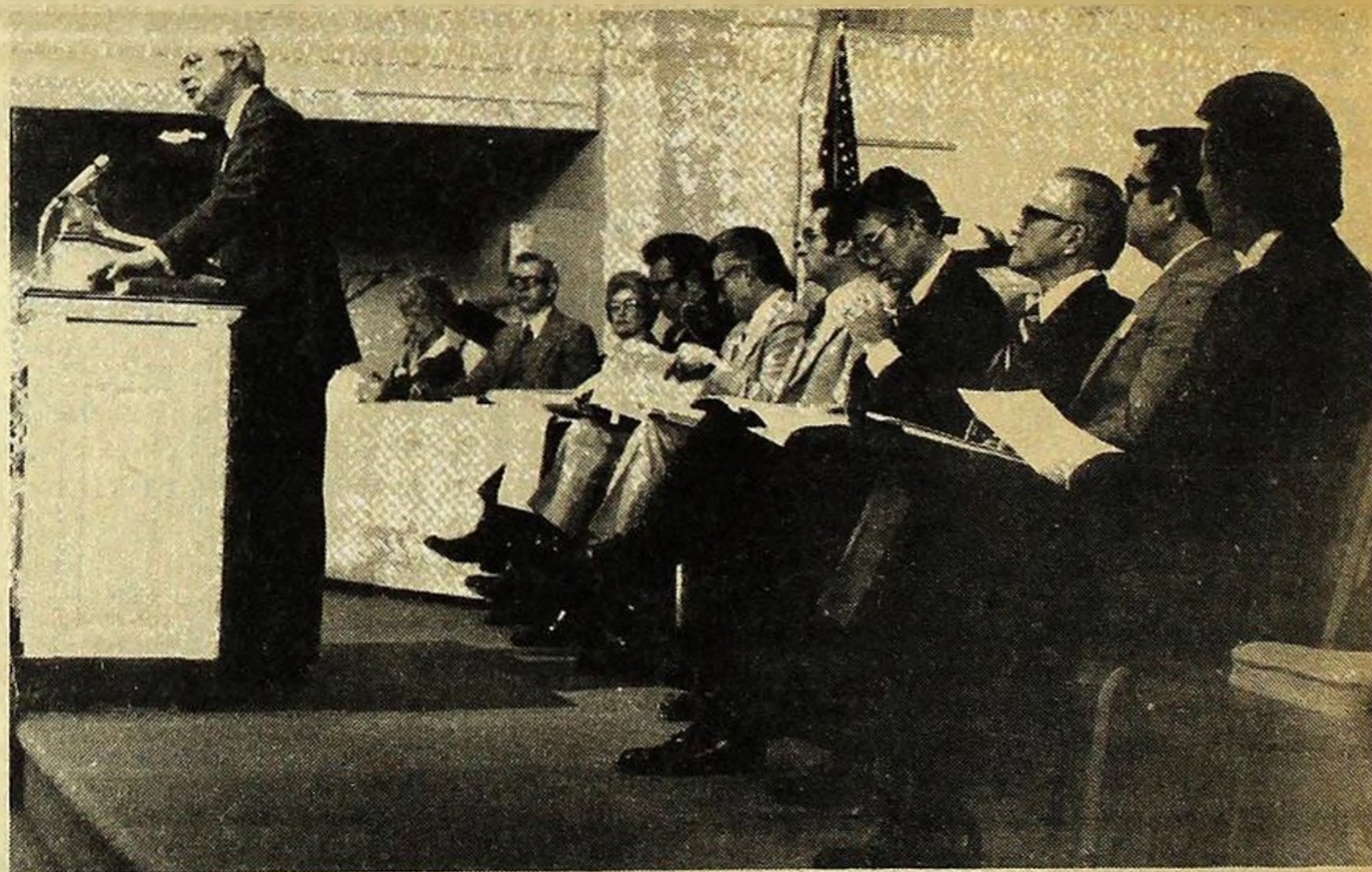
William J. Reynolds, secretary of the church music department at the Southern Baptist Sunday School Board, expressed congratulations to each of the churches surpassing the 500 enrollment total, and said the increases are evidence of support, outreach, and growth of the SBC music program.

Penn-Jersey calls Crane as missions director

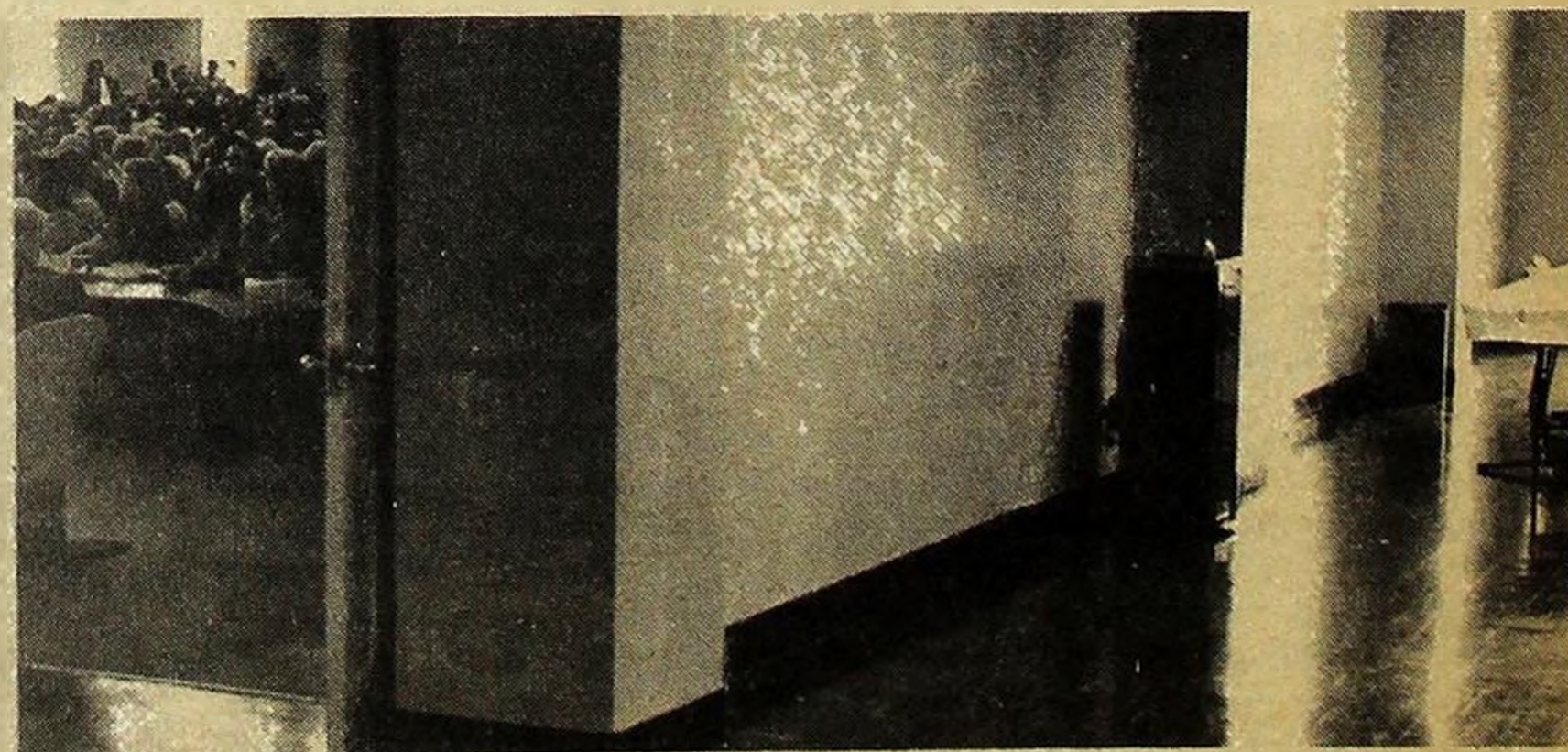
HARRISBURG, Pa. (BP)—The executive board of the Baptist Convention of Pennsylvania-South Jersey has elected Harold Crane as the board's missions division director, effective May 1.

Crane, a native of New Jersey, has served as missions director for the Michigan Convention for the last eight years.

As director of the missions division, Crane will serve as the chief liaison person in cooperative work with the missions section of the Home Mission Board and will give leadership to the promotion of Brotherhood and Royal Ambassador programs. He will also assist Ellis M. Bush, executive secretary-treasurer, in staff work related to planning, implementing and evaluating the ministries and programs of the executive board, and serve as the staff coordinator of church/minister relation services.



REPORT—Chairman Bill Coles of the Special Study Committee (left) presents the committee's report to the called state convention. Seated behind him are the committee's members (from right) Jim Austin, Paul Williams, Ed Harris, convention president W. Fred Kendall II, Executive Board president Gerald Stow, Frank Ingraham, and Paul Durham



A BAPTIST CONVENTION?—Last Thursday's called state convention was obviously not a normal convention. Note the completely empty corridor, while through the door there is standing room only in the auditorium.

BSU summer missionaries commissioned, officers named at spring convention

Tennessee Baptists will have a part in sending approximately 40 students from Baptist Student Unions across the state to work in missions this summer. The students were commissioned during the spring leadership conference held earlier this month in Nashville.

The 300 students attending the conference also elected officers for the coming year's activities. The new BSU president is Joan Watts, a student at the University of Tennessee at Knoxville. James B. McAdams, Tennessee Tech University in Cookeville, was elected vice-president. Representatives from the three grand divisions of the state are: Bonnie Elaine Daniels, (east), UT; Cynthia Leanette Glaze, (middle), Middle Tennessee State University in Murfreesboro; and Jeanne C. Veteto, (west), Union University, Jackson.

Members-at-large elected at the meeting are: Melissa Helen Trentham, (east), East Tennessee State University, Johnson City; Lorna Sue Lemasters, (middle), Tennessee Tech; and Robert Eugene Ray, (west), UT Martin.

Summer missionaries will serve in four foreign countries and 12 states, including Tennessee. The commissioning service was directed by Char Martin, a senior at UT Knoxville and daughter of furloughing missionaries Mr. and Mrs. Earl Martin.

Four students accepted appointment to work with Southern Baptist career missionaries in Brazil, India, Israel, and Liberia. Chris Ogle, senior at UT Knoxville, and architectural student will work in Parintins, an isolated village in Brazil. He will use his architectural skills as well as doing some basic social work. His appointment will be for a six month period.

Cynthia Ebersold, nursing student at Memphis, UT-Center of Health Sciences, will serve in the Bangalore Baptist Hospital, providing medical care for villagers as well as private patients.

Chris Hodges, UT Knoxville, will serve in the camping program in Baptist Village, Israel, near Tel Aviv. His camping assignment will be varied working with Arab, Jewish, and Christian children.

Melissa Callison, Vanderbilt University senior, will work in Monrovia, Liberia, in mission activities with Girls in Action and Mission Friends in five local churches.

The Home Mission Board, SBC, has provided general mission work for students in states throughout the convention. Tennesseans appointed and their places of service are: Molly Vowell, Vanderbilt student from Clinton, Arizona; Sandra Couick, UT-K,

Newport, Alaska; Pete Hatcher, MTSU, Calhoun, California; Wayne Anderson, East Ridge, UT Chattanooga; Hawaii. Donna Kay, Hermitage, student at Tennessee Tech will be in Baltimore, Md., with the "Good Time Wagon" while Melodie Strong, MTSU student of Mt. Juliet, will also be in Baltimore working with the Fulton Avenue Baptist Church.

Two students will be in West Virginia. Marie Sandusky, Memphis, a student at Knoxville, will do general missions while Rick Purvis, Vanderbilt student of Chickasaw, Ala., will be a member of a revival team.

Robert Adams, Old Hickory, a student at Tennessee Tech, will work in Ohio; Debbie Ruth, MTSU, resident of Columbia, will work in Washington/Oregon; Debbie Boling, Union University, of Pinckneyville, Ill., will work in Wisconsin.

Ricky Whited, MTSU, of Old Hickory, will be in the northwest working in the International Seaman's ministry.

Susan Bennett, Memphis State University, resident of Memphis, will be serving in Highland Avenue Baptist Church, Queens, New York.

Belmont Heights Baptist Church, Nashville, will provide missions work for Ken Hayes, student at Carson-Newman.

Shelby Association, Memphis, has offered general missions work to Cynthia Harris, Cleveland State Community College and to Jill Odom, Walters State Community College.

Western Heights Community Center, Knoxville, will use Melinda Hill and Valerie Rixie in their activities of Bible school and ministry to the elderly. Miss Hill is a student at UT in Martin, a resident of Memphis. Miss Rixie lives in Chattanooga and attends MTSU.

Harrison-Chilhowee Baptist Academy will have two students working with students as counselors and recreation leaders. They are Jim Chapman of Memphis, and Colleen Johnson of Lexington. Both are students at Union University.

Becky Pope, of Neptune Beach, Fla., student at UT Knoxville, will work in deaf ministry in Tennessee under supervision of Jarvis Hearn, Missions Department, TBC.

Camp Smoky, Gatlinburg, will use several students in their coffee house ministry. Gail Brinker, Waco, Tex., student at UT Martin and Sandra Kinney, Clarksville, student at Austin Peay State University, will be some of the group there. Students from other states are also helping in this ministry.

Resort missions at Reelfoot Lake, Tenn.; Lake Placid, N.Y.; and Lake Tahoe, Calif. will use the following students in their ministry: Kyle Caddell, MTSU, of Lafollette

and Jim Newton, APSU, of Clarksville in Reelfoot Lake; Pete Hatcher, Calhoun, student at MTSU, in California; Paula Fleeman, Union University resident of Manila, Ark., in Lake Placid.

The Brotherhood Commission, SBC, will use Jim Roberts, student of UT and resident of Knoxville, in Royal Ambassador and camp work in Texas, California, Arizona, and New Mexico.

Camp Ironbell, New York Baptist Convention campsite, will have students Susan Eaves, of Oak Ridge, Tennessee Tech, Pete Hoadley, Vanderbilt University, of Nashville; Judge Pippin, Carson-Newman student of Knoxville, and Nancy Rossmeisly, Vanderbilt, of St. Petersburg, Fla., in the summer camp program. They will spend some time in early summer preparing the camp for the programs and then act as counselors during the camping program.

Four students will be working in an international ministry in Nashville teaching English to wives and children of students. They will be housed, and classes will be taught at the Baptist Student Center, George Peabody College. Barry Vincent, BSU director, will supervise their work. They are: Kim Likens, ETSU of Erwin; Scott Payne, Motlow State of Manchester; Maritza Perez, UT Martin, of Martin; and Phillip Scheller, Walters State Community College, a resident of Mohawk.

The summer student mission program is sponsored by Baptist Student Unions throughout the state. The students draw up a budget at the beginning of each year and raise their own money to fund the summer project. They are not paid for their service, except for expenses.

Pat Taylor named dean at Union

C. Pat Taylor, associate professor of education at Belmont College since 1975, has been named associate dean at Union University.

Taylor, who will join the college staff in June, will also serve as associate professor of education at the college, explained Union President Robert Craig.

He succeeds Willis H. Kimzey who is retiring July 31 after 23 years service to the institution. Kimzey has been associate academic dean for the past six years.

A native of Salem, Ky., Taylor was an admissions counselor at Union in 1972. He received his bachelor's degree from the University of Tennessee at Martin, his master's degree from Western Kentucky University, and his doctorate in education from Memphis State University.

He has served as a high school teacher and coach, college instructor, and graduate assistant before assuming his current responsibilities at Belmont.

A deacon at Belmont Heights Baptist Church in Nashville, Taylor and his wife are also head residents in Pembroke Hall men's dormitory on the Belmont campus.

Deaf women to meet during WMU week

BIRMINGHAM, Ala. (BP)—The first conference for deaf women's Missionary Union members will be held this summer at Glorieta (N.M.) Baptist Conference Center during the joint Woman's Missionary Union-/Brotherhood Week, June 30-July 6.

The conference is planned for deaf women but will also assist church staff members and others who work with the deaf. Topics of instruction will include the basics of missions, how to organize WMU age-level groups, and various teaching methods.

Turlingtons return to Tehran church

TEHRAN, Iran (BP)—The Henry E. Turlingtons have returned to Iran and will begin church services immediately.

The last Southern Baptist missionaries to leave the troubled country during the change of government, the Turlingtons plan to stay from six to eight weeks before returning to Bangalore, India, where he will lecture at the United Theological College from June through September.

Turlington told SBC Foreign Mission Board officials April 5 from his Iran apartment that all his family's personal effects were in good order. He had already been in contact with three families and a single woman about church services.

All of the American members of the church have left Tehran, but several families of other nationalities are still present. Among them are Mexicans, Nigerians, and Pakistanis.

When the Turlingtons leave for the Bangalore lecture assignment, they intend to leave their personal belongings in their apartment in Tehran and return at the end of September.

"It is most encouraging to know that the church in Tehran is still alive," said J.D. Hughey, the board's secretary for Europe, the Middle East and South Asia.

James F. Kirkendall, field representative for South Asia, also returned to Tehran. He is packing furniture and belongings in crates for shipment at a later time. He will attend meetings in his area during the next month and will return to the United States in May. A final decision will be made then about where he and his family will live.

No word has been received about the C. Kenneth Glenn home in Ahwaz, Iran, but the Turlingtons did report conditions there now were "not so bad." The Glenns were among the first missionaries forced to evacuate because fighting became intense much quicker in the remote areas such as Ahwaz. They are currently on a short term assignment in Norway with an English-language congregation.

SBC mission gifts grow 12 percent

NASHVILLE (BP)—Six months into the 1978-79 fiscal year, contributions to the national Southern Baptist Convention Cooperative Program have reached the \$31.5-million mark, 11.4 percent ahead of receipts at the same point last year.

The 1978-79 budget calls for \$64-million in basic operating and capital needs for the SBC's worldwide missions effort and another \$11-million in challenge funds to finance the SBC's Bold Mission Thrust plan to reach the world for Christ in this century.

The \$31.5-million figure represents undesignated funds. In addition to that, Southern Baptists have contributed another \$35.3-million in designated funds, for a total of \$66.8-million during the first six months. That ranks 12.4 percent ahead of last year.

During the month of March alone, undesignated Cooperative Program contributions totaled more than \$5.3-million, a 13 percent increase over the same month last year.

"The 13 percent increase demonstrates a continued concern for Bold Mission Thrust," declared Porter W. Routh, executive secretary-treasurer of the SBC Executive Committee which received and disburses national Cooperative Program funds to SBC agencies.

Routh also expressed approval of Southern Baptist response to the annual Lottie Moon Christmas Offering for foreign missions, which thus far has collected more than \$32-million in designated contributions, a 12 percent increase over the same period last year.

Total contributions for March, including the Cooperative Program amount, totaled more than \$14.6-million, a 24.9 percent increase over last March.



STUDENT OFFICERS—Elected to lead the work in 1979 for Baptist students in Tennessee are: (front row, left to right) Melissa Helen Trentham, Joan Watts, Cynthia Leanette Glaze, and Jeanne C. Veteto. Back row: James B. McAdams, Robert Eugene Ray, state student director Glen Yarbrough, and Billy Henry, student department associate.

EDITORIAL

The best possible decision

In one of the largest "business" meetings in Tennessee Baptist history, the messengers from churches throughout the state gathered April 5 and voted overwhelmingly to sell or to transfer Belmont Plaza to some other organization.

Basically, the messengers came with a positive, wholesome attitude and faced a difficult problem squarely. They are to be commended that there were little of the charges and cutting remarks we had been led to believe were coming.

The convention is another indication that Baptists have the ability to pull together when a crisis comes. We often disagree and debate issues vigorously, but when a difficult decision is to be made, we usually respond in a positive, affirmative manner.

There were two other factors which also contributed to the relatively harmonious convention: the presiding officer, W. Fred Kendall II, and the manner in which the Special Study Committee prepared and presented its report and recommendation.

Kendall's presiding may have lacked some of the legalism of parliamentary law by allowing numerous "points of order" and "personal privilege" statements and "points of inquiry." However, this laxness is to be commended in this situation, because it allowed messengers to express their opinions and ask their questions.

Kendall was ably assisted by Fred Wood, whom Kendall had named as parliamentarian.

And the messengers responded favorably to the president's handling of a critical situation.

The Special Study Committee presented four options in written form and then spent one hour in thoroughly explaining these. Then questions were permitted on any of these during the afternoon session, although the committee had recommended that Belmont Plaza be sold.

One proposal was that the request of the Tennessee Baptist Service Corporation be honored to provide a \$1.5-million letter of credit and \$100,000 per year from the Cooperative Program state convention budget.

Wade Darby, TBSC executive director, told the messengers that "This committee did not deem that our proposal was a valid one, because they did not feel that you would accept it, and they started searching for more acceptable alternatives."

We have two comments on Darby's observation.

First, the Executive Board created the committee "to explore all possibilities dealing with problems of Belmont Plaza and bring them to the convention." Their assignment was to seek out every option.

Secondly, it would appear that the messengers did not consider TBSC's proposal as a valid one, since no one not connected with the TBSC spoke out in favor of raising the TBSC's debt ceiling and granting the \$1.5-million letter of credit and \$100,000 annually—even after the TBSC directors agreed only to specifically ask for the \$100,000 for one year.

Another proposal, which would have transferred Belmont Plaza to Belmont College was withdrawn Thursday morning by Herbert Gabhart, college president. In response to questions from the floor, Gabhart would only say that the committee's presentation of their proposal was not "adequate."

The committee had attempted to summarize the college's proposal, based on the information it had received. The problem seems to have been that in early discussion with college officials the idea was to convert the building for use by the college. Later, however, college officials began to consider subleasing Belmont College to an outside group to be used as a facility for senior adults. The committee did not learn of this change until Wednesday afternoon—after the committee's report had already been printed.

The withdrawal may have been best for the college. Had their proposal remained as an option, the messengers might still have chosen to sell Belmont Plaza, putting the college out of the picture.

A third proposal (to keep Belmont Plaza and operate it as a rental-only facility) received thorough discussion because this option was presented as a substitute motion. The messengers expressed themselves openly on this matter during discussion, but declined to favor it instead of the committee's recommendation to sell Belmont Plaza.

Under the plan approved by the messengers, a committee will be appointed by the convention president to negotiate the sale or transfer of Baptists' interest in the building. Tennessee Baptists need to pray diligently for this committee. There are many factors to be considered by this committee, other than mere economics.

The convention made the best possible decision—because of who made it, how it was made, and the vote was clear. The decision was made by those who had the authority to make it: church-elected messengers in a duly organized convention.

The task is not over. The committee, to be named by the president, and the Executive Board still have much work to do. But, the messengers met and considered the alternatives—and gave directions for the future of Belmont Plaza.

Cicero's comment



By the editor

As Christians, we earnestly believe that the resurrection of Jesus Christ is the most important event in the history of the universe and the history of all eternity.

On that first Easter morning when the stone was rolled away to let all the world know of that miraculous event, we might have expected a more enthusiastic response from those living at that time.

I have wondered why the gospel writers did not continue the narrative of that significant Sunday with these words:

"The good news of Jesus' resurrection spread among the disciples as the women, Peter, and John began quickly to go and to tell of the miracle.

"Encouraged by the fulfilled hope which had been crushed by the crucifixion on Calvary, the followers of Christ openly proclaimed to everyone they saw the truth of the resurrection on every street corner in Jerusalem and surrounding towns.

"By sundown on this first Easter Sunday, the disciples and the rapidly-expanding number of believers had gathered to plan their strategy to tell the whole world what had transpired in Joseph of Arimathea's tomb.

"The nations of the world were assigned to specific disciples. Other believers volunteered to go with them, accepting the responsibility of certain towns, cities, and villages.

"As the gathering continued, other new converts joined in the celebration. Everyone eagerly brought all their possessions and gave these to the disciples to help them in the new mission endeavor.

"By daybreak on Monday, the thousands of believers prayed, hugged each other, and departed on their joyous task of telling every inhabitant on earth that God had raised Jesus from the dead."

No, that's not what the gospels say.

Instead, what do we find the disciples doing on that first Easter?

The disciples were assembled—at least 10 of them—securely locked behind closed doors "for fear of the Jews." That day they had learned the greatest truth of all knowledge, but it brought fear, rather than joy and freedom.

Their message was so unconvincing that when they told Thomas that Jesus had actually appeared to them that Easter night, he did not believe them.

Lest we be critical of these disciples for their fear, rather than faith, there were three things that they needed before facing an unbelieving world with the eternal truth of the resurrection of Jesus Christ.

First, they needed to "understand the Scriptures" (Luke 24:45). Jesus needed to open their minds to enlighten them with the relationship of the resurrection to the law, the prophets, and the Psalms—the total revelation and the total purpose of God.

Then, they needed instruction from Jesus that they were commissioned to "go into all the world." What they had learned and experienced was to be shared with every creature—upon the authority of Jesus Himself.

Finally, they needed to be empowered by the Holy Spirit. This was so important that Jesus told them to tarry until the Spirit came—even waiting seven long weeks!

Later, having received instruction, commissioning, and empowering, these disciples made tremendous strides in that first century to confront the world with the gospel.

As 20th century Christians, we already have these three requirements that delayed the disciples. And all the world still has not heard.

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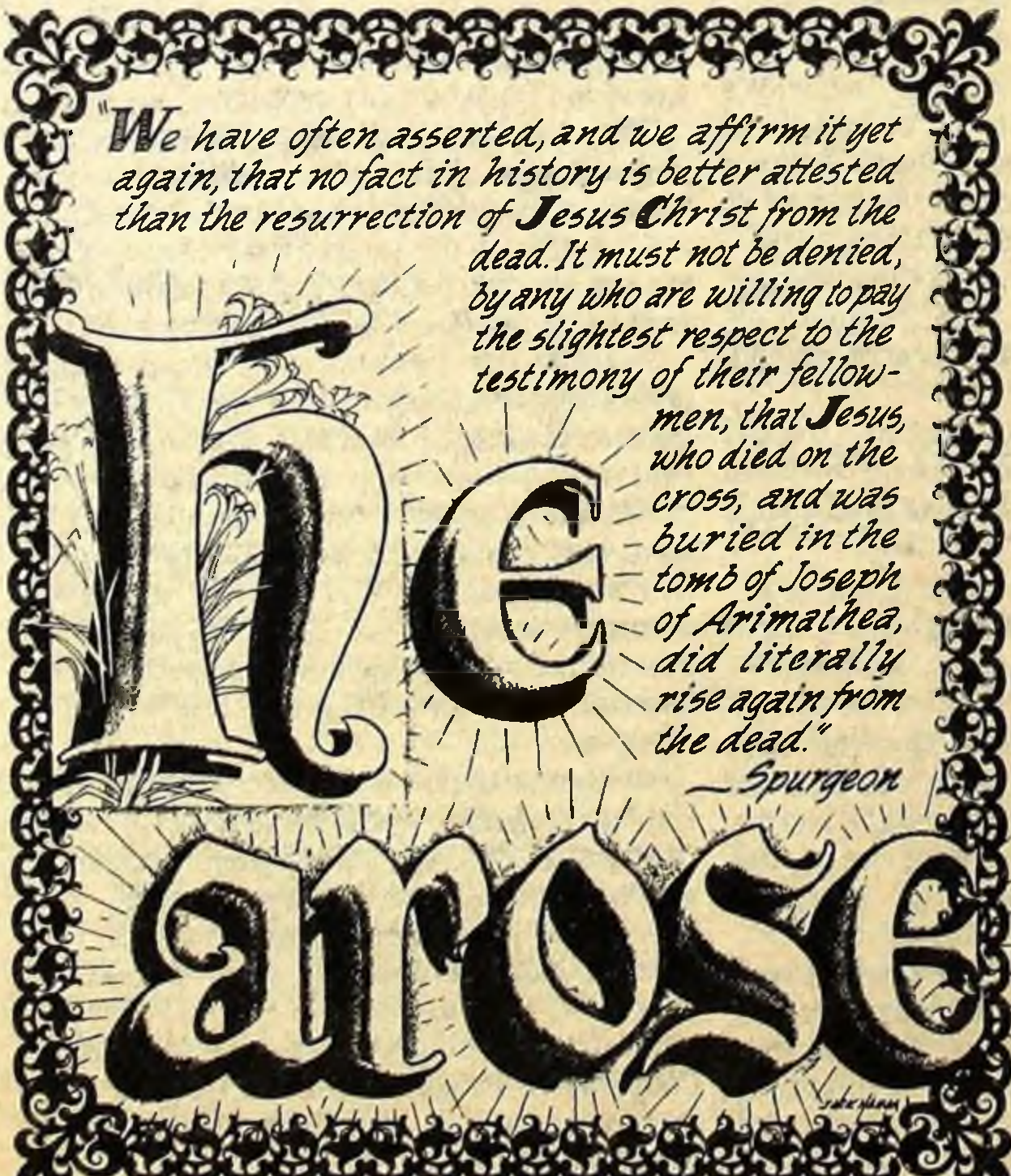
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Cooper believes Americans committing passive suicide

NEW ORLEANS (BP)—Americans today are committing suicide and do not even realize what they're doing, says Kenneth Cooper, head of the Dallas-based health screening operation known as the Aerobics Center.

Physical "unfitness" is running rampant throughout this country, reaching epidemic proportions, says the noted physician, and ministers and church staff members are just as guilty of allowing personal physical deterioration as are the rest of the millions of unfit Americans.

Cooper challenged ministers and faculty and administration members of the New Orleans Baptist Theological Seminary recently to become more concerned for their physical health as they lead others to spiritual health. Cooper and his wife, Millie, were the featured speakers recently for the Tharpe Lecture Series at the seminary.

"It's not so much that we die, but that we are killing ourselves," Cooper said, pointing out the ways Americans today allow themselves to become grossly overweight, and fail to get sufficient exercise to maintain safe levels of muscle performance throughout

the body. This lack of muscle performance and conditioning affects the heart and other vital organs, creating ideal conditions for heart failure or other serious medical problems.

"It's also disturbing that too many people go into the ministry with deplorable body condition," Cooper said, warning that the service of God's Kingdom creates a great demand on the physical body as well as one's spiritual being. Ministers, Cooper said, should keep physically fit if they want to be fully prepared for Christian ministry responsibilities. "It's cheaper to maintain good physical health than to try to regain it later," he added.

Cooper cited statistics that say there will be more than two-million coronaries in the United States alone in 1979, with 60,000 resulting in deaths. He said that 90 percent of all premature deaths (deaths of persons below 65 years of age) are "needless."

But there are more benefits than death prevention, including sharper mental awareness and a healthy, strong feeling in meeting daily activities.

Cooper was especially critical of smoking, which he called the number one risk factor in heart disease, and calling it one of the worst health hazards in America today.

He added that the U.S. Government is suffering from acute "tobacco schizophrenia." While one department of the federal government warns that smoking may be hazardous to health, another is pouring money into farm subsidies for tobacco growers.

Mrs. Cooper, who spoke in the seminary chapel, pointed out to ladies attending the lectures that exercise can be used for relaxation, for figure contouring, as well as for heart fitness.

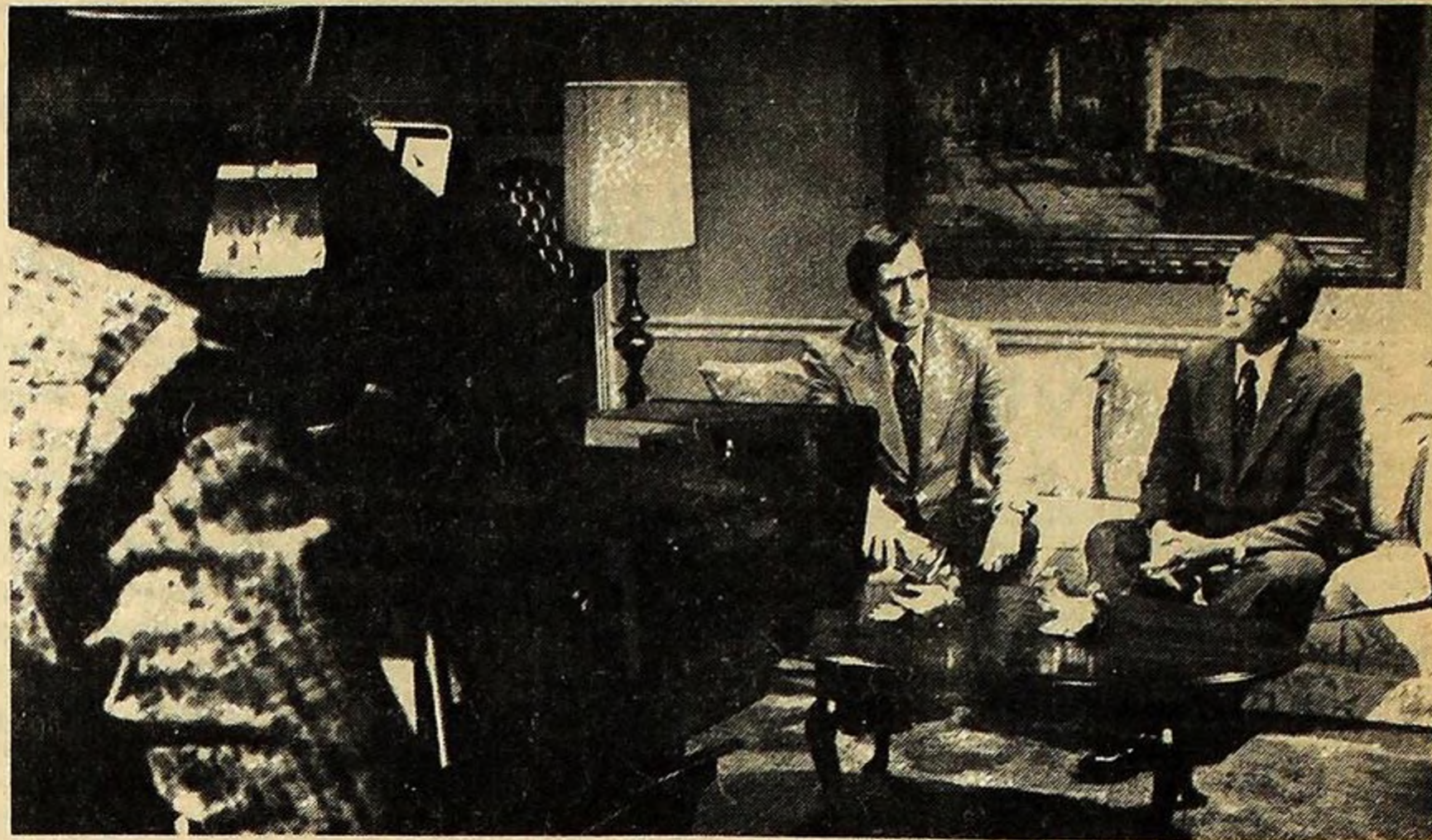
"Too many people exist to 90 and haven't lived past 20," she said. "The body is the most important gift God has given us, other than salvation. Keep it in good shape."

Golden Gate organizes evangelistic teams

MILL VALLEY, Calif. (BP)—A "Living Investments in Field Evangelism," program, has been introduced at Golden Gate Baptist Theological Seminary to help bolster evangelism support for churches in the west and northwest.

The purpose of the program, according to William M. Pinson Jr., president of Golden Gate, is to supply specially-trained student evangelists to churches which do not have the resources to secure evangelists and musicians for revival meetings and other events.

Each student member of a LIFE team will undergo extensive orientation and training before being sent on assignment.



TENNESSEAN—David George (right), pastor of Immanuel Baptist Church, Nashville, and Frank Pollard, host of "At Home with the Bible," discuss the end of the world during the taping of an upcoming segment of the series.

Nashville pastor discusses end of time on TV series

FORT WORTH—Realistic thought about the end of time, heaven, and hell needs to replace sensational speculation with which many persons surround mortality and immortality, according to two guests on a nationally-televised series.

"Rather than being a field in which people go wild, the subject of life after death has a very practical place in people's lives," according to James Carter, pastor of University Baptist Church, Fort Worth.

As featured guests on two "At Home with the Bible" programs, scheduled to be aired across the country, Carter and David George, pastor of Immanuel Baptist Church, Nashville, speak of fears many people have about death and the end of time.

"Our curiosity makes us want to know the 'how' of the end of time," says George, "but the book of Revelation deals more with the 'who'."

"Anybody has a right to make a guess," he says, "but he ought not to claim it to be more than that. If he does, he's claiming more than the Bible says."

"We probably have more questions and fewer answers about heaven and hell than anything else," observes Carter. "The Bible doesn't tell us all we want to know about these places, but it tells us all we need to know. The Bible is more like a travel guide for life than it is a road map."

"Each of us has to face up to the fact that we are mortal and will die," Carter says. Death is an end, not the end. If all of life is lived with accountability and responsibility, then we live with some kind of ultimate destiny.

"It makes sense to believe in heaven or hell," Carter continued. "While heaven and hell have been subjects of speculation, the Scripture makes specific reference to them. Heaven as 'home' is a good picture, but for the Christian, it is not a bribe or a reward, but a continuation of life with God. Hell is separation from God—not because God wills it, but because persons fail to take advantage of God's gift of grace," he says.

"We may disagree on how the world will end," says George, "but the one thing we can all agree on is that Jesus Christ is our hope. The book of Revelation speaks of things we haven't experienced yet. That makes it difficult to understand, because the only way to write about things we haven't experienced is through symbols."

Carter agrees that "we have to be very careful about symbols we find in the Bible. We need to take the Bible as the authentic witness of spiritual truth and not force it to say things it does not say or to support systems that it does not create itself."

"It's God's universe," says George. "He'll bring it to an appropriate conclusion, and He'll protect His people all the way through."

"At Home with the Bible," is a joint production of the Southern Baptist Sunday School Board and the Radio and Television Commission, is broadcast nationally on 20 television stations, 14 radio stations, 1,350 cable television systems, and by satellite on the PTL Network, CBN Network and Home Box Office.

BWA worker dies

WASHINGTON (BP)—Adolf Klauipiks, a Latvian refugee who served as relief coordinator and refugee resettlement administrator for the Baptist World Alliance 1947-68, died March 27 in Applebachsville, Pa. He was 79.

Klauipiks first joined the BWA staff as a field coordinator for displaced persons in Europe. He took office in Washington in 1949, coordinating a refugee resettlement program that found homes for an estimated 12,000 European refugees in Canada, the United States, South America, Asia, and Australia.

His responsibilities in Washington over the succeeding 18 years included leadership of Baptist relief activities in every continent whether the disaster be war, famine, earthquake, drought or flood.

Klauipiks was a graduate of the Latvian Baptist Seminary at Riga and Newton Theological Institute, now Andover, in the United States. He was caught up as a refugee in both world wars, spending about 10 years in Russia as a result of a German invasion of Latvia in World War I and then several years in Czechoslovakia and West Germany in World War II.

Devotional

Are you a Super Saint?

By Jerry A. Songer

As we approach the Easter Season let me ask you a personal question. Are you a Super Saint? In Mark 8 there are three characteristics of a Super Saint.

First, the Super Saint has constant contact with Christ. In verses 22-24 we read of the blind man that was touched by Christ twice. The first time he could see—but when he was touched the second time he could see clearly. This is the only miracle that Jesus performed gradually. It tells us that we must continually be in contact with Christ in order for us to be the kind of people He wants us to be.



Songer

The second characteristic of a Super Saint is clear conviction.

Verses 27-30 tell us that Jesus asked the personal question, "Who do men say that I am?" He then persistently said, "But whom say ye that I am?" The answer that Simon Peter gave was that Jesus Christ was the son of God. Jesus Christ is not the first to proclaim importance, but He came in a unique and unusual way.

He lived and died that you and I might die and live.

We must have a clear conviction of who Christ is.

The third characteristic of a Super Saint is complete commitment. Verses 34-36 tell us that Christ asked us to come and follow Him. We must take up our cross. In the 4th Century Telemachus felt that God wanted him to leave the life of a hermit monk and go to the city. In Rome at the arena he heard thousands cheering for the Gladiators. Here the conquered people were brought to fight until death. Telemachus was shocked.

At last he leaped into the arena and called for the fighting to cease. But as the swords pierced his body he fell dead. Cardinal Gibbon says that Telemachus accomplished more with his death than he could ever have accomplished in living the life of a monk in isolation.

Jesus Christ is calling upon you and me to come and follow Him. Jesus Christ does not want us to live in isolation. He wants us to live in penetration.

Are you a Super Saint?

Songer is pastor of Central Baptist Church, Chattanooga.

Carter's reciting of editor's poem brings overwhelming response

ATLANTA (BP)—Walker L. Knight still can't believe the feedback he has been getting from around the country in reaction to some free verse on peace he wrote which President Jimmy Carter quoted in a speech delivered on the day of the signing of the peace treaty between Israel and Egypt.

"I'm overwhelmed," said Knight, editor of Home Missions magazine at the Southern Baptist Home Mission Board and chief of the Atlanta Bureau of Baptist Press.

Carter quoted an excerpt from "The Peacemaker," which news media have called "the most memorable" part of the president's speech. The full poem first appeared in the December, 1972, issue of Home Missions. It was passed to the White House by Bob Maddox, pastor of First Baptist Church, Calhoun, Ga., after he heard it quoted in a sermon by Knight's pastor, John Nichol of Oakhurst Baptist Church, Atlanta.

The free verse, comparing war and peace, said:

"Peace has one thing in common with its enemy,
with the fiend it battles, war.
Peace is active, not passive.
Peace is doing, not waiting.
Peace is aggressive—attacking.
Peace plans its strategy and encircles the enemy.
Peace marshals its forces and storms the gates.
Peace gathers its weapons and pierces the defense.
Peace, like war, is waged."

Our People and Our Churches . . .

LEADERSHIP...

Members of First Baptist Church of Harrogate elected Doyle Dunn as assistant pastor. Doyle is a second year student at Clear Creek Baptist School majoring in theology. Before coming to Clear Creek, he served as interim pastor of Blythe Avenue Mission in Cleveland. In his new position he will be working with young people and serving as music director.

George W. Strickler Jr., former pastor in Big Emory and Nashville Baptist Associations, has been named director of cottage life at the Tennessee Baptist Children's Home in Memphis. A graduate of Carson-Newman College in Jefferson City, he earned the master of divinity and master of theology degrees from Southern Baptist Theological Seminary in Louisville, Ky. He has led churches in Kentucky, Indiana, Ohio, and Virginia, as well as those in Tennessee. He was on the executive board of the Ohio Baptist Convention from 1968 to 1970.

William E. Barnes resigned as pastor of New Salem Baptist Church in Sevier County.

Charles Douglas Earl Jr. was called as minister of music by members of First Baptist Church of Fountain City, Knoxville. Earl, the son of Charles D. Earl (pastor of Lyons Creek Baptist Church in Knoxville), is a graduate of Carson-Newman College in Jefferson City. He also graduated from Cumberland College, Lebanon. Earl comes to the post from West High and Tyson Junior High Schools in that city. D.L. Hammer is pastor of the Fountain City church.

Gates Baptist Church, Gates, called Roy Stinson as interim pastor. Stinson resides in Covington.

Steve Smith has accepted the position of minister of music at First Baptist Church in Goodlettsville. He comes from First Baptist Church in Dyersburg where he served in a similar capacity. Earl Morgan will serve as interim minister of music for the Dyersburg church.

Mt. Tirzah Baptist Church, Newbern, called Robert L. Orr as interim pastor.

David E. Watson is the new minister of education at Hughes Avenue Baptist Church in East Ridge. George Holland is pastor.

North Red Bank Baptist Church, Chattanooga, called John Salter as minister of music. He will also be working with the church's young people. Herbert Myhan is pastor.

Eastanallee Baptist Church, Riceville, called Gordon Carver as associate pastor. Carver is formerly pastor of Marshall Hill Baptist Church, Niota. Oran Creasman is pastor.

Two Rivers Baptist Church, Nashville, called Roy Edgemon as interim pastor, effective Sunday, April 15. Edgemon is director of the church training department, Baptist Sunday School Board. He came to Nashville from the Home Mission Board, Atlanta, Ga., where he served as director of evangelism planning. Prior to that, he served as a pastor for 23 years.

Alice Bell Baptist Church, Knoxville, extended a call to Edward Walker to serve as full-time minister of education and music. Walker serves presently as minister of music at Forest Hill Baptist Church in Maryville. He will be on the field April 25.

Dwain Brown, pastor of Woodcock Baptist Church in Nashville, has accepted the call of Una Baptist Church in that city where he will serve as associate pastor and minister of education. Hiram LeMay is pastor at Una.

Cumberland Baptist Church in Knoxville called Ed Neely as full-time associate pastor, minister of education, and minister of youth.

Fairview Baptist Church, Paris, called Bud Merwin as interim pastor.

Edward Marbury resigned as pastor of Fellowship Baptist Church, Gibson County Association, last month.

George Johnson is serving as interim pastor at Bulls Gap First Baptist Church. The former pastor, Otto Giles, is serving in Watauga Association.

Bob Cates has accepted the position of minister of music and youth at Bethel Baptist Church, Morristown.

Roger Kelsey resigned as pastor of Garrett Baptist Church in Hohenwald. Dan Parker is supplying for the Garrett congregation.

PEOPLE...

Rover Baptist Church in Eagleville was scheduled to ordain Aubrey Lee Knois to the gospel ministry, on Sunday, April 8. Knois was called to lead the congregation of First Baptist Church in Petersburg. Pastor David Wall brought the ordination message. Carl Bond, pastor of El Bethel Baptist Church in Shelbyville, delivered the charge to the candidate; and Ray Winsett, pastor of Southside Baptist Church in Shelbyville, brought the charge to the churches.

George Lanids Holmes III was ordained as a deacon at First Baptist Church in Lafayette last month. Don L. Peek is pastor of the church.

James Buchanan was ordained to the gospel ministry recently by New Middleton Baptist Church, New Middleton. The ordination sermon was delivered by Amos Jarman. Oscar Trainer is pastor.

Huel Hooker was honored by Central Baptist Church, Spring City, on the occasion of his 25th year in the gospel ministry. William Dye served as master of ceremonies and presented gifts from the church to the pastor. The pastor's nephew, Sam Hooker, brought the special message. Also participating on the program was Leslie Baumgartner, director of missions for the Tennessee Baptist Convention.

Mr. and Mrs. Harley Silver are scheduled to celebrate their 50th anniversary on Saturday, April 14, at Sinking Creek Baptist Church in Johnson City.

New Union Baptist Church, Dayton, is scheduled to ordain Joe Purser, Stanley Gravett, and Johnny Garland as deacons in the near future. Danny Ruehling is pastor at New Union.

Mrs. Lura Jane Rowland, 90, mother of long-time Tennessee denominational worker Vaughtie Rowland, died last month in Chattanooga. Mrs. Rowland had been a Christian for 79 years, according to her daughter, and had attended conferences in over 100 churches throughout the Chattanooga area. Funeral services were held at Concord Baptist Church, where she was a member. Her daughter was a field worker for the state convention for many years and has been Woman's Missionary Union and library consultant for the Hamilton County Baptist Association for the past 20 years.

Mr. and Mrs. R. Paul Caudill observed their 50th wedding anniversary last month in Memphis. Caudill was pastor of First Baptist Church in that city from 1944 until his retirement in 1975. He has been named as pastor emeritus by the church membership. The Caudills are spending a few weeks in Florida, according to a spokesman at the church.

CHURCHES...

The congregation of Bellevue Baptist Church in Memphis voted unanimously to proceed with construction on two buildings on the church property. The two buildings will connect the sanctuary with the activities building on the north side and will connect the sanctuary with the annex building on the south side. The north wing will have approximately 45,000 sq. ft. on three floors and will contain eight adult classrooms, which will house about 900 adults. The first floor will house a foyer, library, bookstore, finance offices, family enrichment ministry offices, and the "Bellevue Story Room." Education and administration offices will be located on the second floor. The south wing of the multi-ministries building will contain 30,000 sq. ft. on three floors. This building will contain classrooms, nursery, and facilities for the youth music program. Grinder Taber and Grinder of Memphis will serve as contractor for the structures at a contract price of \$3,990,500. Adrian Rogers is pastor at Bellevue.

After a recommendation for the long range planning committee of First Baptist Church, Cleveland, the congregation voted to purchase two pieces of property adjacent to the church at a cost of \$140,000. The property is owned by Mrs. W.B. Campbell and Wilbur Wood. Marvin Gibson is pastor.

SEBTS trustees launch campaign

WAKE FOREST, N.C. (BP)—Trustees of Southeastern Baptist Theological Seminary adopted a \$3,143,884 budget for 1979-80, elected Robert H. Culpepper as professor of theology and joined in a kick-off conference for the 28-year-old school's \$3.5-million capital and endowment campaign.

Culpepper, professor of theology at Seinan Gakuin University in Fukuoka, Japan, since 1953, will join the Southeastern faculty late in the 1979-80 academic year. A Southern Baptist missionary, Culpepper is presently on furlough in the United States but will return and complete his responsibilities in Japan before coming to Southeastern.

During their semi-annual meeting, the Southeastern trustees joined the seminary's Development Council, faculty, staff, and friends in a kick-off leadership conference for the school's \$3.5-million campaign. The fund-raising effort will extend over three years and seeks gifts from Baptists and others.

Projects in the effort include \$1.5-million for endowment and \$2-million for new student apartments and renovation of several buildings in the recycling program of the seminary's campus, located on the former 145-year-old campus of Wake Forest College.

Trustees also heard a report that \$287,372 had been pledged to the campaign to endow a professorship in evangelism; heard a report on record gifts of \$52,788 for 1978 by Southeastern's alumni; and named a fall lecture series "The Page Lectures" in honor of Mr. and Mrs. George A. Page of Plainfield, Ind.

Tennis, golf dates announced for TBC

Dates and locations have been announced for the 1979 Tennessee Baptist Convention annual tennis and golf tournaments, according to representatives of those two groups.

The fifth annual TBC tennis tournament will be held May 21-22 at Belmont College in Nashville. Play is open to all full-time staff members and denominational workers. Tournament action will cover singles and doubles play.

Registration information may be obtained through Billie Friel, pastor of First Baptist Church in Mt. Juliet.

Golfers may begin making plans to attend a tournament at Henry Horton State Park on Sept. 20-21, according to Virgil Peters, pastor of First Baptist Church in Franklin.

Registration information should be obtained through Peters.

Canadian Baptists launch crusades

TORONTO, Canada (BP)—Canadian Baptists have launched a series of simultaneous evangelistic crusades that will stretch from ocean to ocean during the next year, culminating at the Baptist World Congress in Toronto, July 8-13, 1980.

The crusades are a joint venture of the Task Force of Evangelism of the Baptist Federation of Canada and the Division of Evangelism and Education of the Baptist World Alliance.

C. Ronald Goulding, evangelism coordinator for BWA, will be the speaker at a series of week-long preparatory rallies in each of five regional centers.

The preparatory work begin with rallies in Prince Edward Island, New Brunswick, and Nova Scotia, March 18-26, arranged by Roy D. Campbell, director of the evangelism commission of the United Baptist Convention of the Atlantic Provinces.

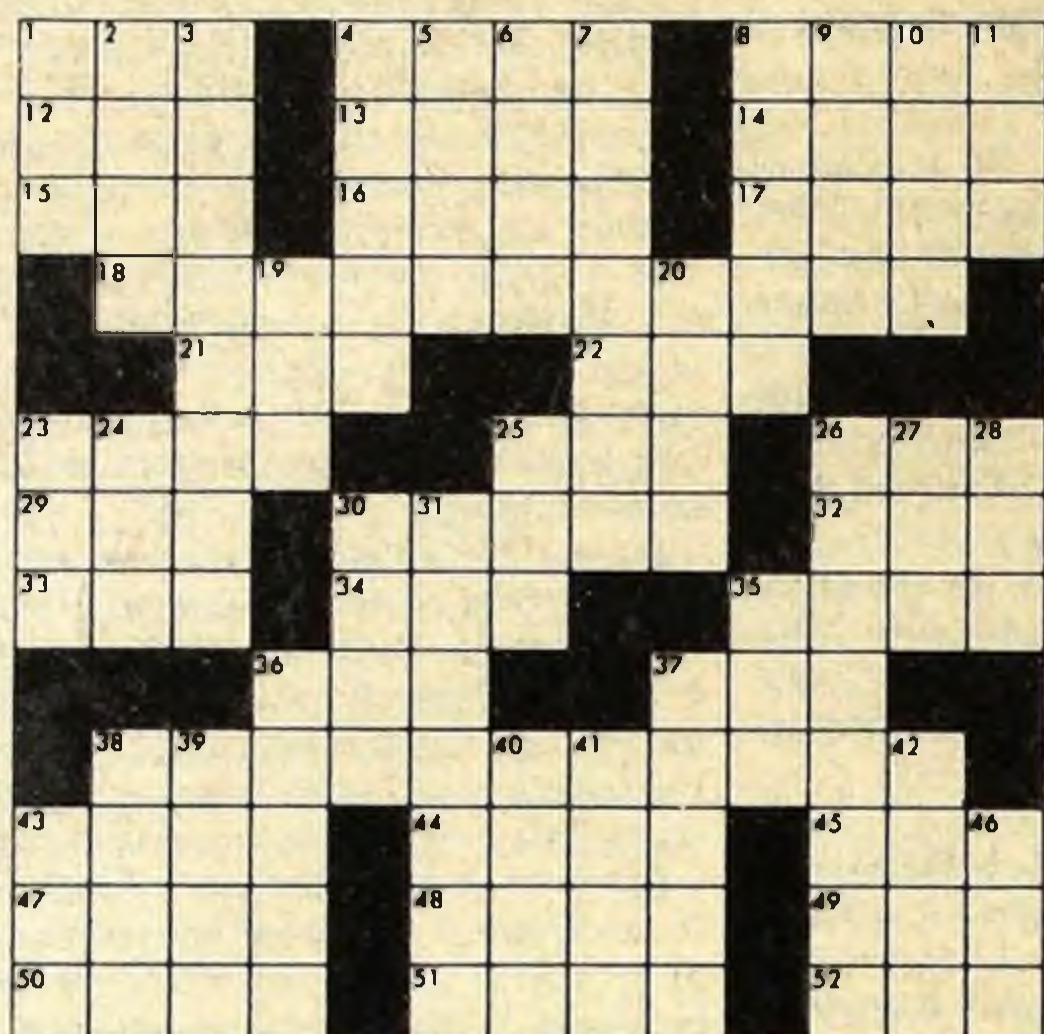
Other regional preparatory meetings are slated in western Canada April 4-9; in Ontario and Quebec, April 27-May 7; in Montreal, June 7-11; and at the Baptist Federation of Canada's triennial convention at Regina, Saskatchewan, July 12-16.



REGISTRATION—Messengers to last week's special Tennessee Baptist Convention turned in their registration cards and received information at tables located throughout Belmont Heights Baptist Church.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Old English letter: var.
4 Cicatrix
8 "my tongue was —" (Acts 2)
12 Foot part (Lev. 8:23)
13 Comic strip character
14 "it is a — thing" (Dan. 2)
15 "that beateth the —" (1 Cor. 9)
16 Semite
17 "Speak not — one of another" (Jas. 4)
18 "I am the —" (John 6)
21 Biblical tribe
22 Consume

- 23 It had none (Mark 4:6)
25 Made of shittim wood (Ex. 25:10)
26 Suet
29 Man (Ezra 10:34)
30 "bless, and — not" (Rom. 12)
32 Eggs
33 Bitter vetch
34 Company abbr.
35 Impend
36 Possessive pronoun
37 "The fining — is for silver" (Prov. 17)
38 "thou shalt — thy God" (Mark 12)
43 Timber wolf

CRYPTOVERSE

J X D E N X D J D J X Z R K X R V D J X R A
Y Z V Q A E B D R V X K K

Today's Cryptoverse clue: Z equals W

- 44 Nimbus
45 Electric, for one
47 Tower (Gen. 35:21)
48 Celtic group
49 Black or Yellow
50 Depend
51 "Citizen —"
52 Some citizens: abbr.

DOWN

- 1 Greek letter
2 "they — not" (Luke 12)
3 "— are confounded" (Jer. 50)
4 Country (Rom. 15:24)
5 Grain
6 Amalekite king (1 Sam. 15:8)
7 "neither — of churches" (Acts 19)
8 "— the friends" (3 John)
9 Molten rock
10 Jejune
11 State: abbr.
19 Large cistern
20 Roue
23 Herb (Luke 11:42)
24 Poet's word
25 Curve
26 The Lord (2 Sam. 22:2)
27 Hail
28 Prize marble
30 Summon
31 Remove from a pile
35 Half of a boner
36 "houses of —" (Amos 3)
37 Tree
38 Ore vein
39 Man (Gen. 10:28)
40 Hoop or skirt
41 Father of the Eranites (Num. 26:36)
42 Bambi, for one
43 Irish sea god
46 — Vegas

Pulpit To Peter

By Jim N. Griffith

Easter is the glad announcement of the good news that God's power was not defeated—but rather validated at the Cross.

For when a Christian sees the Cross, and recognizes it as God's guidepost, he knows he has not lost the way.

Not a subtraction from life but an addition to eternal life, the Cross is God's great plus sign. Thus, it is that Easter is the glad news that the crucified Christ is the resurrected Christ.

Easter answers the darkness of death with the sunlight of life. It answers the depths of despair with the heights of hope.

For Easter is the proclamation that God still lives and is in control.

So, no matter how difficult the problems of the world may be, every day is made brighter by the realization that Christ is risen! The Lord lives! In Him, we have the victory.

Interpretation

Enduring trials

By Herschel H. Hobbs

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Peter 4:12

Heretofore, in this epistle Peter has alluded to persecution (2:11-12, 20; 3:14-17). Now he speaks more specifically.

"Think strange" renders a verb (see the noun form "strange thing") meaning to be surprised or astonished. Here with the negative particle it may read, "Stop being astonished concerning the fiery trial which is

to try you" or, literally, "which is happening to try you." It is to the end (pros) of "testing you." The basic idea in "strange" is a stranger or foreigner (xenos). Apparently, Peter's readers had thought of the Christian life as a bed of roses without thorns, and that persecution was foreign to such. "Fiery trial" probably does not refer to actual burnings at the stake as was true of the Neronic persecution in Rome at this time. Evidently, it connotes the harshness of their persecutions.

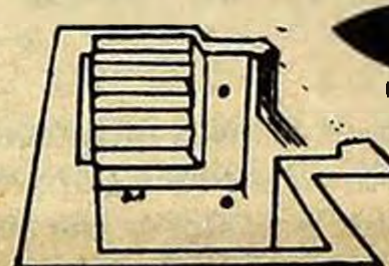
Instead they are to rejoice in that they are sharing in the sufferings of Christ (v. 13). Paul says that as we share His sufferings, we will also share His glory (Rom. 8:17). Being reproached for or in the matter of the name of Christ is a source of joy or blessedness (v. 14). For the Spirit of glory and of God rests upon you. Though persecutors speak evil of Christ, the faithful Christian glorifies Him.

Christians should make certain that they do not suffer as criminals (v. 15). Their suffering should be due to their being Christians. In such they should not be ashamed. For it is a badge of honor. In faithfully enduring hardships they also glorify God.

So when difficulties come we should place ourselves in God's hands for safekeeping, knowing that as our "faithful Creator" He will also be our faithful Preserver (v. 19). Christ gives us abundant life. But it is not one insulated from hardships. Indeed, our faith in Christ may lead to suffering. But in it we can rest assured that our Heavenly Father watches over His own.

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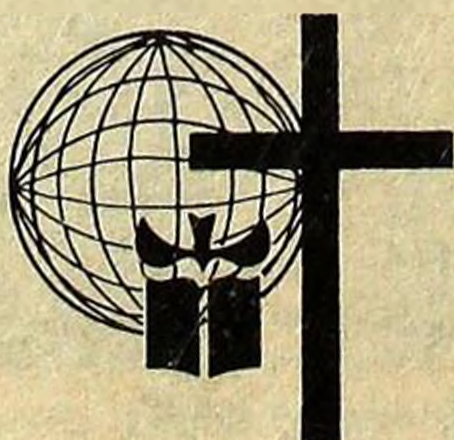
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REPRESENTATIVES—Student and alumni representatives from Tennessee met recently on the campus of Southwestern Baptist Theological Seminary, Fort Worth, Tex. With students Alice Horton (front left) and Bill Sorrell (front right) are Frank Pollard, national alumni president. On the back row are Richard Jackson, national alumni president-elect, and SWBTS president Russell H. Dilday Jr.

Walkers find music talents useful in sharing faith

FORT WORTH, Texas (BP)—Jeanine and Bill Walker work day-to-day in country music, but when the opportunity comes to witness for Christ, they eagerly turn their talents in that direction.

As guests on four upcoming segments of "At Home with the Bible," a national television program produced jointly by the Southern Baptist Sunday School Board and Radio and Television Commission, the Walkers share their faith in the way they find most comfortable.

"I feel very blessed to have a voice that I can use to sing God's praise," says Jeanine, who sings with the Nashville Sounds Quartet.

Bill, an arranger and conductor for Johnny Cash and other well-known personalities, adds: "Christians can perform in the secular world very effectively. Just as the apostle Paul preached to Christians and non-Christians, we can bring an effective witness to all persons."

"In Christian music, we perform classical

music such as works from "The Messiah," moderate works like "The Lord's Prayer" and pop-flavored gospel music," he said. "We don't aim our music to only one segment of the audience."

Jeanine's musical career got its serious start at the encouragement of entertainer Bob Hope, and the circumstances that led to that encounter, Jeanine terms "a fluke." She was a last minute substitute to appear with Hope when Miss Mississippi's decision to marry terminated her reign.

Jeanine then appeared on several other shows with Hope, who was impressed with the voice of then Miss Jeanine Ogletree. Later, Hope's agent asked her to go to California to appear with a touring variety group called "The Kids Next Door."

Today she sings with the quartet to "back up" other Nashville music artists, does commercial "jingle" work, and sings background for many network television shows produced in Nashville. A recent Tennessee Ernie Ford television special featured Jeanine as a soloist.

And every week, she can be found working as director of the Sunday School department for second grade children at First Baptist Church, Nashville.

Bill, a native Australian, played the organ and piano in church as a child. Later, as a graduate of the Sydney Conservatory of music, he worked in Greece, Switzerland, England, and Africa.

As musical director for RCA's international division in the early 1960s, Walker met noted singer Jim Reeves and produced for him what was to be a gold record. At Reeves' invitation, Walker came to the United States to pursue directing work.

Now an arranger, conductor, composer, record producer, and instrumental performer, Walker directs the music for all of Johnny Cash's television specials. He has worked on George Beverly Shea's albums for RCA and served as musical director for the Country Music Association Awards Show.

A deacon at First Baptist Church, Walker, along with his wife, is currently involved in the music industry committee for Billy Graham's Nashville Crusade, scheduled for June.

Jeanine and Bill Walker say that it isn't difficult to be a Christian in Nashville's country music community, because there are many Christian people working in country music.

"You don't have to be dogmatic or belligerent to live your Christianity," says Bill. "Just let them know you are a believer."



TALENT—Bill and Jeanine Walker, professional musicians from Nashville, will appear in several programs of "At Home with the Bible." While their work is predominantly in the popular country music field, the Walkers find many opportunities for Christian witness through their talents.

SWBTS adopts record budget, dedicates recreation center

FORT WORTH, Texas (BP)—Adoption of a record \$8.4-million budget, faculty additions and promotions, degree program changes, and dedication of the new Recreation/Aerobics Center highlighted the spring meeting of the board of trustees at Southwestern Baptist Theological Seminary.

The budget, a \$1-million increase over the 1978-79 budget, will meet inflationary demands, cover costs of the new recreation center, and provide for faculty and administrative salary increases approved by the board at the meeting, a board spokesman said.

Byron A (Pat) Clendinning Jr. was approved as associate professor of psychology and counseling effective in the summer of 1979. He currently serves as minister of counseling for the Second-Ponce de Leon Baptist Church in Atlanta, Ga.

Robert Wayne Brackney will become assistant professor of social work Aug. 1, 1979. He is professor of social work and human services at Wingate College, Wingate, N.C., and will receive his doctor of education degree from Southern Baptist Theological Seminary in June.

George H. Gaston III will become assistant professor of pastoral ministry, June 1, 1979.

William Mac Davis, a graduate student at the University of Utah, will become an instructor in music theory and composition effective Aug. 1, 1979. He will receive his doctorate in August 1979.

Sue Biggs King and Elizabeth Richmond McKinney were named assistant professors, effective April 1, 1979. King had served as resident teacher of voice since 1965, and

McKinney had been resident teacher of piano since 1960.

Three new master's degree programs were adopted by the trustees. The degrees will provide inter-relating programs among the seminary's three schools. They include a master of divinity with church music minor; master of religious education with church music minor; and master of church music with religious education minor.

Trustees also voted to establish a doctor of education center at the Baptist Sunday School Board headquarters in Nashville, which will offer doctoral seminars in conjunction with a board staff development program.

An increase in the student matriculation fee was approved beginning with the fall-1979-semester. An increase of \$15 to \$165 per semester was approved, with the fee to increase to \$175 for the fall-1980-semester.

The increase is in accordance with a move to establish a uniform matriculation fee at all six Southern Baptist seminaries, according to Southwestern officials.

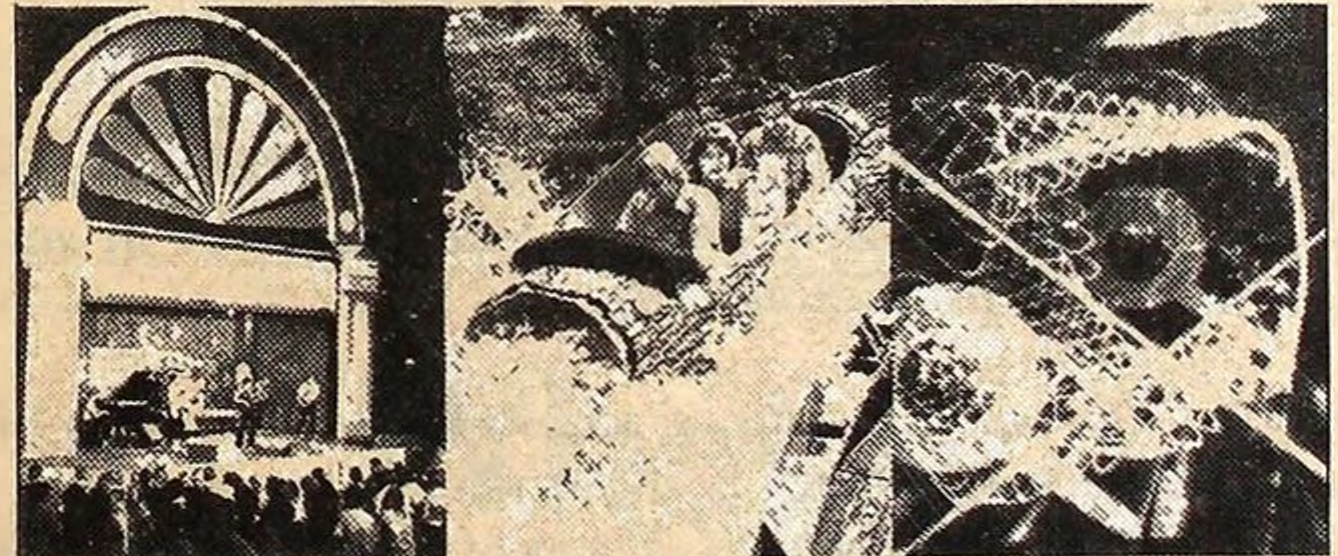
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Morgan says many churches give inadequate retirement

DALLAS (BP)—Although overall participation in Annuity Board programs continues to grow, many churches and agencies in the Southern Baptist Convention still provide either inadequate or no retirement planning for their ministers or employees, an SBC Annuity Board spokesman said.

Darold H. Morgan, board president, says the board continues to recommend that churches and agencies enroll their ministers or employees in a plan on the basis of contributions equalling at least 10 percent of the employee's total compensation if they want to provide an adequate retirement.

About 22,000 Southern Baptist churches out of 35,404 are now providing protection for their ministers or employees through the Southern Baptist Retirement Programs, he said.

Statistics also show that 21,989 churches

send contributions to the board for their ministers or employees.

Currently, the majority of members participate in Plan A, the Family Benefit Section. This plan was closed to new members January 1, 1978, the same date the new Southern Baptist Retirement Program opened.

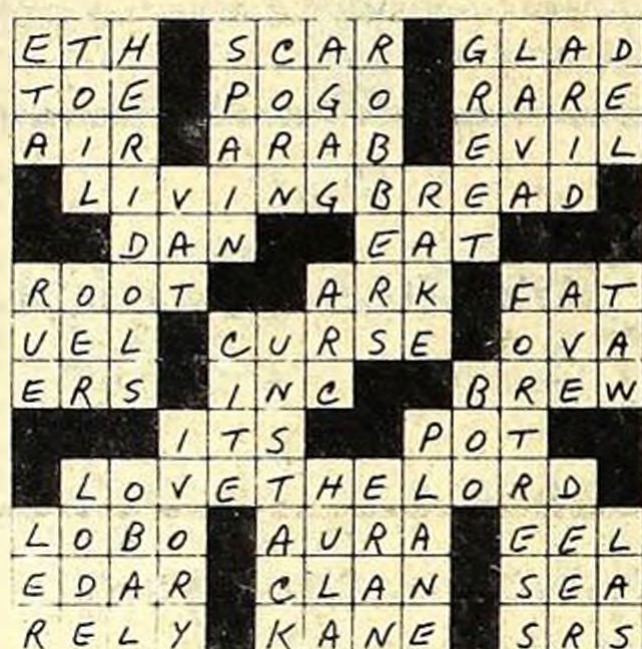
In the Family Benefit Section, the Board counts 21,731 members. For ministers and church employees, the Age Security Section (Plan B), including those in the Fixed Funds, is second with 20,388 participants. A total of 1,812 members are in the Variable Benefit Section (Plan C).

The new Southern Baptist Retirement Program shows a total of 6,066 participants.

The board reports about 200 Southern Baptist agencies and state conventions have some 26,000 employees in board-administered plans.

Most of the agency employees participate in the Age Security Section, a program which includes 23,936 accounts. There are 2,255 members in the Family Benefit Section and 2,405 in the Variable Fund.

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UNIFORM SERIES Lesson for Sunday, April 15

Victory through our Lord

By Carolyn D. Blevins
instructor, religion department
Carson-Newman College, Jefferson City

Basic Passage: I Corinthians 15

Focal Passage: I Corinthians 15:12-28

Have you ever had news that was so good you had a hard time convincing others it was true?

"Oh, come on!"

"You're kidding me!"

"It can't be," are frequent responses to unbelievable news. On the first Easter morning Mary had incredible news. Wouldn't you like to hear her account of her encounter with Christ? Some of it is recorded in the gospels. I imagine she kept asking herself if it were really true or if it were a dream.



Blevins

When Mary shared her extraordinary news, the disciples responded in disbelief too. The resurrection was shocking news even to the disciples who had been told it would happen.

Twenty to thirty years later the Corinthian Christians were groping in their understanding of the resurrection. Paul gave us a rich legacy in the process of teaching his Corinthian friends the significance of the risen Lord. His account of the resurrection is our earliest written record of this pivotal event. His teachings on the resurrection are a major contribution to Christian thought.

It's true: I Cor. 15:1-11

Evidently there was doubt about the validity of the resurrection story. Paul took pains to assure the Corinthians that it was a fact. It was not myth, legend or symbol. The historical fact was that Jesus arose from the dead.

No New Testament Scripture existed in the middle of the first century. Paul could not use biblical accounts of the empty tomb to convince his readers.

Eye-witness testimonies were authoritative. Paul recalled the numerous people who had seen the resurrected Christ. So many testimonies were difficult to dispute. Certainly, Peter and James' word would not be questioned. Paul wanted to erase all doubt the new Christians had about their risen Lord.

The Core of the Gospel: I Cor. 15:12-19

Paul's logic was superb. If there were no resurrection, the Christians had no gospel to share. Was a dead Christ the good news of Christianity? How absurd! The resurrection was the very core of Christian belief and behavior. Without it there simply was no hope.

The resurrection dispute must have also included debates about a bodily resurrection. Greek thought accepted the concept that the body was a prison house of the soul. Many Greek Christians probably had great difficulty abandoning that negative view of the body. Naturally, the concept of a bodily resurrection created problems for Christians who had once held opposing ideas.

Paul began his resurrection teachings by insisting that the Lord had indeed risen from the grave. Now it seemed essential to verify that Christ was bodily raised from the dead.

The dispute also questioned the resurrection of believers. Again Paul's logic dealt deftly with the problem. If there were no resurrection for believers, what hope did they have? The hope of the resurrection involved not only the after life but the present life. Hope gave believers purpose in living now. Those who had no hope lived for pleasure only. Christians derived their meaning, their direction, and their commitment from the resurrection hope. If the Christian experience were limited to this life, Christians were short-changed.

"Resurrection is the good news. That's what Christianity is all about," Paul was saying to his Corinthian friends.

New Life: I Cor. 15:20-32

The events of the first Easter morning was just the beginning of resurrection (v. 20). Because Christ died and rose again, all believers will experience victory over death. Resurrection was not merely past event. It was a continuing experience.

The new gift of life was made possible by Christ. Adam was the beginning of the old life. The old life was plagued by sin. Christ's death and resurrection brought new life and freedom from sin. There's the promise! There's the gift!! There's the victory!!

Paul knew the struggle of living the Christian principles. In verses 30-32 he posed another question. "How could you face Christian struggles if death were the ultimate end? You may as well live it up!" The promise of the resurrection gave Christians strength for the crises of the living.

More than Victory: I Cor. 15:33-58

Paul reassured those who were concerned about the body that would be resurrected. God always provided suitable bodies for all his creations. Resurrected bodies were no exception. They will be bodies suitable for spiritual existence (vv. 35-49).

Unknowns usually create anxiety. Death was an unknown. Paul knew the fear of death many Christians had. He tried to erase that fear. Death was an enemy. Resurrection conquered the enemy! Erasing the anxiety of death not only brought relief but victory. Resurrection was assurance when meeting life's final crisis.

Paul was not merely a teacher of Christian beliefs. He was also a strong advocate of Christian behavior. No Christian belief was divorced from behavior.

"Therefore" meant "on the basis of all I've said." "Therefore" initiated Paul's charge to the Corinthians. The resurrection was not merely a debate topic, sermon title or the subject of a letter. It was a mandate to live by Christ's teachings and work diligently. Resurrection was not only victory and celebration. It was responsibility.

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LIFE AND WORK SERIES
Lesson for Sunday, April 15

Christian resurrection

By Bob C. Hardison, pastor
Calvary Baptist Church, Nashville

Basic Passages: Romans 1:1-4; 10:8-10; 6:5-11; 8:28-39
Focal Passages: Romans 1:4; 10:9; 6:5-11; 8:31-35, 37

"He is risen" was the greeting the tearful women received at the empty tomb (Mark 16:6). That message changed the sadness of the first Easter into a day of rejoicing. It dispelled the darkness and gloom created by the cross.

The bodily resurrection of Jesus became the pivotal event in forming the early church. It enabled the disciples to see Jesus' life as the fulfillment of the heavenly Father's divine plan rather than a progress of frustrated episodes ending in a brutal crucifixion. The resurrection also cast light on the future. It became the central theme in the preaching of the early church. Belief in the resurrection was crucial for Christian faith and life, and it remains so today.

This study focusing on the resurrection is the closing lesson in the book of Romans. It is composed of selected verses from the epistle designed to show that our faith in the risen Lord leads to salvation, victory over sin and death, and a blessed assurance.

The Gospel of salvation (Rom. 1:4; 10:9)
Paul's first reference to the resurrection in Romans was in his opening greeting. In verse 4 Jesus is declared to be "the Son of God with power...by the resurrection from the dead." Even though Jesus was seen to be God's Son through His many miracles, it was His bodily resurrection that declared it with power.

Herschel Hobbs clearly explained the importance of the resurrection when he said, "Jesus' resurrection authenticated all that He is and does. Thousands of people died on Roman crosses. But only Jesus rose from the dead. Without His resurrection He was simply a dead martyr to a cause. With it He is the living Lord who is mighty and willing to save all who receive Him in faith."

In Romans 10:9 Paul gives the proper initial response to the gospel of Christ's resurrection. In order for one to receive the righteousness of God, he must believe and confess. One must believe the fact that "God hath raised Him (Jesus) from the dead." It is not sufficient to believe that Jesus lived and was crucified; one must also believe in a living Saviour who came forth from the grave.

This belief is more than an acceptance of historical facts and confession is more than uttering words with the mouth. The Greek word for believe involves an act of the will. It is belief that includes trust and commitment. To "confess" with one's mouth the Lord Jesus implies an open and total commitment to Christ. More is involved than saying words. The public expression involves receiving Jesus Christ as Lord of one's daily life.

Life Giving Power (Rom. 6:5-11)
Romans 6:5-11 deals with the believer dying to sin and rising to new life with Christ. Through Christ a person is not only saved from the penalty of sin but also receives life giving power to overcome the temptation of sin.

Paul said, "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (v. 5). The "if" states a condition Paul assumes to be true. The verb "planted" carries the idea of being "united." A believer is united with Christ in his death when he reckons himself dead to the old sinful life through faith. Because the believer has died to sin he shall be resurrected like Christ. Just as Christ came forth from the grave on the third day, all believers will meet the Saviour in the air at His second coming (see I



Hardison

Thessalonians 4:14-16). This will be the final resurrection. Our death and resurrection with Christ is symbolized in baptism.

"Knowing that our old man is crucified...we should not serve sin" (v. 6). "For he that is dead is freed from sin" (v. 7). The Christian life begins with death to the old life. The believer knows by divine revelation that he is dead to sin. Therefore, he must not serve sin.

Since Christ conquered death by His resurrection, we have no reason to fear it. In that Christ died unto sin once, He will not die again. "Resurrection" means a raising from the dead to die no more. If Christ has conquered death, we believe that we will also conquer death. If we are dead with Christ, we will live with Him (v. 8). Jesus is the first fruits of those who will be raised from the dead. One day all believers will rise in the general resurrection at the end of the age (I Corinthians 15:13). Through our faith in the resurrected Christ, we have power over sin and share in His dominion over death.

Abiding Assurance (Rom. 8:31-35, 37)
Romans 8 tells how Christians have victory over sin through the power of the Holy Spirit who indwells the life of each believer. In verses 31-35 and 37 Paul gives us the assurance of victory in whatever may confront us.

"If God be for us, who can be against us" (v. 31) is one of the most comforting promises in the Bible. With God on our side who can really be against us? One man and God are a majority. Does it not stand to reason that if God gave His Son for us, He will freely give us all things (we need)? (v. 32).

In verses 33-34 Paul asks a series of questions to establish the fact that in Christ believers will stand blameless before God. He asks, who will condemn us, or find us guilty and pronounce sentence upon us? It is Christ who died, was raised, and sits at the right hand of God making intercession for us (vv. 33-34). The Christian has the assurance that when he stands before God in judgment there will be none there to condemn him.

From this assurance in judgment Paul asks, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (v. 35). Nay, in all these things we are more than conquerors through Him that loved us (v. 37). With God we can defeat the powers of evil. There is not a terrifying thing in this world or any other world that can conquer the believer. In Christ we are super conquerors of the hardships of this world.

The Easter message is that we believe in a risen Saviour who gives us victory over sin and death, and confidence as we face the future.

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Churches find ministries during nuclear nightmare

MIDDLETOWN, Pa.(BP)—Fear crept up the backs of Southern Baptist pastors who lingered in the shadow of the power plant on Three Mile Island, but they stayed through the nuclear nightmare to help others who refused to leave.

Pennsylvania Governor Richard Thornburgh advised all pregnant women and preschool children within five miles of the plant to evacuate. That order decimated attendance at all churches near the plant.

Bill Reese, whose Vally Baptist Church is just three and a half miles from the crippled Metropolitan Edison Unit 2, sent his wife Shelia and two daughters to Shelia's parents in Ohio. They were still gone a week later and Reese hovered over his radio and police scanner, keeping up with developments by the minute.

He said no one in the fated five-mile circle would talk of anything but the potential holocaust that lurked inside the four-foot thick cement belly of the plant.

For worship, just 41 people sat in the pews normally occupied by 125-145 at Valley. In Sunday School, only 27 students came when average attendance is 110-115. The offering was \$208, nearly \$700 below the average. "One more Sunday like the last one and we're in real financial trouble," Reese said.

Tension eased farther from Middletown where pastors found their faith a stark contrast to the confusion and clamor that gripped those around them.

Terry Douglas, pastor of the East Shore Baptist Church in Harrisburg, 14 miles from the plant, said his members told him, "This will give us great opportunities to share Jesus

Christ with people who are running scared and climbing the walls. It's great witness tool to give people something to hang onto."

Douglas said that in his members, few of which evacuated, there was a underlying faith that God would take care of the situation. "Something like this tests a man's faith in God," Douglas said. "Though we realize we can't be foolish and say God will protects us so the radioactivity won't affect us. We've still got to proceed with caution."

Douglas said he and his wife decided what they would take with them should the order come to evacuate. After they chose a few important legal documents, everything else was "just material" he said.

None of the pastors reached by phone had become nuclear opponents. Speaking for themselves and the great numbers of people they've talked with during the week of tension, they said most of them, if assured the plant had been repaired and was safe, would not fear its reactivation.


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service
serv·ice¹ (sur'vis) *n.* [ME. *servise* <OFr. <L. *servitium* (<*servus*, a slave : see SERF)] 1. the serving of God, as through good works, prayer, etc. 2. a) public worship b) any religious ceremony [the marriage *service*] c) a musical setting for a religious service

Changes bring hope to European Baptists

By Ruth Fowler

Europe is changing. Political, economic, and social upheavals rock the continent. Baptist witness there is changing, too. New emphasis on evangelism and an increase in baptisms mark what missionaries hope will be a new era in church growth.

Since the beginning of World War I, Europe has been unstable politically. Monarchies have been replaced—sometimes with dictators, sometimes with democracies. Some people who once worshipped freely are now restricted. Others, once restricted, now worship freely.

Political changes affect the legal standing of Baptist churches and their freedom to witness publicly. A new church building in Madrid visibly marks the beginning of a new era of religious liberty in Spain. It stands, clearly labeled as a Baptist church, on land purchased more than 30 years ago when no building could be publicly identified as a non-Catholic church.

Less than a decade ago, Spanish Baptist churches could not openly advertise their existence or hold meetings in public squares. That, too, has changed.

Spanish Baptists and Southern Baptist missionaries in Spain have responded to the new freedom with plans for public crusades, mass media usage, and literature distribution. In an ambitious five-year plan, Spanish Baptists and missionaries anticipate establishing new work in places unreached by Baptist witness and strengthening existing work.

Early reports of this plan's progress indicate 21 persons accepted Christ during the first month of intensive evangelical efforts in Gandia, Spain. In the seven years prior to the new efforts, the small congregation had gained eight members.

In communist eastern Europe, Baptists continue to worship and grow in membership at a faster rate than any other place in Europe—in spite of government restrictions. According to Baptist World Alliance totals, Romania had 164,000 Baptist church members and Russia, 540,000, at the close of 1978. This compares with 4,909 in Italy and 4,686 in France.

Southern Baptist missionaries have a fraternal representative to these eastern European nations who travels through the communist bloc countries for special preaching engagements.

In other parts of Europe, years of declining church membership have finally ended. But Europeans still do not express the same eagerness for the gospel found in some parts of the world. The witness has been slow, painfully slow, with missionaries sometimes waiting several years before seeing a small congregation established.

The historical and cultural patterns for Europe are one reason for the lack of interest in evangelical churches. For many years the Roman Catholic Church has led religious life. Now, according to missionaries in France, large percentages of the people are no longer active in the Catholic church.

In some countries, only 20 to 30 percent of the professed Catholics are active church members. In France, a 1974 study shows that some 28 percent of those calling themselves Catholic deny the deity and role of Christ in their faith. Another 33 percent call themselves non-practicing, according to Mrs. Gene A. Phillips, Southern Baptist missionary press representative in France.

Other statistics claim that less than 1 percent of France's population is in church on any given Sunday. Yet these same people, some 93 percent of the population of France, say they wish to have their children baptized. They disclaim belief but cling to the practice of ordinances.

Most missionaries in France agree that apathy and ignorance are their biggest obstacles, and not just on the part of nonbelievers. In years past, a minority of missionaries and local Baptists have fought an uphill battle to make evangelism a part of every church's ongoing work.

With traditions taking the place of personal faith, witnessing becomes more difficult. For people to accept the message from Baptists, they must first realize their own religious practices without faith are empty.

Italian Baptists face the same problems as

French Baptists, but on a different scale because more Italians attend Catholic services.

Many Europeans have heard about Christ without really hearing Christ's message. Missionaries in Italy say the people are not tired of the message; they have never really heard it.

Now, Italian Baptists are experiencing a growing interest in evangelism, led in part by Saverio Guarna, the Italian convention's secretary for evangelism. Several churches have held crusades or revivals, and many others have organized visitation or personal witnessing programs.

In May 1978 Giuseppe Pavoni was the first person ordained in the Italian Baptist Convention in five years, according to Mrs. William C. Ruchti, Southern Baptist missionary press representative. For several years the convention encouraged prospective pastors to take secular jobs and be lay pastors. Runaway inflation has made it practically impossible for some churches of Italy to support a salaried pastor. In this bleak economic picture, Pavoni's ordination marks a willingness to try for more salaried, full-time pastors.

Individual families are feeling the impact of inflation, but Baptists are giving more and more to support evangelism and theological education. They gave and pledged more than 185,500 Swiss francs to keep open the financially troubled Baptist Theological Seminary in Ruschlikon, Switzerland.

The struggle for financial stability and a new interest in evangelism are not confined to Italy and France, although those nations are good examples. In other European nations—Scotland, Britain, West Germany, Spain, Portugal—Baptist leaders and pastors are putting a new or renewed emphasis on evangelism efforts as an open door to Christian witness at the end of a long, dark tunnel.

In the middle of all the changes taking place in Europe today, Baptists have every intention of stepping through that open door. (BP)

On Matters of

Family Living

By B. David Edens

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Child's play reflects TV

The amount of time spent in front of the TV set appears to be a more powerful influence on preschoolers' behavior than social class, family income, or IQ. Dr. Jerome Singer of Yale University informed a meeting of the American Association for the Advancement of Science.

Year-long observation of 141 three- and four-year-olds showed that the children who watched the most TV reflected the out-of-bounds activity on the home screen in their speech and behavior at nursery school. Singer thinks that TV example may account for between 10 and 20% aggression during play.

While detective-action shows were most likely to stimulate aggressive impulses, "frenetic situation comedies and game shows where there's all that jumping around and yelling" also brought kids to the boil. Girls were especially susceptible to such programs.

The most aggressive children came from homes where parents placed no limitations on viewing time or program choices.

HISTORICALLY FROM THE FILES

50 YEARS AGO

During prayer meeting at Eastland Baptist Church, Nashville, the church raised \$1,600 in cash and pledges. Four hundred dollars of this amount of this amount was designated for the Cooperative Program, and the remainder was applied on their debt which was a little less than \$60,000. John D. Freeman was serving as interim pastor.

Central Baptist Church, Memphis, adopted an unique way of sounding the call for noon services. At noon each day L. R. Beckett, a young man of the church, mounted the belfry and sent out a bugle call, summoning people in the business section of the city for the services.

25 YEARS AGO

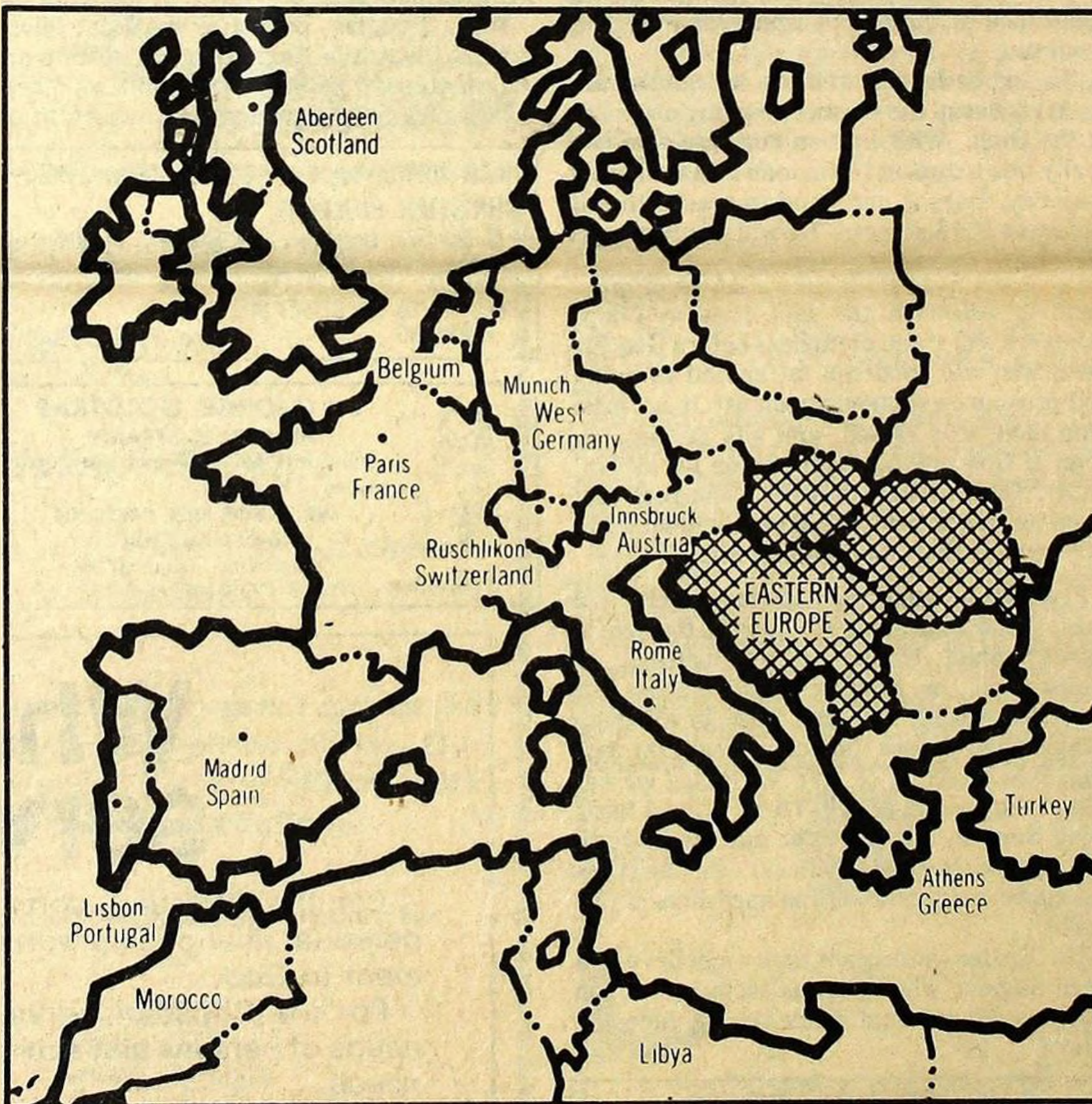
Bell Avenue Church, Knoxville, began a Sunday School at Chilhowee School on Asheville highway. The new project was in the community where the church was planning to build a new plant and move from its location on McCalla Avenue. E. L. Williams was pastor.

Mountain View Baptist Church, Knoxville, moved into the first unit of its new building located on Groner Drive where greater opportunities for growth and service were available. The former location was on Laurens Avenue. Buford M. Bull was pastor.

10 YEARS AGO

Cedar Grove Baptist Church, Big Emory Baptist Association led the churches in the state convention in percentage giving through the Cooperative Program. A church with 517 members, they gave 30.10 percent. Ray Maddox was pastor.

Six Baptist ministers in Tennessee who were active chaplains in Civil Air Patrol attended the annual Georgia-Tennessee Chaplains' Conference at Robins Air Force Base, Ga. They were: Ray Jones, Fountain City; Jimmy Stroud, Knoxville; R. L. Pierce, East Ridge; Dale Larew, Chattanooga; Ernest Owens, Memphis; T. Garvice Murphee, Maryville.



Former SBC president, J.D. Grey, robbed at gunpoint at church

NEW ORLEANS (BP)—"Give me your money and your keys, or I'll blow your brains out," J.D. Grey, pastor emeritus of New Orleans' First Baptist Church, was told when he emerged from his auto recently in the church parking lot.

He had parked the 1973 Buick, given him as a retirement gift by the church, and was on his way to evening worship service.

"Go ahead," Grey said. "I'm ready to meet God. If you need money for food just let me go into the church, and I'll get some for you."

Grey handed over his keys and the robbers left without taking his wallet.

He later received a telephone message that his car was parked in another part of town. When he got to it, the hub caps and transmission were gone.

When Grey learned some church members were taking up an offering to buy him a new car, he requested them not to. "Lots of members of this church have had cars and property stolen. I want to swim through this like anyone else," he said.

The insurance company repaired the damage. The thieves have not been found. Grey was president of the Southern Baptist Convention in 1952 and 1953.

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